

THE LYCEUM BANNER

No 394 Vol. XXXIII.

DECEMBER, 1923.

PRICE TWOPENCE.

The President's Christmas Greeting.

Towards the close of the present month, probably everyone will feel conditions of peace and goodwill. The whole atmosphere will be permeated with good feeling and peacefulness that will contrast very strongly against other periods of the year. We shall greet friends and even those who are not included in our circle of friends with a feeling of "Hail! fellow, well met!" This is the peculiar feature of that time. We have no wrong word against any one. Even those who have scanty fare will share with those less fortunate. Everyone will play at Santa Claus for once in the year,—and why should they not? Why should not this feeling of fellowship be manifested everywhere? Why should not everyone feel the benevolent spirit? Why not? It is good. "To bless others first is the law of the Angels." Why should we not follow their example? By giving to others, there is a double blessing. "It blesseth him that gives and him that takes." Why should we not put into practice this feeling of brotherly love, when so much benefit may be derived? Aye! Why not? Once a year! Is it enough? Why should we only do it once? Why should we not make a practice of doing it at least once per day? Why should we not make a habit of it? Is it not possible? Does our Lyceum training prevent us from practising these principles every day? Yet, do we do it?

I know that sometimes we are told that we live too much in the clouds. Yet, if the great men and women of the past had not hitched their wagon to a star, methinks some of the great achievements in the world would not have been ours. We must have imagination. We must have ideals. But certainly we must put them into operation. That is what I want you to do.

You know how you all look forward to Santa Claus filling your stockings—and pillow-cases, those of you who like a lot. Now has it ever struck you that Santa Claus may miss someone? Some little boy or girl may be overlooked and receive nothing. How would you like to be that one? Think of it. Would you cry and fret or stamp your feet? What do you say to all being little Santa Claus? Shall we make enquiries amongst those we think Santa Claus has *not visited*, and if we find he has not, then try to make up for his oversight and leave a portion of those things which we have received? Santa Claus would be very pleased if you showed such an unselfish spirit, and so would your spirit friends. Then, again, you may be included in those who have not been visited by Santa Claus. What shall you do then? Will you have a kind word to offer to those who have been similarly placed? Remember! "It is a glorious truth that those who labour most for others are the most blessed, the giver in every instance being the most blessed for his efforts." Not once shall you do these things, but constantly. So shall you bring peace upon earth, not only at Christmas-tide, but for all times.

Let us resolve, as Lyceumists, to do these things. Let us each do our share towards bringing a true brotherhood on earth, so that when we pass to the great beyond, and we are joined with the great Lyceums of the Summerland, we can truly put our left hand up to our heart, the palm facing outwards, showing the angels the face of our hearts as being beautiful. This can be done by performing uplifting deeds. Let us commence before Christmas, and get the habit of doing good.

My greetings go out to all Lyceumists at home and abroad. May you all feel that feeling of love and sincerity, which I send to you. May it spur you on to do what I have asked in my little article. Let us all be Lyceumists in every sense of the word.

GEO. A. MACK.

John Faversham's Awakening

The grind of life had bitten deeply into John Faversham, both body and soul. As he toiled wearily up the stairs leading to his room he felt more tired than usual and heaved a sigh of content as he opened the door and entered. No warm welcome awaited him, it was scantily furnished, and no cheery fire burned in the grate; that, he must light for himself. But he did not mind the few duties necessary to make the room

cheery and comfortable. Here he would have rest and time for quiet thinking. An arm-chair drawn up to the fireside and partly facing the open grate, and a small book-case by the hither side of it proclaimed the student. He did not bustle about lighting the fire at once, but dropped with a feeling of contented repose into the chair. Before him, on the mantel in a cheap metal frame was the photograph of a maiden, and his gaze rested upon it with wistful yearning. Before his inner vision floated pictures of what might-have-been, and for a moment he remained lost in memories of past happy days, spent with the original of the photograph.

"It is twenty-five years to-day," he mused, "since you passed hence; and twenty-five years of loneliness for me. Twenty-five years!" How weary he was to-night. He leaned his tired head upon his hand and fell asleep.

The sun shone gloriously upon the river; the grass in the meadow shone with such an ardent green as John Faversham had never seen, or at least, he did not remember having seen it quite so green. The flowers nestling amongst the grass almost seemed to speak to him, he felt such a sense of companionship with their beauty. How well he remembered this scene. There in the hollow was the old Church, but that, too, seemed transfigured; such a glow of light came from it, as if the spirit of worship flowed from it in a golden glory. He glanced along the path winding across the meadow; that too shone with a radiance that was not of earth. But John, though he noted these things, felt as he breathed the air such a revitalising of his energies that it seemed he was literally growing younger. So vivid was it, that with feelings of mingled shame and curiosity he looked into the clear water of the river at his reflection. Ah! it was not merely that he was feeling younger, he was looking so, and as he gazed the miracle of the change went on. The lines of his care-worn face smoothed out, his eyes deepened in lustre, the elasticity of his frame came back, and he saw himself as he was twenty-five years before, only—and here he had a strange and curious sense of unreality—it was an etherealised John Faversham who looked back at him from the clear depths of the river. As he gazed upon his reflection he felt a pressure upon his shoulder and by the side of his reflected image was another face, smiling up at him with eyes full of loving welcome. He scarcely breathed, he dare not move lest he break the hallowed spell. Had he not waited twenty-five years for this vision? And here before him, as though she had stepped forth from the photo frame, was his beloved Annie.

"John," said a sweet mellow voice, "have you no welcome for me?"

He turned. One swift look of love and a long rapturous embrace.

"Annie," he whispered, "it must be a dream."

"Nay John, it is an awakening from sleep."

They found his body in the morning sitting in the chair, dead. Upon its face was a smile of quiet contentment. John Faversham had awakened in God's own Summerland.

W. H. EVANS.

£2,000 Effort.

This month I have no receipts to acknowledge, but I hear of greater interest being taken in our object in many directions, and we hope very soon to receive in concrete shape the result of the abstract interest. Please look out for January *Banner*, re Founder's Day, for I want all Lyceums and Lyceumists to make it a day of remembrance for our movement. Remember, if we believe as Spiritualists, we know our beloved pioneers are helping us and urging us to go forward in this great and glorious work. Let us then be faithful to the grand and noble ideals they placed before us, and be worthy of our charge..

Sincerely yours,

W. BURROWS, Hon. Sec. £2,000 Effort.

The B.S.L.U. National Education Scheme.

STEPS OF PROGRESS.

It is up to each *Lyceumist* to help his, or her, Lyceum to send in candidates. How? By being a candidate himself, or herself, and by persuading others to become candidates, and helping them.

It is up to each *Lyceum* to help its District Council to earn, and keep a reputation for being active and progressive. How? By sending in its own members for the exams.; and by helping less fortunate Lyceums in any way possible (sending Tutors for classes, or inviting members to attend its own classes, etc.)

It is up to each *District Council* to help its Area to be well represented.

It is up to each *Area* to help the B.S.L.U. National Educational Scheme to include each Lyceum in the Union, by urging its claims, and doing propaganda work, on every possible occasion—especially through its Representative.

ENTRIES FOR THE EXAMINATIONS.

The next examinations will be held at the various Lyceums, on 17th February (or on some date just previous, where special arrangements have been made).

This is the month when the names of intending candidates must be sent in.

WHICH LYCEUM will send in the biggest proportion of candidates?

WHICH DISTRICT COUNCIL will have each of its Lyceums in the Scheme?

STUDIES FOR THE EXAMINATIONS.

Enquiries have been recently received from Lyceums that have had no previous experience in preparing for the examinations, but that are sending in candidates this time.

For their benefit, we wish to repeat what has been previously given.

The work to be studied for each Grade is set out in the pamphlets, "Syllabuses of Work," and each student should possess a copy.

To help conductors to take the necessary *Manual* selections, to help their Lyceumists in the work, a programme for eleven Lyceum Sessions has been drawn up. To help tutors, and Leaders, in their work of teaching classes for the various Grades, a scheme of work for each Grade has been drawn up.

Conductors and Tutors can obtain copies of these by sending a stamped, addressed envelope to the Education Secretary.

EXAMINATION QUESTIONS.

Students and Tutors who wish to know the questions set at the examinations for 1922 and 1923 can obtain copies from the Education Secretary, by sending a stamped, addressed envelope.

These afford splendid practice-work in writing answers to questions; and also show the kind of question that is asked; and the grasp of the subjects expected.

TO LYCEUM SECRETARIES.

This month you should fill in, and post to the Education Secretary, the official form for the List of Candidates' names. Before you fill it in, please read the instructions on the typed letter sent with the form, and on the form itself.

Where some candidates are members of Our Lyceum Guild, please give their Guild numbers if possible.

IMPORTANT.—With the form should be sent—

- (i) Sixpence for each candidate taking any Grade (except the Oral);
- (ii) A shilling—which pays for postages incurred by sending admission cards to Secretary, examination packet to Supervisor, and certificates of successful candidates, to Secretary.
- (iii) A shilling, for a copy of the printed Lists, Results and Summaries. (If extra copies are wanted, a shilling for each must be enclosed).

ORDERS FOR EDUCATION HANDBOOKS, Etc.

All that is necessary for preparing for the examination, 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.).)

ADVENT.

THE BEGINNINGS OF MODERN SPIRITUALISM.

By A. T. CONNOR.

CHAPTER XIII.

SOME PROBLEMS OF THE FUTURE.

It may seem, at first sight, that a chapter dealing with the future is out of place in what purports to be a history of the past. But there is really a logical connection. As the present position of Spiritualism as a Movement is mainly the result of the efforts of past workers, and as its position in the future will depend on the efforts of present-day workers, it may assist in the choosing of present-day policy to consider some of the problems which, sooner or later, the Spiritualist Movement will be called upon to face.

The most urgent problem, and one which has occupied and is occupying a foremost place at both National and Lyceum Union Conferences, is that of organisation. Shall we allow the powers of government to be more and more centralised—or shall we extend our system of partial local autonomy, with a central body (representative of all its units) as an ultimate court of appeal? Shall we allow our legislators to establish a Spiritualist "Rome"—or shall we develop our present organisation, with the Districts given a free hand in administering, according to local needs, a common policy? Shall we allow the Societies to become the masters of the Lyceums in matters of government—or shall we insist on the Lyceums being free from the domination of those who, not having had any experience of the Lyceum system, or Lyceum methods, are totally unfitted, through their lack of knowledge and of the sympathy that knowledge brings, to assume such a responsible task? These questions require very careful consideration, as on our answers will depend the direction of present activities.

There is much that might be argued in favour of centralisation—as, for instance, the story of evolution. "In the beginning" we find nothing but "so many" individuals, each living for itself and ready to destroy or devour its neighbour. A later development is that of families or packs, the members of which combined for common purposes, but were ready on other occasions to fly at each others' throats. Gradually we reach what seems the final stage, of human beings living in orderly communities, obedient (in normal times) more or less to a central government. So it might be argued that, the nearer we approach to centralisation, the nearer we attain to the apparently ultimate aim of evolution. But we must remember that Nature, when approaching perfection in some particular direction, has frequently altered or modified her course so as to attain even greater perfection—and where alteration did not come stagnation was the result. Nor must we forget the claims of evolutionists that the birds, in adapting themselves for life in the air, and persisting in the pursuit of this adaptation, lost the opportunity of attaining to the use of human arms or the development of a human head or brain. With these in mind, we must ask ourselves whether we should not be more closely

following the true trend of evolution if we combined individuality with centralisation and thus obtained the undoubted good qualities of both—co-operation of individual initiative with loyalty to an agreed central policy. If we decide to do this, we shall turn our backs on all Roman models, and build up an organisation modelled somewhat on the lines of the British Empire—wherein each community in membership would be free to shape its policy in accordance with its own known local requirements, but yet wherein all would work to a common central ideal.

When considering the relationship of Societies and Lyceums, we must bear in mind the foregoing, and also the broad distinction between the two bodies—that, whereas the average Society is a propaganda body, every Lyceum is designed to be an educational body. For successful propaganda organisation, business ability is as a rule sufficient—but for Lyceum work much more is required. It would never do to organise a Lyceum on merely business lines—what is needed just as much is an understanding of what is required by those anxious to acquire knowledge, and a broadminded determination that this knowledge will be supplied in the manner in which it can best be assimilated. So it is a matter for grave consideration whether the Lyceums would be wise to agree to even a benevolent despotism—seeing that arbitrary power might fall into the hands of those who were bigoted, hostile or indifferent.

When the question of organisation has once been settled, the next problem that will need to be tackled is that of education—elementary and advanced. I think I am safe in claiming that the majority of children whose parents are connected with organised Spiritualism receive their early education at Board Schools; and in many of these (I am given to understand that the practice varies in different districts) the children are taught the same old Scripture lessons that were taught to their parents—without any intimation whatever that many of the passages taught are mistranslations, and convey a very different meaning to that intended by the original writers. Nor are the children informed that the Higher Criticism, and scientific research, have shown that many of the Bible stories are not accounts of historical facts, being in many cases Judaised versions of stories collected from Babylonian and other sources. And against this wrong teaching: Christian converts who address Spiritualist meetings frequently tell their audiences how much they have had to unlearn before being able to appreciate Spiritualism. Against this, all that Spiritualism has so far been able to provide is the Spiritualist Lyceum, with one or two sessions on each Sunday and perhaps an Education Class in mid-week. It will readily be admitted that this does not seem to be enough, and the question naturally arises—what is the Spiritualist Movement going to do? Is it going to ignore the old Jesuit boast—“Give me a child until he is twelve, and I don't care who gets him then”—and allow Spiritualist children to be taught things that are going to distort all their views on life? Or is it going to organise and work towards the establishment of elementary schools, modelled on the Lyceum plan, where the children will be taught nothing but what will help them to become useful, intelligent citizens, with the power to think and judge for themselves—and thus well armed to take a successful part in the battle of life?

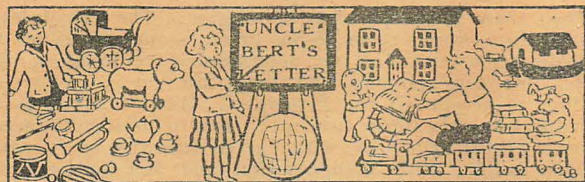
With these questions is bound up the question of ordinary education. It has been said, rather bitterly, that the present Board School system does little but turn out workers capable of making up a tolerably correct time-sheet. Whilst this is perhaps an exaggeration, it must be conceded that the elementary schools might do much more for the intellectual (the really educational) advancement of the children. But it is one thing to diagnose a disease, and quite another to find a satisfactory and permanent cure. At present, organised Spiritualism is not strong enough, financially and numerically, to establish such schools as would be desirable and beneficial, or to justify such a heavy outlay as would be required. So the problem here is to find a substitute that will serve until such time as financial and numerical strength will justify the necessary expenditure. The Lyceum Union's Education Scheme is a step in the right direction—but ONLY a step—and the brightest hope, as far as can be seen at present, would seem to lie in the development of the occasional midweek classes, now held independently by the various progressive Lyceums, into a night-school for the district, where, every night, classes would be held in which the children would be taught elementary sciences (simple experiments, with simple explanations), elementary logic, (Geometry, Book I, would be a good start) and elementary psychology—under the tuition of qualified teachers. Where are the teachers to be found? That is a problem that the Spiritualist Movement must tackle—AND SOLVE.

Then there is the problem of religion. The Principles of Spiritualism would seem to be broad enough to cover the religious tendencies of all who accept Spirit Return as a proven fact. But there are many who accept this fact and yet are not willing to accept all the Principles. What attitude is the Spiritualism of the future to adopt? Is it to insist on the acceptance of all the Principles, with a given definition of “Personal Responsibility, with Compensation and Retribution” and “Eternal Progression, open to Every Soul”—or should it accept all who are willing to affirm that they are convinced of Spirit Return, and the continuity of conscious individual existence? History teaches us that it is not wise to insist on belief in rigid definitions. The Spanish Inquisition; the religious persecutions in England, where first one Christian sect, and then another, oppressed or tortured or “martyred” those who differed in belief; the various massacres of one Christian community by another, as described by Gibbon: the readiness with which believers in any one religion have always persecuted believers in another—all these go to prove that man will not be coerced in his idea of his relationship with God. But, on the other hand, all the various Christian sects, whilst differing on minor matters, are at one in insisting on the acceptance by all professing Christians of certain central facts and doctrines. And, just as with too great rigidity, there is danger in allowing too much latitude. Let us imagine the Rev. Walter Wynn as a member of the Lyceum Union M.C., or of the Education or Manual Revision Committees, and we shall be able to realise the consequences of allowing him to join organised Spiritualism with his present convictions. Perhaps a happy mean between these two extremes can be found, but until it is found the Principles, with liberty of personal interpretation, seem to be the fairest and safest conditions of admission to Spiritualism. But whatever else may be open to compromise, it should always be insisted on that Spiritualism is a phase of Religion.

But if we insist on being regarded as a religious body, we must declare our convictions on various questions of the day; and one of the problems we must consider, and decide upon, is the Spiritualist attitude towards war. There are many earnest Spiritualists who consider that the statement—“all war is murder”—is far too sweeping in its application. There is the question of a defensive war. Are we to sit still, whilst foreign hordes invade our country, bringing with them all the horrors that accompany invasion? Are we to try to argue the ideals of brotherhood with armies bent on conquest? Or are we not “ignominious cowards” if we do not strive to our utmost in the defence of those we hold dear? There would appear to be only one answer to these questions; but even those who answer in the affirmative must be agreed that a war of offence has, and can have, no justification. Whatever our opinions, we must admit that “wars and rumours of wars” are regrettable realities. We must admit the tendency, all through nature, to resort to battle in settlement of disputes and differences—also that man has evolved from lower states of life and, sad to say, brought his fighting tendencies with him. There is but a series of steps between fighting with fists, and fighting with knives, with swords or with rifles and cannon; and until man has evolved on the mental and spiritual planes until he looks on the mere idea of war with horror, wars will continue. The question of our attitude, or whether we should be allowed to adopt an attitude, is one very hard to answer. The Quakers, who are constantly quoted as examples, were allowed to stand aside because they formed a small proportion of the population, but when others brought forward conscientious objections to warfare, the Government refused to listen. So it is questionable if the preaching of conscientious objection would prove to be any solution to the problem. The only solution would be to work for a great advance in spiritual evolution, and, beginning with the children of the present, ensure by our teaching that the men and women of the future would declare that war, with all its horrors, must be abolished from the earth. But this teaching must take place in all lands, “for not one man but all men make up mankind.” The problem, then, is—how this teaching is to be introduced into other lands. The solution may lie in the Spiritualists' International Federation.

These are only a few of the problems that confront the Spiritualist Movement. The future of our own children: the future of other people's children will depend on what solution is found. They loom before us gigantic and formidable, but courage and a strong faith will carry us to victory. And when victory has been gained, we shall be able to look back with pride on our achievements, and think ourselves worthy of the noble band of spirits who, in 1848, broke through the barriers of materialism and brought about the great spiritual Advent.

(Conclusion).



My dear Boys and Girls,

Listen, what was that? Why, I fancy I can just hear a faint sound of bells jingling far away in the distance. Whatever can it be? Why, I know; it must be our dear old friend, Father Christmas, preparing for his annual trip to all you boys and girls. So you had better put on your best behaviour, as he may be having a look round to find out which are the good boys and girls, and deciding what presents he shall give them.

What a dear old chap he must be. I am sure none of you will be so unkind as to call him "Beaver" this year, like some rude children did last year. No, you would sooner give him a great big hug, wouldn't you. But you do not get the chance, you say. Never mind, send him one in your thoughts. He will be sure to get it, and then I am sure you will find all sorts of nice things in your stockings and pillow slips on Christmas morning.

Father Christmas to me is a lesson of LOVE. And what does love do? Why it makes HAPPINESS. There will not be one of you feel miserable on Christmas morning, when you wake to find what has been left for you. No, you will be brimful of happiness. Then what are you going to do with it all? I know, you are going to share it with others. If you get two oranges in your stocking, and you find a poor little boy or girl who has not been so fortunate, you will give them one, of course, that is just a simple example of how to share your happiness, not only at Christmas time, but at all times.

Auntie Ruth and I cannot send you all a Christmas card, so you must accept my letter as such. Have a good time, but do not eat too much plum pudding or too many mince pies on Christmas Day, or the following day will be bed-day, instead of a nice Boxing Day.



REVIEW.

I promised you last month I would give you a report about this page, just to let you see how my chain of nephews and nieces is growing. I have now 97 names on my list; the youngest 5 years of age and the oldest, who says after marching he feels about 13, is really 79. Battersea, London. South, and Newton Heath, Manchester, head the list at present, while there are about 50 other Lyceums on my list.

Much amusement appears to take place in some sections to solve the puzzle as to who we are, when we are at home, some going even so far as to request photographs to settle this vexing problem. But there, never mind who we are, we are just trying to be "children's friends," and although I have been called "My Father Confessor," "Conrade Bert," and several other titles, I hope the introduction by which I was announced when addressing the Kingston Lyceum will be my standard one. The Conductor said, "Uncle Bert, or the kid who will never grow up, will address you."

Auntie Ruth is an addition which I had to pay seven and sixpence for (and a little more), but she is not for sale, no, not for seventy times seven and sixpence, etc. She is doing just as much as I am, only she works behind the stage, while I have to appear in the limelight. To this end you have the answer as to "who are they?" I hope you are satisfied; I am!

With regard to the batches of letters I receive the contents vary. "Accounts of Lyceum Work," "Individual Efforts," "Request for Spiritual and Material Assistance," "Appreciations from Co-workers," and a little "Friendly Criticism" at times. Every letter is valued, and is filed for future reference.

Wherever my message has been the means of helping anyone over a rough road on the journey of life, I ask you to give praise to that great and all wondrous source, God and the

Angel world. It is no idle talk when I say our home has an ever open door to the children of the Summerland and higher spheres of the spirit world, and it is under these influences that I broadcast my message to you.

Competitions have added interest in various sections. These are run, not with a view to showing the weakness of one child against the advancement of another, but with an endeavour to bring out the best within each child.

Prizes for same are limited in numbers, this being a personal effort. Beyond this, I rely on the generosity of churches at which I sometimes speak to give donations in place of fees or expenses wherever possible.

The Liberty Section is to assist older members to become future workers.

I appreciate the interest of co-workers in various sections; also that I have received the Freedom of two Midland Lyceums, where an "Uncle Bert's" Section has been formed. We have some happy times together, through the medium of correspondence. Therefore let us carry on in this spirit, "You in your small corner and I in mine," making one grand chain of relationship, uniting by love and harmony, and all endeavouring to ever raise the Banner of Spiritualism higher.

With regard to 1924. I am hoping to add additional interest for you by giving you a puzzle each month, just to give your little brain boxes something to do. So all look forward to the next issue, which will contain the first of these puzzles, together with my New Year's message.

I must now give my older boys and girls a message. It shall be "A Christmas message from the Angels."

"Fear not: for behold, I bring you good tidings of great joy."

What a beautiful Christmas gift, handed down through the ages from the day the angels appeared to the shepherds nearly two thousand years ago, until the present day.

I want each one of you to value the lessons you learn Sunday by Sunday, concerning these angel messengers. When you sing "Hand in hand with angels," remember the words you are singing apply to a real living fact, and mean that boys and girls from the Summerland are ever with you and are giving you the same message, "Good tidings of great joy." We could wish for nothing better, could we; great joy at Christmas time is just what we all want to have. I am sure.

This is the mission of the angel world. Have you ever noticed how they are always telling our mediums to tell people who are depressed and sad to fear not? And even to you boys and girls comes the same beautiful cheerful message, brought by children from the Summerland. You may not be able to hear them, but you have nothing to be afraid of, because they say so in this message. Fear not: for behold I bring you good tidings of great joy.

I want each one of you to accept these good wishes this Christmas time, and not only at this season, but at all times, and I want you to do what I have asked the tiny tots to do, share them with others. Let Lyceumists all over the world become the instruments that shall set the Christmas bells of Peace and Goodwill ringing and so spread the angels' message far and wide throughout our land.

COMPETITION.

Prizes this month for the best Essays on "Christmas Joys." The Liberty Section essays on "Peace and Goodwill."

RULES.

1. Name in full, age, 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 Lyceums, 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 December 18th.

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

Prizes for last month's Competition awarded to:—

Ethel Coffin, age 9, Tottenham, M.R. 222.

Annie Leach, age 10, Keighley, M.R. 211.

Ivy Whitehead, age 10, Newton Heath, M.R. 211.

A large batch of creditable essays received. Congratulations to all.

Award of Merit "Liberty Section":—

Miss Higgins, Portsmouth. Mrs. Thompson, Brighouse.

Miss McLaren, Hebburn. Miss Coffin, Tottenham.

Auntie Ruth and I will have to hang our stockings under the letter box this month to receive your letters.

I was delighted to see so many of you at the Queen's Hall, November 11th.

Greetings this month from Kingston, Hampton and Woolwich and Plumstead to all.

2, Villiers Road,

Osterley, Middlesex.

With Love,

UNCLE BERT.

A Christmas-Day Awakening!

BY HENRY J. BAYLIS.

Gertrude's mother tapped at her daughter's bedroom door and called aloud saying "Wake up dear, wake up, it is Christmas morning, the bells are ringing."

Gertrude was very tired, having the last few days passed through a busy time at the office—but she quickly dressed, made a hasty breakfast, and hurried off to the Christmas Service.

It was snowing fast, and she found the warmth of the church pleasantly welcome: the artistically arranged decorations of holly bright, evergreens and flowers added to its look of comfort and peace.

Great artists portray symbolical pictures of universal fraternity with a great and wonderful message—the brotherhood, unity and sacredness of all life. Jesus came to sanctify it; not to destroy—but to give life more abundantly. In these facts, of right and concord, the companionship of men, animal and bird-kind were assured. Many followers of Him applied this true and noble principle in their daily lives, and were thankful to say the number was daily increasing.

Christ's great theme was of love, mercy and humility. Compassion and help to our poorer brethren, the weak and unprotected, to be extended to them unlimited and unqualified truly according to our position and opportunities.

The Minister exhorted his congregation to make that Christmas-day a basis, a key, a memory for all good and emancipating work in the coming year—in fact throughout their days on earth."

When Gertrude left the church, she thought as she had never thought before.

While walking homewards, she visualized the Gentle Jesus in harmony with the Father's fur and feathered-kind, and voicing protection of them—it was perfection and so true.

Suddenly she remembered the Christmas dinner "to be," and the thought seriously troubled her. Continuing her journey, she met several acquaintances. Some were well wrapped in furs, and feathers in their millinery were prominently noticeable.

They exchanged "Happy greetings" and passed on.

Gertrude soliloquised, "Yes, surely we had not grasped the fuller meaning of Christ's great purpose, 'Peace on earth could have no other meaning than 'collective peace,' peace with God, man, and the lowly sentient creatures.'

When dinner was served she failed to enjoy the meat portions, especially the one of roast veal.

In the afternoon when she and her mother were cosily sitting at the fireside, she detailed to her the interesting and helpful Service, and unfolded her innermost thoughts regarding all that was said—adding, "I have decided to commemorate this Christmas-Day by becoming a 'flesh abstainer.' Think! Mother, the veal we have just eaten was a part of some poor little hapless terror-stricken calf torn away from its mother with feelings akin to our own—I have read that the mother cow cries for days afterwards at the loss of her young, her grief is so great—poor creature! and those are only two of their various kind which we so sadly exploit.

I remember on an occasion when I, in horror literally flew by a slaughter-house, for, I heard the dreadful work proceeding—yet failed to realise that I was a part of that very institution, for, in supporting it, I helped to keep going misery, pain, horror and death to the animal-kind and dehumanization to my own kind, who carry out, by proxy, the work that we dare not do ourselves.

After all, Mother, how can we reasonably expect mercy, rendering none?

Since my decision I have already a clearer vision, a happier feeling, and the spiritual urge to help forward the emancipation of the Creator's humble creatures.

Some years have elapsed since that eventful Christmas-Day, and Gertrude's mother meanwhile has adopted her daughter's natural dietary. They are happily chatting together over a

table spread with foods that the bountiful earth has supplied, free from the toil and fetich of an antiquated, man-made, cruel custom.

The mother was saying "Our decision has brought with it an unique and inseparable blessing—we have intuitive kinder thoughts and feelings towards all mankind, by including God's dumb creation in the great 'oneness of life' making the path we travel down worthy and pleasant in fulfilling life's great mission—to leave this world at death's bidding a healthier, happier and hummer place than we found it."

The daughter answered "Yes,—we have indeed found Truth," adding, "when speaking to my friends and acquaintances of the joys of a fleshless diet, I often mention these lines:

"Him in sustenance demands no sacrifice;
You to-day might cleanse your hands, paying small price.
Fair, fresh fruit, nutritious nut, and goodly grain,
Are the meats that God for man first did ordain.
If God thus, and many men, claim man may live hereby,
Should you not abstain from blood? And if not, why?"

SANTA FILOMENA.

(FLORENCE NIGHTINGALE).

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honour to those whose words or deeds
Thus helps us in our daily needs,
And by their overflow,
Raise us from what is low!

Thus thought I, as by night I read
Of the great army of the dead,
The trenches cold and damp,
The starved and frozen camp—

The wounded from the battle-plain,
In dreary hospitals of pain,
The cheerless corridors,
The cold and stony floors.

Lo! in that house of misery
A lady with a lamp I see
Pass through the glimmering gloom
And flit from room to room.

And slow as in a dream of bliss
The speechless sufferer turns to kiss
Her shadow, as it falls
Upon the darkening walls.

As if a door in heaven should be
Opened and then closed suddenly.
The vision came and went,
The light shone and was spent.

On England's annals, through the long
Hereafter of her speech and song,
That light its rays shall cast
From portals of the past.

A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

Nor even shall be wanting here
The palm, the lily, and the spear,
The symbols that of yore
St. Filomena bore.

—H. W. Longfellow.

We should never talk to please ourselves, but those who hear us.

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

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DECEMBER 1923.

Where we Stand.

Oh, mighty instinct, that dost thus unite
Earth's neighbourhoods and tribes with friendly bands,
What guilt is theirs who, in their greed or spite,
Undo thy holy work with violent hands,
And post their squadrons, nursed in war's grim trade,
To bar the ways for mutual succour made!

W. C. BRYANT.

The year 1923 will soon have passed into history. Most people will be glad to bid it gone. I nearly wrote "farewell," but the word is not suitable to the troublesome times which the year has brought. It has been a severe testing time for the super-optimist. "High hopes that burn like stars sublime." That is the real spirit to adopt. Difficulties are only obstacles to overcome. Anyone who won't "play the game" should be among the spectators. It is the workers who win through at the end.

In the general affairs of the world great suffering has been the lot of thousands. No work and less money has found people in debt and starvation. The quiet reserve of people too proud to admit their poverty is eating away the heart-strings of tortured souls who yearn for an end to misery and want. Any religion which does not give its sympathy to the annulling of these conditions has failed in its mission. Therefore, it is the duty of all to work for peace and harmony to prevail in human affairs, so that we may come in close touch with the physical needs of the people, and their minds may turn to the source of things to find spirit is the controlling force of the universe. The consciousness of God's power and influence is an invitation which must be felt and experienced to allow direction, through divine creation, to be understood.

The continued existence of human beings, through death, in spirit life, has shown humanity, and Spiritualists in particular some of the mysteries of the unseen forces which control human destiny.

Religion, politics and policy can now be directed by the super intelligences, and we can operate in the future with the added wisdom of a clearer vision and a verifiable prophecy. Where we can mentally see the end of an effort before we begin, our actions can be guided by the added powers which Spiritualism gives to human problems. The movement was inspired by spirits. We owe our gratitude for having been led thus far. Lyceums are open for truth and its revelations and we must co-operate with all progressive thought for the emancipation of human beings from a world of sorrow, discord and misunderstanding. Peace on earth, goodwill to men, is in perfect harmony with our Second Principle: "Brotherhood of Man," and is a common obligation of all religionists. The "bad boy" of the family will become a prodigal through our love. This applies to the home, the nations and international policy. To win all souls from evil to goodness and from darkness to light is our immediate task. The Lyceums exist to foster in the young mind real ideals founded on truth, justice and love. This is our object and policy.

God and the Earthquake.

By J. RUTHERFORD.

THE DIVINE INFLUENCE PERVADES NATURE, BUT IN DEGREES OF POWER.

SWEDENBORG'S VIEW OF SERIES, DEGREES AND PLANES.

HARMONIZES WITH GOD'S LAWS AND OPERATIONS.

SPIRITUALISM NOT BLIND TO CATASTROPHES AND FLOODS; MAKES CLEAR THE MEANING AND PURPOSES OF LIFE AND GIVES ENNOBLING CONSOLATION TO HUMANITY BY ITS WONDERFUL TRUTH THAT—WHATEVER HAPPENS—ALL SOULS ARE CURED AND PROVIDED FOR BY THE SUPREME.

Think of the cost by which the earth's life has reached humanity—the living wealth scattered by the wayside. Think of the ineffable delicacy of adjustment that makes possible an interaction of you with your brain and of me with mine. Think of the long ages spent in bringing the first of such as we are to the birth. And then turn your eyes to that death place in Java, and examine the bones of the pre-historic ape-on-two-feet, whom one anthropologist will call a man, and another a man-ape, a link between. . . . There are grades in life, degrees of its reality, and they do not march with magnitude, with brute mass, but with intensity, the concentration, ownership, the ability to use for ends. The earth-consciousness, the earth-life is diffuse, of low tone, of continuous distribution through the universe of things.—WILLIAM SCOTT PALMER, in "Winter and Spring."

On whatever lines the world may be framed, there must be distinction, difference, a higher and a lower; and the lower, relatively to the higher, must always be an evil. The scale upon which the higher and lower both are, makes no difference. The Supreme bliss would not be bliss if it were not definable bliss, that is to say, in the sense that it has limits, marking it out from something else not so supreme. Perfectly uninterrupted, infinite light, without shadow, is a physical impossibility.—MARK RUTHERFORD, "Autobiography."

Astronomers hold that the earth in which we dwell could not possibly have come direct from the hands of the Supreme. They find that its proximate parent was the Sun, and that all the planets and satellites within the extreme circumference of his influence are his progeny.

The Sun, it seems, is far from perfect; its black spots indicate internal conflicts; and it is agreed that its heat is produced by the collision of the particles of matter of which it is itself composed. These collisions are brought about by the shrinking of the Sun, which is losing four miles in diameter every century.

To the question how long has the emission of this process been going on? Lord Kelvin answers: "The sun may have illuminated the earth for as many as one hundred million years, but it is almost certain that he has not illuminated the earth for five hundred millions of years."

While the earth contracts towards its centre, the increased temperature thereby aroused cools by the preponderant variation of its heat. Its crust would originally exhibit huge wrinkled inequalities, while parts of the still liquid fire or gaseous stuff of the interior would continuously burst forth, bubble like, and produce mountains and valleys.

From the very beginning earthquakes have thus been of almost regular occurrence. An earthquake is simply a sudden yielding in the strata of the earth owing to the shrinkage of the inner core, and the consequent re-arrangement of rocks. The loss of heat is believed to be one of the chief causes, as also the irregular and wobbling movement of the earth's axis, especially at the maximum time of vibration which occurs once in seven years. Other causes are the possible influence of the sun spots and of planetary conjunctions. And it is found that this world is one of the smallest in our solar system, and that this solar system one of the smallest among almost infinite systems, and its sun one of the smallest among millions of millions of stars. We are in fact lost in infinity.

Spiritualists do not shut their eyes to the catastrophes of the world; they face them all; although earthquakes and floods destroy lives, pestilence and famine produce their effects without any concern for human welfare and spiritual values, we know that all souls are hereafter provided and cared for. The question, says the inspired Rabindranath Tagore, the Indian poet and seer, "Why there is evil in existence is the same as why there is imperfection, or in other words, why

there is creation at all. We must take it for granted that it could not be otherwise; that creation must be imperfect, must be gradual, and that it is futile to ask the question. Why are we?" Suffering, effort, struggle, conflict, are necessary to progress; and we cannot point to a single one of the evils of the world that has not in some way, incidentally or directly, been made to contribute to the world's advance and happiness. There is no life so aimless, so idle, that may not be worked into the very texture of providence; there is no mind so childish that it may not hold the great invisible hand reaching down to it through the darkness, and so be let into the light."

Think of the grand vision of the Hebrew prophet as he stood on the mount: how a strong wind rent the mountains and brake in pieces the rocks—but the Lord was not in the wind. And after the wind an earthquake. But the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire, a small voice. And the still small voice spake to him.

This is one of the finest passages in the good old book. It is true that the full godhead was not in the "Quake," but we understand that the divine influence is latent in the molecular universe. The perfection of things must be judged by what they ultimately become, not by the ways in which they embarrass or puzzle unprogressed men. The divine influence is manifested in nature in *degrees of power*, and this is shown to a larger extent in plant and animal life than in granite, steel or iron. Nature's record in the fossil rocks proves the gradual appearance of higher and higher forms; to "attain a certain stage in the history of the earth all animals were originally invertebrates; then fishes appeared, then amphibians, then humans.

Our philosophy affirms the thought and feeling of the divine eminence or omnipresence in all natural change; of the finite as pervaded and sustained by the infinite. The Hebrew literature with its abounding representations of God as personal, still suggests the idea of the Supreme as latent in the hearts of universal reality. Instead of an individual and distant God, external to the cosmos, but occasionally operating as a disturbing God, its voice is—"Whither shall I go from Thy spirit? Or whither shall I flee from Thy presence? If I ascend into heaven, Thou art there: if I make my bed in hell, behold Thou are there. If I take the wings of the morning and dwell in the uttermost part of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." Again the voice of wisdom: "God is not far from every vice of us; for in Him we live and have our being."

It was Swedenborg who originally set forth this doctrine of series and degrees, distinct planes, and categories. If all being exists in three—as the Seer taught—constituent planes or degrees, shall we not find in the relation of these the real solution of the problem as to the nature and the mutual relation of mind and matter, or of the physical and the spiritual world.

In his "Nature's Divine Revelations," our own Seer, A. J. Davis, explained this harmonising view of God and nature in the most simple manner. He said, while speaking under inspiration,—"Every form in the mineral, vegetable, and animal world, is determined and established by the peculiar forms of the atoms or particles of matter which enter into and compose such. It is to this specifieness of atomic forms that the mineral, vegetable, animal, and human worlds owe their respective existences. For if the particles of matter did not become in form essentially modified by uniform *ascension* through successive *series and degrees* of development, these various worlds of creation could not possibly be unfolded. Let this, then, be the standard formula exhibiting the relative degrees of perfection in matter, in order that the mind may conceive of the relation that exists between the lowest and the highest developments of Nature.

And by knowing this much, the first principles involved in the material creation of Man are clearly impressed upon the understanding; and from this the mind will be led to higher and corresponding degrees of the same species of knowledge."

In another paragraph he further elucidates: "The animal world could not have existed had not the vegetable world ascended to such a degree of perfection as to become the creator and measure of a higher development. Thus it is that the mineral kingdom when perfected becomes the soul, measure, and creator of the vegetables; and the latter, when perfected, becomes the parent, soul, and creator, of the animal. So likewise does the animal become the soul, measure, and creator of the human organism."

The philosophy of degrees solves, I believe, the difficulties of science and religious thought, and brings itself to square with the facts of life; and the conception of a transcendental,

eternal, infinite mind, is the rational basis for religion and social duty in this practical life on earth. "And it is in the human world that Motion, Life, and Sensation, become united and perfected, as one living, organised essence—an *individualised Soul*, by and from which every human form is created. Each *individual* human structure also possesses an organised soul, composed of subordinate attributes existing in the lower planes of material forms. Therefore this essence unfolds and displays its interior qualities in the human form."

O come with me, my soul—follow the inevitable call of the great sky overarching you.

Disentangling the cobwebs of all custom and supposed necessity—the ancient cocoon in which humanity has lain so long concealed.

Pass forth, Thou, into the serene light; along the hills, by the clumps of overhanging trees, through the doorways of all mortal life, pass thou redeemed, enfranchised.

—EDWARD CARPENTER.

A Few Extracts from the Life of Grace Darling.

It is 80 years ago since Grace Darling, a simple Northumbrian heroine, died at Bamborough, but she will never be forgotten. On a September night, in 1838, a vessel was driven on the rocks and dashed to pieces near the Longstone Lighthouse, in which Grace Darling and her father and mother lived. When dawn came eight men and one woman clung to the wreckage; forty had already perished.

Grace declared her intention of trying to reach them with the lighthouse boat, though the sea was running mountains high. Her father demurred, but at last agreed to her hazardous exploit. Together they made two journeys and rescued the nine survivors.

From that moment Grace Darling became a national heroine, and few children have not heard the thrilling story told of her exploit.

She died of consumption four years after the rescue, at the early age of 26.

From *North Mail*, 20th Dec., 1921.

Grace Darling was born at Bamborough, Northumberland, in 1815 and died in 1842. She was the daughter of a lighthouse keeper on Longstone, one of the Farne Islands. On September 7th, 1838, she succeeded along with her father, in rescuing the survivors of the "Fortarshire," bound from Hull to Dundee.

She is buried in the churchyard at Bamborough, where an altar tomb, with recumbent figure, was erected to her memory in 1844. In 1894—5 the memorial was repaired and altered. A picture of the memorial can be found in the "Monthly Chronicle" of 1888 which also gives particulars of the wreck of the Fortarshire."

For further particulars see "Grace Darling: her true story, 1880."

"Newcastle Weekly Chronicle,"
23rd December, 1922.

When the dark demon Tempest, wreathed in foam,
Triumphant rode the high careering surge;
And the pale crowd sigh'd, vainly, for a home,
Beheld, dismayed, the ocean's yawning gorge;
When dashed to pieces by the thundering wave,
The vessel's timbers scattered by his arm,
And faltering tongues besought that God to save,
Who rides the whirlwind and directs the storm,
Thou can'st, intrepid maiden, in thy bark,
Blest be thy name, forever in the land!
While hardy seamen quailed before the dark,
And threatening main, thou stretchedest forth,
And like an angel in the hour of doom,
Didst snatch the sinking souls from Ocean's living tomb.

J. P. ROBSON.

GRACE DARLING'S NIECE.

The memory is recalled of the famous heroine by the death of her niece, Mrs. Grace Stokoe (née Darling), daughter of the brother of Grace, of Longstone fame, the late Mr. Robert Darling, of Alnwick. Mrs. Stokoe, who was 75 years of age, died at the home of her nephew, Mr. J. Stokoe, of Bensham.

She has left many interesting relics of her famous kinswoman, and when a "North Mail and Chronicle" representative called at Mr. Stokoe's house, the story of Grace Darling's bravery off Longstone Lighthouse was revived by three engravings hanging on the walls; one of Grace herself, and the others of her father and mother. Another conspicuous relic was the old iron

(Continued on page 189).

The Scottish Page.

BIBLICAL PERSECUTIONS.

By J. M. SCOTT.

The Editor of the Children's Newspaper stated in the C.N. of June 9th of this year that "Winchester Cathedral has seen a wonderful thing. The statue of Joan of Arc has now been placed in the Cathedral, close by the tomb of Cardinal Beaufort, who burned her. The last time they came together the great Cardinal sat in his chair in Rouen market-place, and Joan was in the fire."

"The last time they came together," states Mr. Arthur Mee. He means the last time they came together in the physical body; on this place of existence. No doubt one like Joan of Arc, who was saint and saviour on earth, would be the first to extend the hand of fellowship to the misguided and spiritually blind High Churchman, if they have ever met on the other side. But what about the Churchmen, high and low, of our day and generation, who refuse to examine the new truths because of their petty prejudices. Is the historical lesson of Joan of Arc (and countless other women less famous who were burned at the stake by religious persecutors because they heard voices) not sufficient to show how the mind of man is shackled by the credal forms of worship? It ought to be, but old beliefs die hard.

Frequently in our Spiritual Church we are twitted with not displaying the Bible on our platform. We do not always keep the Bible on our platform because we know that the Christian spirit does not consist in a certain form of worship. Our speakers use and refer to the Bible frequently, and we appreciate the Bible as a splendid literary record of great lives. The life of Jesus is one that all may make their pattern, but we deem it advisable to try and lead the public mind to the realisation that religion, whatever its external wrappings, cannot exist in things objective. Religion is a subjective quality made manifest in life through the objective. The Bible itself is purely a negative thing. It is only when one assimilates its truths subjectively that it helps one to be religious. The same may be said of any book.

In the mediæval ages the ignorant Churchmen used the Bible to bolster up their persecution of those who differed from them. During the late Great War pacifists and High Churchmen used the Bible to justify their respective attitudes. One for peace; the other for war. The Bible cannot therefore be an infallible guide. If it is not infallible, it cannot be an absolute guide to life; and that's the point. The Bible is admitted wrong in some parts by High Churchmen. Yet they continue to use it in their service because their Church is based on it. The orthodox Church is based on the Bible and the death of Christ. "He died for you and me." What of His life? He talked to spirits. He cast out devils. He healed the sick. He practised virtue and preached against vice. He championed the weak. He extolled the poor. He catechised the rich and——. Ye crucified him. Oh, "ye vipers," oh, "ye hypocrites." Crucify Jesus; burn Joan of Arc; drown women in Solway Firth for their faith. Intolerance! Intolerance! down the ages. A life of penury, poverty and petty persecution for the saint, seer, and sage, while they walk the earth. Statues reared to them *when they have crossed the shadow line*. "It is not ye that speak, but the spirit of your father which speaketh in you." "My voices were of God!" cried Joan of Arc, as the flames leaped up, "they have not deceived me."

HOLIDAY HYMN.

Spred on! speed on! thou snorting iron horse,
And if ye lagg, for us it be the worse;
Short is our time—whilst nature, oh, how long!
Quick! "Master," sound the whistle, and the gong.
Away! Away! brave engineer, away!
To-day, you know, is our brief holiday.

Away from town! away from closed-up life
In streets and lanes so clummy and so dark,
Where morn and eve, with want embraced in strife,
Guides, among reefs, life's slender tiny barque.
Away! away, and let the bosom swell
With purer air from mountain and from dell.

There let us worship in a higher strain
The Power who's separated land and main:
Who made the flower—beauteous, tiny thing!—
Who gave the bird its colour, voice and wing;

Who spanned the heavens with its sparkling host
Of wondering worlds where human thought is lost.

Where'er we go, where'er we cast our eye,
We meet a world of harmony and truth—
A world where nothing seems to fade or die;
A world each spring resplendent in its youth.
Oh, human heart, observe this all and pray,
And within thee shall all be holiday!

Sweet time of rest! when labour laid aside,
Where Flora rules through all her regions wide;
The care-free thought contemplates nature's realm;
And guides the universe with flowery helm!
To thee, sweet time, I sing my simple song,
Whilst round about me nature's beauties throng.

Sweet time of rest! Oh, glory be to thee!
Thou liberator of all human woes;
Rocked in thine arms, the wearied slave is free,
And led by thee proud o'er the earth he goes;
During thy reign no "Master" to obey,
He is his own, throughout his holiday.

His lungs expand, his blood is all aglow,
His eye is bright, and free from burning woe,
He walks erect, forgets his daily toil.
And many puts his foot upon the soil
As though this was the universal sway
Of nature's all, on this his holiday.

Oh! tell me, Thou, who made all things so bright,
That rules the heart? When shall we all be free
When wilt Thou chase away the gloomy night
And *loving brothers unto brothers be?*
When shall we wisely nature's laws obey,
Thus making life one long bright holiday?

SAN FRID V. P. ODBNER,
Petrograd, Russia.

Composed by my father in 1894. About six months before passing into higher life.—Elviria Essenoff.

Mediumship and Circles.

THE PASSPORT TO SPIRIT COMMUNION.

BY MARY E. PICKLES.

Christmas is drawing very near when we get into December, and many will be looking forward in anticipation of a good time when it arrives. May we as Lyceumists just take a review, and find out what bearing this annual festival has on our lives as Spiritualists' generally.

We all know that Christmas Day is supposed to commemorate the birth-day of Jesus Christ, and its observance as a Christian festival dates from the 4th century.

The fact that Dec. 25th was observed by the Romans as the solar festival probably explains the fixing of that date for the celebration of the birth of Christ, and allusions by many early Christian writers are made to the appropriateness of celebrating the birth of the Son of Righteousness at that time and thus adapting a pagan feast to Christian usage.

There is no real record affording any clue however to the actual date of Christ's birth, but there is evidence that the celebration was observed on Dec. 25th at Rome by the Christians in 354 and has since been adopted.

Our young people look forward to Christmas as a time for giving and receiving presents, and our tiny tots hang up their stockings (or Dad's) on Christmas Eve to be filled by good Father Christmas.

Some of the bigger folks wouldn't mind being a child again just for that night. Memory points to the happy hours, and the eager expectation of the story so old, yet ever interesting to child minds, of dear old "Daddy Christmas" coming down the chimney laden with toys.

The time affords opportunity to remember old friends too, by means of Xmas Cards full of good wishes and the seasons greetings,—thus reviving sweet memories again. And oh! what a treat it used to be to see the rosy checked apples when they were not quite as plentiful as to-day.

The big yellow oranges too sometimes wouldn't be forced into the stockings, and had to lie on one side with toys too large and dignified to be pushed inside.

Their "Great Day" brings the big dinner with its goose or turkey, and pudding, currant loaf and cheese.

Why I feel to pity the poor postman sometimes, for my mother would always insist on him having a nice pie and a glass of wine, and I often wondered how he would deliver all his letters and parcels if every head of the house did the same.

Then the Christmas singers too must have something, especially if it was cold or wet. I remember how we children, for years, awoke with mother saying, "The carol singers have come, listen," and how awed we were when choir after choir sang out "Hark the Herald Angels Sing," and we were wishing it was Christmas morn every morning.

Ah, yes—that was before sorrow and sadness touched our lives, but there came a time when it almost broke my heart to hear those same singers sing their joyous songs.

No thoughts come to us as children that this same festive time can be turned to one of sadness and gloom.

But sad memories will be awakened in many homes, where the family gatherings take place, when one is missing who has always been there in years gone by. "Ah, time, the great healer, alone will bring comfort and consolation to the bereaved one." So it is ever said by men and women.

Certainly the pain is not as acute as time goes on, nor is the sorrow as crushing, but the parting is never forgotten, and each little happening is a reminder of the past and brings many incidents back to the mind and sometimes opens the wounds afresh.

During the summer months, flowers have been taken to the grave regularly and winter comes, then crosses and wreaths of holly and other evergreens are carried there.

Opportunity comes for making a bridge to hold a communion, and many little things are done by us unconsciously that are helping someone on the other side to get closer in touch with us.

Yet the little mistletoe bough hung in the doorway is a far nearer approach to the loved one than all the fair flowers or evergreens in the churchyard.

We do things for form's sake often enough, but there is an unseen side, an inner side, which forms the link to join us together again. This week in which I write I went to one of the oldest cathedrals in Scotland to pay my little tribute to one of Britain's statesmen, and I wondered how many in that vast crowd would think as I did, for I felt he would take up where he had left off here, and continue to take a far greater interest in affairs than it had been possible to do here, because of his lingering and painful illness.

Then my mind wandered off to dear Mrs. Venables and her long suffering and how nice it would be to get to know how she was progressing, because of her great interest in our Movement, and the thought came quickly "Yet one more on that other side to help and inspire us."

And so all who read this will think of their own loved ones who have passed into the Summerland, and will desire to say "A Merry Christmas to All," and this brought me to my theme to-day.

"Hark, the Herald Angels sing."

How sweet, for many have heard the angel choirs, and been uplifted; for to all humanity is borne the song of joy. All the time they have been instructing earth's children by happy song how to hold communion, but we have been deaf and dense to their cry.

Pain, sorrow, and parting, long years roll by, the lo—a change comes, and grief gives place to joy, for not only is there an assurance of continued life, but many many quiet moments of sweet communion.

Men have been looking for "Heaven" and "God" oftentimes and have looked too far away. That happy land is within ourselves. "The Kingdom of God is within you."

Men seek happiness out of themselves in riches or learning, or fame, in friendship and family connections, in talking about others and hearing news.

They roam the world in search of adventures. They descend to the bottom of the sea in pursuit of wealth, they fight with one another, because everyone is dissatisfied with himself, and believes that his brother is making away with his share. But all the time they are stumbling over their happiness which lies at their feet.

They fly to the ends of the earth in search of it, and lo—it is at home. Whenever a man desires anything, he is disquieted within himself, for the proud and covetous are never at rest. But the poor and humble in spirit live in abundance and peace.

We must keep ourselves in peace, then we shall be able to bring peace to others, for that is the teaching of the angels.

Thomas á Kempis says: "Know that the love of thyself doth hurt thee more than anything else in the world," and many Lyceumists are puzzled by the saying. Yet I think he means, that it is not upon ourselves we must dwell so much, but look

within ourselves to find happiness. It is the sacred duty of parents to train their children in spiritual things, yet there comes a time when that office has filled its term, just as the schoolmaster's aim ought to be to train his pupils to a stage where they are able to face the work of life without any more help from him, so parents have to recognise that there is a point at which their commands must cease, and their children be allowed to act for themselves.

Love will not cease, respect ought not to cease, but authority has to cease. Where exactly this point occurs in a child's life, it is difficult to define. It is not the same in all cases. Woe to the child who grasps this freedom too soon, for it often means ruin to the young.

Parents, too, may make a mistake in attempting to exert their authority too long. A father may try to keep his son under his roof when it would be better to marry and have a house of his own. A mother may interfere with her married daughter, who would be a better wife if left to her own resources. In great states children are always trying to remain children, and the parents wanting to make them men and women. In vile or undeveloped states the children are always wanting to be men and women and the parents to keep them children. It may be, and happy the house in which it is so, that the father, with at least equal intellect and older experience, may remain a law to the children to the end of this life, not by force, but with guidance, with perfect love. Rarely I should think this is so, for I suppose it is not seldom displayed.

It is as natural for the old to be prejudiced as for the young to be presumptuous, and the change of centuries each generation has something to judge for itself. I believe there is a sphere into which even parents may not seek admittance, the sphere of conscience.

Many of us may be able to be alone even in our own homes, and I think this is what the great teacher meant when he said: "Enter thou when thou prayest, into thy closet; and when thou has shut thy door, pray to thy Father which is in secret."

And so we are brought to the essential thing; to shut out the world and be alone with arisen loved ones and with God. Blessed be the holiness of the seance room, when we close our eyes that we may shut out all else; then our attention, withdrawn from all sights and sounds without, may be concentrated on the visions and the voices within. We may even so familiarise ourselves into it at will at any hour of the day and in any circumstances. Amidst the whirl of machinery, in the bustle of the street, even in the midst of conversation we may be able mentally to disappear out of time for an instant and see eternity face to face with loved ones in spirit life.

He who has acquired this habit has a strong tower into which he can retreat in every time of need. I believe that in united prayer too, there is a great value; for it acts on the spirit very much in the same way as conversation acts on the mind.

Many an intellect is slow in its movement, and far from fertile in the production of ideas, but when it meets with another and clashes with it, it is transformed and is a surprise to itself. And so, though we have known the deepest pain, yet the glorious rebirth has come, and as Lyceumists we can all rejoice together at this great Christmas festival, for we have learnt to hold communion with arisen loved ones, and through and by the sacredness of the home circle we can all meet again. Remember every step of inward progress makes us work more to the world, and to our beloved movement. The motto of the angels should be ours also: "Peace and Goodwill to all."

(Continued from page 187).

fender which lay on the hearth, when Grace and her father left Longstone Lighthouse on the morning of the 7th, 1838, to rescue the men wrecked in the Forriarsire. Other relics of interest in the keeping of the Stokoe family include the Bible, Common Prayer Book, and New Testament, presented to Grace Darling by Catherine Sharpe in 1838, and also a medal presented to the heroine in the same year by the Royal National Institution for the Preservation of Life from Shipwreck. It is a silver medal and on one side has the stamped head of George IV., and on the other a design in relief of several men in a boat helping another into the vessel out of the sea. On that side also is the inscription, "Let not the deep swallow me up." Around the edge of the medal is inscribed "Grace Horsely Darling, voted 24th of October, 1838." The Stokoes have also in their possession a gold locket, presented to William, Grace's father, which still retains a portrait of him and another of his son, and a tea set which was presented to Mr. Robert Darling, the father of Mrs. Stokoe, by Grace herself. The late Mrs. Stokoe was the last of the direct line of descendants of the heroine.

MARY E. PICKLES.

Our Lyceum Guild.

GREETINGS.

The Guild gives hearty greetings to all its members and to all Lyceumists, and hopes they will have merry times of fun and enjoyment during the festive season.

AND THANKS.

And the Guild gives sincere thanks to its members and classes that have rallied round, and shown that Guild promises *are* being kept, in spirit, if not always in letter; that classes are meeting and studying, and working, and carrying out the aims and purpose; and that propaganda work *is* being done, and with satisfactory results.

THE GUILD CONTINUES.

The Guild will continue its work for at least another year—which will be a testing-time; and a period of experiment, development, and activities in new directions.

PLAY UP, MEMBERS.

Now is the time for our members to make the Guild a real force and power in our Movement. Here are some of the things you can do:—

- (i) Take the Education Examination in February.
- (ii) Persuade other Lyceumists to study.
- (iii) Read Our Page each month, and draw other Lyceumists' attention to it.
- (iv) Agitate for a Guild Class to be formed at your Lyceum; and work in, and for it.
- (v) Enter for some of the competitions, that will begin with next month's page.

DO YOU WANT TO WIN A PRIZE?

Would you like to win a prize, and to choose what it shall be? If so, look out for our *new* competitions next month, and take part in them. Some of them you are *sure* to be able to do well; and you'll have a good chance of being a winner.

DO YOU LIKE STORIES?

If you do, look out for our Guild story, that will begin next month. It is entitled, "*The Adventures of Prince Trueheart*," and was written years ago by Alfred Kitson, whose love for young Lyceumists, and work for them, is well-known.

ARE YOU INTERESTED IN PLANTS?

Do you like to know how things grow; and how they are made, and what they do? If so, read our Nature Study Article next month about "*Baby Plants, and How they are Born*," which Miss Lawton has written for you. If you like it—and you are *sure* to do that—then read it each month, and tell your friends about it.

WINNERS IN OUR RECENT COMPETITIONS.

Early last month our 27 competitors received their marked essays, and the judge's comments. Thirteen of them also received their new ribbon, bearing the merit-badge, won by their effort, as they had scored more than 84% of the marks.

The Guild very sincerely thanks each competitor, and trusts that the fourteen who were not successful, will "take heart of courage" and try again next time, especially as so many were quite near the required standard. If they profit by the judge's helpful criticisms, success should be theirs next time.

To the thirteen winners the Guild offers its hearty congratulations on their splendid work; for the standard is purposely a high one, so a success is something of which to be proud.

The Winners this time are—

- Mr. A. Collinge, of Moston (Freeman) 4th success.
 Miss E. North, of S. Shields (Freeman). 3rd success.
 Mr. A. Wright, of Rochdale (Associate). 2nd success.
 Mr. B. Hardwick, of Jarrow (Initiate). 2nd success.
 Mr. W. Burrows, of Halifax (Freeman). 1st success.
 Miss V. G. Raynor, of Nott'm (Fellow). 1st success.
 Mr. J. W. Goodall, of Attercliffe (Fellow). 1st success.
 Mr. R. Hope, of S. Manchester (Initiate). 1st success.
 Miss L. Clarke, of S. Manchester (Initiate). 1st success.
 Miss H. M. Blackhall, of Heaton & Byker (Initiate). 1st success.
 Mr. C. W. Dixon, of Liverpool (Novitiate). 1st success.
 Mrs. E. E. Wilby, of Halifax (Probationer). 1st success.
 Miss O. Hartley, of Newton Heath (Probationer). 1st success.

HONORARY GUILD ESSAYISTS.

The Guild offers special congratulations to Mr. Collinge, on achieving his fourth success, and thus winning the special certificate as a Qualified Guild Essayist.

No book prizes have been awarded this time, as there were not sufficient entrants for any one of the subjects to fulfil the conditions for these awards. We are hoping for a better response next time.

The Guild has awarded the full merit-badge to four of its members, apart from the competitions, for special services rendered to the Guild Page, by series of articles. These Honorary Essay Badges have been granted to—

Mr. A. T. CONNOR—author of "Essays on Reasoning," and "Advent—the beginnings of Modern Spiritualism," for the Guild Page; besides miscellaneous contributions to it.

Mr. JAMES TINKER—author of "Lyceum Ideals—suggestions for thought and action," written for Our Page.

Mr. WM. WOODALL—whose series, "The Construction and Management of an Aquarium," and "Herbs: when and where to find them, and their medicinal value," have been helpful and interesting to our members for many months.

Miss M. E. LAWTON—who contributed a series of Nature Study articles on Botany,—and from whose pen we are to receive a new series, in the coming year, on the propagation of plants.

GOOD THINGS NEXT MONTH.

Beginning with January's issue, Our Lyceum Guild will introduce some new features into its page. It asks its members to make these known to other Lyceumists; and to take an active interest in them themselves. Next month will appear:—

- (i) The first chapters of a story for children.
- (ii) The first article about *Baby Plants*.
- (iii) Some new competitions, for prizes.
- (iv) Work for members, and for classes.
- (v) Work for members, and for classes.

GUILD LEADER—

(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).

SEPTEMBER. PURPLE.—*Saffron*. There are two varieties of this herb, one flowering in July and one in September. They are belonging to the Crocus family, and may be found in the meadows. The leaves grow in Spring and in shape are long and rather broad and spear-shaped. After the leaves die, the flower grows direct from the root, and in the Meadow saffron they grow to about six inches in height. The segments are six in number, and in colour they are sometimes purple, variegated with white, and sometimes all white. The stamens are collected to make the saffron sold by chemists. The roots, which are like bulbs, should be cut into thin layers and placed upon white paper to dry separately. This is a specific cure for gout, but must be used with care, on account of its nauseating and griping powers. The roots, if properly dried, will be bluish in colour. It is very valuable in chronic rheumatism, its action sometimes affecting the bowels and sometime the kidneys. A very good recipe to take when the pain is very bad is as follows.

Wine of Colchicum (Saffron) 25 drops.

Carbonate Magnesia 1 scruple.

Cinnamon Water $\frac{1}{2}$ fluid ounce.

Pure water $\frac{1}{2}$ fluid ounce.

Mix together, and as medicine take 20 drops at night.

GREEN HOPS.—Everybody has heard of the cultivated hop, which grows in the South of England, but we are dealing with the wild variety which grows in the hedges, turning their flexible stems round the branches. The leaves are divided into three parts, with serrated edges; they are rough to the touch. The flowers are a greenish colour. The buds, in the early summer months make a splendid wholesome vegetable dish for dinner, being very good for opening obstructions of the liver, and acting as a general cleanser of the system.

YELLOW HAWKWEED.—This herb may be found by the sides of fields and on waste grounds. There are many different varieties, but nearly all have the same virtue. The common variety has broad leaves, shaped almost like a dandelion, and growing close to the ground. The root is long, and has many fibres, and the stem is rough and hollow—growing two or three feet high. The leaves are dented a little and the flower consists of many narrow petals, pointed and toothed at the end, and set in rows of two and threes. These, like the dandelion, turn into down, and are carried away by the wind. There is also the narrow leaved Hawkweed, with flowers in umbels; the succory leaved, the mountain Hawkweed, with a rough bare

stem; the wall Hawkweed, with hairy stem and leaves; the mouse ear with bare stalks, and hosts of others. It is good in cases of internal inflammation, clears the kidneys, and so helps in dropsy. It purges and cleans the stomach, and helps to purify the blood. It also makes a good wash to clear away freckles and spots.

OCTOBER.—*Blue Liverwort*. This herb may be found in sandy places chiefly, and consists of small leaves nestled close to each other, in an uneven manner and lying close to the ground. The flower stems are slender, and grow about two inches high, bearing small starlike flowers, which look very pretty on the ground. This plant is at its best in the latter part of October and the beginning of November, and is one of the best remedies for the kidneys, during the change of the seasons. It is of great help to the liver for its cleansing properties, also being good in cases of inflammation and sores.

DECEMBER.—The only herb flowering in December is the Setterwort, which grows in the open weather, but being most plentiful in March. I now bring our first series to an end, wishing all our Lyceumists the compliments of the season, and God speed in their Work.

Lyceum Ideals.

By J. TINKER.

NO. XI.—SUBJECTS FOR GROUPS.

"The development of speech furnishes a good example of the educational dictum 'No impression without expression.'" It is very important that children . . . should hear a great deal of conversation between *well-informed* adults who speak with a *good accent* and discuss

SIMPLE EVERYDAY TOPICS.

It is equally important that they themselves should have ample practice in expressing their own ideas, in asking and answering questions, and in describing things they have done or places and things they have seen."—Drummond's "Child Study."

It is well-known that "the child has its own ways of seeing, feeling and thinking," and "it is a commonplace of educational theory that the methods must be determined by the nature of the being to be educated." But it is to be insisted that our study of the tendencies of the child, of its demands for activities, and of the need for arousing and retaining its interest, is that we may lead it to *form habits* that will make the deliberate moral life easier for the adolescent and adult. "The young child who is allowed to argue about everything, instead of *doing as it is told*, so far from developing a habit of intelligent foresight will miss much present enjoyment and will lay up many difficulties for the future." There is too much discussion on abstractions as well as too much of the pedagogy in Lyceums: Spiritualism and Christianity for instance.

Dr. Drummond says: "Quite a number of people are beginning to ask whether, instead of quarrelling about denominational teaching, it might not be as well to discover whether, and to what extent, young people are capable of assimilating dogmatic moral and religious instruction at all."

I AM ONE OF THAT "NUMBER OF PEOPLE."

For years I have studied the children as their elders have poured out alleged explanations of the *dogmatic* moral and religious instruction so finely put in our Manual; and I have noticed with what pleasure the youngsters ignore the commentaries, and turn to papers and pennies, marbles and cigarette cards, and play with each other—that is,

TO SOMETHING CONCRETE ON THEIR LEVEL.

What is their level? One instance: Anyone can see that children are more interested in other children than in adults. Give them pictures and stories about other children, including children in other lands. In one issue of the "Boys and Girls Picture Newspaper" I got more than twenty pictures, interesting to children, that *they* could say something about and ask about; and "here a little, there a little" of practical morals and religion could be dropped in without "jam or bitters." Children can and do assimilate morals and religion, to the degree of their mental development; but as the result of their own experience and feelings on family and social life rather than from *dogmatic* instruction.

Why is "Play the game" so effective on character? Because the playing-field is an ethical school, where the *whole* of the forces of the child are in perpetual interaction and co-ordination in pleasurable development. *The child must be moral* to be

successful, not merely at the game but with its supporters. The group has social ethical value as an aid to education, where the brightest and best stimulate and help the less bright, and the hand-in-hand principle is the effective teacher (L.M. 212). We need more attention in choice of subjects (and therefore illustrations) to the fact that Spiritualism is

THE SCIENCE OF LIFE HERE,

not merely life hereafter. The children will rejoice in talks about "simple, everyday topics," illustrating the broad moral principles, which their own doings and daily papers and current literature provide. Such works as "Peoples of All Nations," "The Pageant of Nature," Children's Encyclopedias, etc., give an abundance of illustration. They cannot provide sympathy, tact, zeal, the three primary qualifications for a leader; nor the four supports—experience, study, purpose and perseverance. Exercising those the leader will get his subjects from his friendship with his group-mates, and select those aspects which illustrate positive goodness and courage, avoiding discussion of evil and misery as much as possible. They must be dealt with, but not to become an obsession, or "fad." The work of educators to-day is to starve and atrophy vice, not directly by castigation and repression, but by the diversion of attention and of energy to the vigorously good. Choose subjects accordingly, and develop the best aspects.

Next: OUR GUILD.

Remembrance Day in London.

AN ECHO FROM THE OVERFLOW MEETING.

Mr. H. Boddington writes:—"On the occasion of the "Service of Remembrance" at Queen's Hall to-day there were hundreds turned away. At the request of a few Lyceumists I started an overflow meeting which went happily. Several volunteers spoke, but unfortunately, I cannot give all their names as they disappeared into the crowd; nor should I have sent you this report, only that our folk wanted to show their appreciation, and collected thirty shillings for the Lyceum Movement. I therefore enclose cheque for that amount and leave it to your discretion as to what special fund it shall be applied. Among the speakers were Mrs. Annie Boddington, Mr. and Mrs. Clegg, Mr. W. Leach, of Aldershot, and Mrs. Perryman. To all who assisted at this spontaneous effort I tender my thanks."

Yours faithfully,

H. BODDINGTON,
Vice-Pres. L.D.C.

It is an extreme pleasure to gratefully receive the above spontaneous donation to the Lyceum Funds. Due regard will be paid to the source of the gift which has been allocated to the £2,000 Effort Fund.

G. F. KNOTT, Gen. Sec.

Mr. E. W. Buckingham, formerly Secretary of the Tees-side District Council, is lying ill in the Manor House Hospital, Golder's Green, London, and will be glad to see any Lyceumist, between 2 and 4 p.m., any Wednesday or Sunday.

A Christmas Gift Book.

MODERN SPIRITUALISM

By W. H. EVANS, of Merthyr Tydfil.

This book is the most up-to-date compilation in the Movement. Written in the easy flowing style of the author, it is a welcome companion to the easy chair and the fireside. The mind wanders to the scenes and revelations on which Modern Spiritualism has been founded.

It is a Speakers' and Students' Handbook and helpful guide, evidential, historic and philosophic, and just the book you have been waiting for, to show your friends and say "That is Spiritualism."

On sale at the B.S.L. Union's Office, 39, Regent Street, Rochdale.

Price 3/8 per copy, post free; 12 copies to Lyceum and Church Secretaries, 80/- a dozen.

The Aim of Spiritualism: A Reform.

HANDBOOK II., pp. 14-15.

BY J. TINKER.

Spiritualism is well defined as "the science of life here and hereafter," for the spirit states are the sources and sustainers of life both here and hereafter. It is necessary that the "life here" should be made more prominent. We are too apt to ignore, in the delights and trials of "spirit communion," that we are also proving the existence of the spiritual universe, of which we are active parts; that the "continuity" of life implies that "life here" is the essential factor for "life hereafter."

Whatever be the decisive faculty with regard to animal survival, "life" in any state means more to man than the possession of animal existence. To him life means continuous *re-adjusting to "satisfy higher needs and aspirations"*—not only formation, but re-formation; not only growth, but progress. In this strife for the formation and re-formation of selfhood and of environment we get all kinds of creeds and characters and civilisations. I have been reading again of the civilisations of Egypt and Chaldea, of Crete and Greece, and have tried again to get to the roots of civilisation in Character and Creeds. Why, despite the warning ruins of the ancients, are moderns giving anæmic repetitions of the follies and vices of old civilisations? What reforms can we introduce to avoid the Thames civilisation becoming as those of the Nile and Euphrates? There were two main causes for the destruction of ancient civilisations—brigandage and luxury. Brigandage was by the inroad of barbarian or imperialist exploitations; and luxury was by the internal exploiters, military, priestly, and commercial. In every case we find that however advanced the ancients were in mental materials of civilisation—the arts and crafts and learning—they failed because they were not sufficiently cultivated in the *morals* essential to civilisation. *Are we?*

Is brigandage (or exploitation) obsolete, or is it clumsily camouflaged? Study the political and industrial events of the day. Are all grades of society, including workers, leading "the simple life?" "Look around" and *within!* Are we Spiritualists taking our proper place as Reformers, or are we falling into the ancient error of having our attention too much diverted from social betterment to entertaining phenomena and doctrines about spirits, and failing to realise that *character is formed by daily work with our fellows*. We preach that "character, not creed," is the passport to the other world's happiness. Then it must be printed here. How? Character is the result of the education which "life here" enforces on the inherent tendencies. And that education is enforced a great deal more by the home and the workshop, the playground and the legislature, than by schools and churches, however good their leading may be. What is *our* influence in the world? How do we meet the "higher" needs and aspirations in daily life?

Morals are the laws of character, personal and social. *How do we transfer the platitudes of platform into the homes of our own speakers and teachers and congregations?* What are the morals of the workshops, including manager's offices and others? Do they fit in with religious professions? How much is lost in every branch of trade from pilfering by even "respectable" employees? What are the morals of the playgrounds, including the race courses and the public-houses, the card rooms, and theatres? What are the morals of our legislators, and of Acts of Parliament? How much is there of monetary *self-interest* as compared with provision for the higher needs of *humanity*?

Does the survey of the conditions of life lead you to the conviction that there is a *science of life* capable of application to those conditions? As Spiritualists we say there is; and not only a science, but a religion. Science has no *force*. Religion has. It takes hold of the "creeds" given by the science, and by the forces of its love and faith draws fuller forces from the spiritual sources of life. It is the medium for their outpouring upon home and workshop and playground and parliament. That is where Spiritualism is a Reform. Spirit Communion is not only personal conversation with discarnate spirits. It opens the gates for *spiritual forces* to increase and sanctify all efforts in this life for the satisfaction of the "higher needs and aspirations of humanity," and therefore insists that all efforts to reduce human beings to bare subsistence and animal standards are moral and uncivilised.

The *Two Worlds* Publishing Co., 18, Corporation Street, Manchester, have a large and varied stock of suitable books for Lyceum Prizes. Discount is allowed. A list of books and prices will be sent on application to the *Two Worlds* Office.

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.

BIRTH.

LIVERPOOL.—On October 31st, to May, the wife of H. E. Owen, 36, Hicks Road, Seaforth, Liverpool, a son (both doing well).

MARRIAGE.

LEWIS—LONG.—A marriage will take place on Saturday, Dec. 8th, at Earlsmead Methodist Church, Tottenham, at 2 p.m. between Mr. George Lewis and Ethel Alice Long, only daughter of Mr. and Mrs. C. Long, of Tottenham (members of Tottenham Lyceum).

IN MEMORIAM.

STOCKPORT, CENTRAL.—In loving memory of Evelyn Greening, aged 16, who passed to the higher life November 7th, 1922. "Beloved by all."

Twelve months ago she was called above,
And now returns to us with love;
She won our hearts, she holds them still,
Her vacant place no one can fill.

WOOLWICH.—MARJORIE OSBORNE. 8th Anniversary of passing into Spirit Life. A Lyceumist. "As days go by we miss her more."—Mother and Dad. J.M.P.

District Visitors' Reports.

SHEFFIELD DISTRICT.

I visited Mexborough Lyceum on Sept. 9th. Prompt start; 22 present; 38 at the close of the session. This Lyceum divides into two groups, one Lyceumist taking one, and I was requested to take the other. The readings were fair, and we had a fair discussion on G.C. 141. The time and carriage of the marching was good; perhaps the accuracy could be improved. The calisthenics were fairly well rendered. The attentional and devotional order were good. We closed having had a medium session.

I visited Chesterfield on Sept. 23rd. Prompt start; good interest was shown in the reading, and also good discussion. The marching and calisthenics were good, the use of banners making a good spectacular effect. Attention fair. We then had groups. A good work is being performed by the leaders displaying instructive methods. On the whole I found a very interesting Lyceum.

I visited Rotherham and found a very instructive method of questions on the readings. The girls asking questions first and the boys answering; then the boys asking questions and the girls answering. Grand results were obtained. The marching was nicely performed, and also the calisthenics. The general, attentive and devotional sides were fair, also the singing. I found a Lyceum which is carrying on very nicely, having an attendance of 30.—E. Armitage, D.V.

BOLTON DISTRICT.

I paid my second yearly visit to Deane Road (Bolton) Lyceum on October 21st. We had a late start with 17 scholars present, and 11 scholars came in after the start. Opening song was sung very fair. Silver Chain nicely explained by Conductor. Musical Reading and Golden Chain fairly well explained by readers. Marching and Calisthenics very good. (A slight improvement here.) Groups—General conduct good. Closing song good.

I paid my second yearly visit to Radcliffe Lyceum on Nov. 11th. We had a late start with 21 scholars present. Opening song fair. Silver Chain and Musical Reading fairly well explained by readers. Golden Chain was left for discussion in groups. Marching good, Calisthenics fair. General conduct fair, closing song good.—F. Jones, D.V.

He only is idle who might be better employed.

District Council Reports.

BOLTON DISTRICT.

The Quarterly Meeting of above Council was held on Saturday, November 10th, at the Radcliffe Spiritual Church, Railway Street.

Mr. Ribbert, our President, was in the chair, and welcomed all Delegates and Associates, also gave a kindly welcome to Mr. G. F. Knott, Gen. Sec. B.S.L.U., and we felt it a pleasure to have him in our midst. Roll Call showed the following present:—E.C., 3; Delegates, 13; 7 Associates; 1 Visitor and 1 Representative from Freetown Lyceum, Sydney Street, Bury. Minutes were read and adopted. The President's Address gave us plenty of suggestions which would bring us into closer touch with each other, and so open out the path for greater work which we, as a Council, ought to be able to accomplish, and so help along our Lyceum Movement.

Secretary's Report was then given and accepted. Treasurer's Report, which was not very satisfactory, was accepted. Delegates Report to N.D.C. Meeting was very ably given by Mrs. Johnson, and after discussion on various matters, was accepted, our best thanks being given to Mrs. Johnson for same. It was decided that Freetown Lyceum, Sydney St., Bury, Application Form for Membership of B.S.L.U. be endorsed.

Balance Sheet for Demonstration on August 4th, 1923, showed a slight profit, and was accepted. Agreed that we accept Henry Street Lyceum's (Bolton) invitation for Demonstration, 1924, date to be arranged as early as possible. It was decided that E.C. arrange a Dance, at an early date in Bolton.

It was agreed the Council purchase crockery as sample, the same to bear B.L.D.C. stamp.

Mr. Connor then made Council an offer of surplus cash of the defunct Bolton Lyceum's Football Club which was gladly accepted, the same to be used for the encouragement of healthy sport. E.C. to arrange a scheme *re* same.

Mr. Knott then gave us a few kindly words of encouragement and advice. Vote of thanks to local friends brought a most beneficial time to a close.

Sunday, November 11th, E.C. conducted Open Sessions and Evening Service at Radcliffe Spiritual Church. There was a good attendance.—E. Dean, Sec.

BRADFORD DISTRICT.

SHIELD AND BELL COMPETITION, 1923.

	Punctuality, Order and General Conduct.	Singing.	Reading.	Questions & Answers on Reading.	Pearls and Comments.	Group Work.	Marching.	Calisthenics.	Totals.
Laisterdyke ...	7½ 14	9 8	9 9	12 8	12	8	12	...	88½
Keighley ...	9 13	0 8½	9 4	13 9	13½	...	...	...	88
Harker Street ...	9 14	8 9	8 6	9 8	14	...	...	...	85
Boynton Street ...	8½ 13	9 8½	7 8½	10 8	10	...	...	...	82½
Shipley ...	10 13½	7 8	8 8	10 8	10	...	...	...	80
Milton Lyceum ...	4½ 14	9 9	9 3	14 8	9	...	...	...	79½
Windhill ...	9 12	5 7½	7 10	7 9	...	...	...	...	73½
Ripley Street... ..	9 12	7 8	6 6	5 7	12	...	...	...	72
Skipton ...	5 14	8 8	6 2	10 7	9	...	...	...	69

ERNEST AKED, Adjudicator.

LONDON DISTRICT.

We had a great time in London on Armistice Day. Fortunately it fell on a Sunday this year, and Sir Arthur Conan Doyle took advantage of the fact to book the Queen's Hall for a great Remembrance Day Service. The event is reported elsewhere, so I shall only refer to the part taken by the London Lyceumists. We were invited to make a demonstration, and the Grand Circle (488 sats) was, with the use of a special entrance, reserved for us. Over 500 Lyceumists, representing 19 Lyceums, attended, and even then some were shut out owing to the doors having to be closed. Mr. and Mrs. Clegg were amongst the unlucky ones, but they did not waste the morning. A crowd of over 1000 was unable to gain admittance; so "the Cleggs" with Mr. and Mrs. H. Boddington, conducted an overflow meeting. At the end a collection was taken and the sum of 30/- realised was forwarded as a donation to the £2,000 Fund.

The Quarterly Meeting will be held at Fulham on Saturday, 15th December, commencing at 6.30 p.m. Agenda:—Manual Revision, U.D.C., Remembrance Day, and other reports (including the opening of a new Lyceum at Bowes Park, on Sunday, November 4th, by Mr. and Mrs. Clegg). Will Delegates and Associates please make a note and do their utmost to attend. Nearest station, Parson's Green (District)—go out side exit, turn to the left, and two minutes walk to Lettice Street.—A. T. Connor, Sec.

NORTH EAST CHESHIRE DISTRICT.

The Quarterly Meeting of the above Council was held at Hyde Spiritual Church, on Saturday, November 3rd. Mr. Beech (Vice-President) presided over a gathering of 16 Delegates and Associate members from Ashton, Hyde, Macclesfield, Stockport Central and Baker Street (Heaton Norris). There were two new members:—Mr. Howard (Lord Street, Central) and Mr. Tristram, of Denton. Minutes of last Quarterly and E.C. meetings accepted. Resolved that in future correspondence from anyone visiting a Lyceum as Interchange of Conductor shall not be read at Council meetings. Correspondence passed as read. U.D.C. Report accepted. The question of a President and Permanent Chairman be taken back by delegates to the various Lyceums and reported at next meeting.

D.V. reported (1) Baker Street: Late start, marching and calisthenics good, a good session. (2) October 7th, Ashton: Marching, calisthenics, pearls, recitations and responses good. (3) Dukinfield in need of assistance. (4) Denton: Promises to be a good Lyceum in the future. Report accepted.

"Interchange of Conductors" to be carried on for another twelve months, to see if any further progress is made.

We decided to invite U.D.C. to hold Quarterly Meeting on March 8th and 9th, 1924, and a special meeting of E.C. be called to make arrangements. Delegates are to notify Lyceums that all nominations for Election of Officers be in for one month before the Annual Meeting to be held February 2nd, 1924, at Lord Street, Stockport.

Collection realised 7/8. Resolved that prize *re* Education Scheme be given annually. Votes of thanks were given to Hyde friends for hospitality.—Mary Maltby, Sec.

NORTH-EAST LANCASHIRE DISTRICT.

NOTICE OF COUNCIL MEETING.

The above Council will hold the last Quarterly Meeting on Saturday, December 15th, at the Progressive Lyceum, Lancaster Road, Preston. Minutes, Correspondence, Reports (U.D.C., Secs., Treas.), Demonstration, President's Address, Adjudication for 1924, Open Council. Will all delegates to this meeting bring along the *Lyceum Banner* containing Conference Report.

Tea provided by our friends at Preston at a nominal charge. Sunday Services to be taken by the Council. Associate Fees are now due.—J. S., Sec.

SOUTHERN COUNTIES DISTRICT.

On Saturday, November 3rd and Sunday, November 4th our Council assembled at the First Spiritualist Church, Cave St., Bristol. Lyceums represented:—Reading, Filtonmouth, Brighton, Southampton and Bristol. We commenced at 3.45 after hearty singing from a number of Associates and friends. Mr. Street, President, gave the Invocation. The Council received a warm welcome from Mr. Oaten, who said they had been preparing for our visit and felt sure it would add a stimulus to Lyceum workers. The other Lyceum had joined them to make this visit a success. They had realised the great opportunity in the Lyceums providing future workers, and they were glad to give us this welcome to their new Hall.

The minutes were next dealt with, correspondence, a telegram was received from Mrs. Taylor of Frances Avenue Lyceum, wishing success, though unable to be present. A letter from our D.V., Mr. Cager, unable to attend through business. He would have had to travel about 350 miles. Sec. reported all going well. Treasurer's report: Total cash, £20 14s. 10d. Area representative, Mr. Ford, spoke of the difficulties in bringing Churches and Lyceums nearer together. He was proud to see the South were doing such good work. He urged Lyceums to send the best men to represent them, and complimented Bristol for having striven so hard in the children's cause. Reports received with acclamation.

Mrs. Praithwaite, of Bristol, spoke of the need of some scheme whereby interest could be maintained to keep young men and women, interested in the Lyceum, till they became Church members.

It was suggested by Mr. Harry, of Portsmouth, that it be put on the Agenda for our next meeting: "How to form a better relationship between the Lyceums and Churches," as a number of Lyceums suffered as a result of the Church Committee's indifference. Discussion referred to our next meeting at Brighton.

The Lyceum Secretary, of Bristol, in answer to our thanks, said the Lyceums were indebted to the Church Committee in providing the welcome and entertainment, and they had provided the Lyceum with a room where they could have social intercourse. Our President commended the ladies. He had experienced their worth in our Council that had rendered valuable assistance at all times. We learnt with regret of the passing-on of the dear mother of one of our Associate members, Miss Scoggins, of Brighton. It was decided to send her a letter of condolence.

This closed the Session for tea, which was provided free; about 24 partook.

At 7-30 a United Social had been arranged from all the Bristol Churches. About 220 were present to enjoy the songs and dancing. A special room was provided for youngsters to romp in.

Mr. Hitchen, the Church Secretary, welcomed the Council and members of the other Bristol Society, to *forget* that they were members of the other Churches, and only remember they were Spiritualists, and he hoped they would all enjoy the Concert. Songs were rendered by Mrs. Chinwell, Mrs. Mathews, Mrs. Percival, Messrs. Haywood, Morgan, and Jefferies. Flute solos, Mr. Crabb. Instrumental Band, Mr. Pine's Orchestra. Pianists for songs and dancing, Mrs. Percival, Mrs. Aycliffe, Mr. Morgan. Ladies of Church Social Committee provided and served refreshments. Mr. Hitchen, Church Secretary, acted as M.C. and organised a most enjoyable time. Encores were demanded from artists.

Sunday morning the services were well attended. Mr. Street was the speaker.

Sunday afternoon a hearty sing. Invocation by John Jackson. About 200 were present. Also speakers from all the other societies in Bristol. Mr. Brice, the local Conductor, kindly asked our President to take charge of the Lyceum. The Portsmouth delegates, Mr. Lowe and Mr. Harry, who had to leave early, gave their Lyceums' greetings. Pearls (12) were explained. Greetings were given by Mr. Reeve (Southampton), Mr. Hill (Brighton), Mr. Oaten (Bristol), Mr. Churn (Reading), Mr. Harris (Providence Hall). The Treasurer, Mrs. Baker, replied to the greetings on the Council's behalf. She being the Conductor of the Southampton Lyceum, said they had now 103 Lyceumists, and 50 had decided to join the Education Scheme. Mr. Haggins spoke of the good the Education Scheme had done, and he hoped the Southern Council would continue to make progress. Items were given by Mr. Spencer, Edna Oaten, Georgia Virgo, Ronald Clark, Grovedale Road Lyceum, Clara Hancock, Doris Addison, Marjorie Way, Grovedale Road, Gurgin Virgo, and Godfrey Clark. It was found impossible to go through all the programme. Mr. Brice thanked all for their presence. Mr. Hitchen, the Soc. Sec., also said it had been a pleasure to have the Council and the United Gathering of Societies and their speakers. Mr. Newton, of the S.C. Church Council, was present. A happy afternoon was spent.

In the evening the Church was crowded to hear our President give his address.

Arrangements had been made by the Council to supply a speaker at Bishop Road Spiritualist Church. So the Secretary went and took the services at 11 and 6-30. Our Saturday collection realised 14/8. Sunday afternoon collection was given to the Lyceum. Our share of evening and morning collection was £2 2s. 6d. The current receipts were not made up so our visit indeed proved a success from all aspects. They are looking forward to another visit from the Council.—John Jackson, Sec.

THE SOUTH SHIELDS UNITED LYCEUM WORKERS.

The usual monthly meeting of the above was held on Saturday, October 27th, in Towler Street Church. Sister Mrs. Bell (Vice-President) presided, owing to the absence of Bro. Woodall (President) The proposition of commencing a Sports Club was dealt with and put back till a later date owing to lack of funds. Mr. Robertson (Lyceum Visitor) gave his report on the three local Lyceums. All reported to be progressing favourably. Boy Scouts, Girl Guides, and United Choir were all reported to be going strong. It was decided to study the Lyceum Education Scheme unitedly to give all Lyceums the benefit of the tutor's services. Next place of meeting, Eldon Street Church, on November 24th.—J. White, Sec.

LIVERPOOL DISTRICT.

The Quarterly Meeting of the above was held on 10th November, in Daulby Hall, Liverpool. Mr. Keeling presided over representatives from Wigan, Runcorn and Birkenhead. Correspondence and Reports accepted. It was decided to hold a Session Competition during 1924.—Gladys Owen, Sec.

Special Reports.

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

BIRKENHEAD, Hamilton.—We held our Open Session on November 4th, with a good attendance. Some good pearls were given, also recitations by Charlie Ellis, Ethel George, Edna George, Freda Whitely, Percy Woodley, Esther Dunn and Margaret Ellis. Solos were rendered by Messrs. Taylor and Hirst; also a duet by Eric Williams and Evelyn Leighton. An interesting item, in the form of a short story, was given by one of the visitors. In it there was a lesson for all. A good session enjoyed by everyone.—M. Hemsall (Miss), Sec.

BOLTON, Henry Street.—On November 4th we held an Open Session, and we are convinced that greater interest is being shown in the welfare of the Lyceum. Mr. A. Kitson was our speaker. He received a splendid welcome from a great assembly numbering 140. Mr. Kitson led us through G.C. 149, and gave some real experiences on "The Attainment of Truth," also some sound advice to Lyceumists in general. We had visitors from Moss Side, Deane Road, Bury, Radcliffe, Freetown, Horwich, etc., and Bradford Street (Bolton) had the largest attendance of visitors, there being 30 present from that Church. Recitations by the Misses A. Taylor, D. Bolton, A. Partington and L. Haddock were greatly appreciated by the vast audience. If we continue to grow in numbers, as seems probable, we shall soon require a larger Church.—W. C. Bearman, Sec.

NORTH LONDON LYCEUM conducted the Church service on October 28th and met with a very cordial support. Following a session with an attendance of 82 (in itself not far from a record), the Church was filled to overflowing at the service, quite a good number being unable to gain admittance. Papers were given by three of the children, each of whom showed a brilliance and originality in the treatment of their subjects. An anthem was rendered, and the general singing reached a particularly high standard. The Lyceum was able to materially assist the Church by devoting the collection of £1 12s. 9d. entirely to the General Church Funds.

Both Church and Lyceum are in dire need of larger premises, and this common want will surely be supplied by working hand in hand in love and harmony. We will never weary of trying to justify and preserve that bond of love that has been fostered in the past between the Church and ourselves.—C.D.

ACCRINGTON, Pearl Street.—On November 4th we held our Open Session. Invocation by Miss Coleclough. Silver Chain led by E. R. Swift. Golden Chain led by Miss Cook. Recitations and solos by the following:—Elsie Baines, E. R. Swift, Alice Wilson, Walter E. Swift and Ene Rimmer. Benediction by Mr. Fazakerley, Sec.

BLACKPOOL, Albert Road—On Sunday, November 19th, we celebrated our Anniversary Services. We held an Open Session. 110 present. Invocation by Mr. Keeling of Liverpool. 42 took part in the marching and calisthenics. Solo by Miss T. Copestake. The most important event of the day was the unveiling, by Mr. Keeling, of the photo of A. J. Davis. Solo by Miss A. Weekes.—F. Carter, Sec.

BRADFORD, Boynton Street.—We held our Open Session on November 4th. Solos, recitations and readings were given by the scholars. We spent an enjoyable afternoon.—Mrs. Ward, Sec.

DONCASTER, Spring Gardens.—November 18th, Open Session. Conductor, Mr. J. Ockleford. Pearls and recitations by the following:—Grace Taylor, Lillian Woodcock, Gladys Eastwood, Mona and Laura Godber, and Harold Stubbings. Trio by Arthur Baker, Fred Keighley, Fred Overton; also Mrs. Quinton, Mr. Ockleford and Bertha Moseley. Mrs. Beecroft addressed a few quiet words to the scholars.—W. Moseley, Sec.

EDINBURGH, 9, Forth Street.—Our Lyceum, which is nine months old, has a membership of sixty-three. Some excellent work is being accomplished. Where peace and harmony reign, spiritual progression is sure.—Edith Riddell, Sec.

FLEETWOOD.—We held our Open Session on November 4th, when recitations and hymns were rendered by our young Lyceumists. During the session the naming of two babies took place by our Conductor, Mr. Batley. Greetings to all Lyceums and Lyceumists at home and abroad.—Mrs. F. Benson, Sec.

HIGH SHIELDS LYCEUM.—Monday, Nov. 19th, we held a Leaders' Social as a recompense for the work they had done at the children's trip to Ryton; everybody present enjoyed themselves. I would also like to thank our Conductor, Mr. Fairbairn, on behalf of the Leaders for his gift of chocolates which everybody really enjoyed. We have had the pleasure of welcoming some adult workers this month, which we are greatly in need of.—J. Parker, Sec.

SHEFFIELD, Attercliffe.—October 27th we held Open Session, and were joined by members of the S.N.U., who were conducting business and week-end services at our Church; a glorious time well spent. November 3rd, Open Session, conducted by Mr. Saxelby. We have started a Guild Class, held every Thursday night, at 7-45, and invite any Lyceumist or friend in the district to join us. November 11th, Armistice Day, we were joined by several members of the Church and paid tribute to the arisen ones in two minutes silent prayer. Saturday, November 17th, Mr. Knott met Lyceumists, also twice on the Sunday, and we believe good will accrue from our week-end together.—J. F. Smith, 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 Nov. 21st.

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

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

RULE 4.—All Reports must reach this Office not later than Dec. 24th, to ensure insertion in the Jan. 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.

BACUP.—Open Session, November 4th. Pearls: L. Taylor, L. Alexander, Mrs. B. Lord, E. Taylor Mrs. Ridelhalgh, Mrs. Carter and R. Scott; recitations: Kitchener Aymes, D. Ward, M. McKennie, Mrs. Tattersall; duets: Miss M. McKennie and Miss Taylor, Mrs. Carter and Mrs. Alexander; songs: H. McKennie and Jimmy Embrey. Very good response this time.—B. Lord, Sec.

BARROW, Ramsden Street.—We held our Open Session on November 4th. Recitations by Mrs. Butterworth, Marjory Chapman, Winnie Eccles, Jackie Howbrook, David Cowen Brown, Frank Fenton and Miss Miller. Mr. Brown gave a solo.—C. Brown, Sec.

BATLEY CARR.—On November 3rd we held our Annual Effort. A good tea was served and the concert was given by friends from Heckmondwike.

November 4th was our Open Session, when a good attendance was recorded. Interesting discussions took place on the S.C. No. 1 and M.R. No. 219. A good session throughout.—Ernest Whitelock, Sec.

BEDWORTH.—Lyceum Anniversary November 4th, conducted by Miss Leverington. Special hymns were sung by the scholars and the services were greatly enjoyed.—Miss C. Rowe, Sec.

BLACKBURN, St. Peter Street.—On 28th October we held our Open Session. There was a good attendance of Lyceumists and friends. The marching and calisthenics were also in good keeping with the session as a whole. During the open part, solos and recitations were rendered by some of the Lyceumists. Best wishes to all other Lyceums and Lyceumists.

On November 4th, which was Armistice Day, we celebrated

the same by all standing for two minutes' concentration, which was very impressive. The speakers on this occasion were our President, Mr. Wolstenholme; Vice-President, Mr. Thomas, and Mr. Hopper, who all spoke a few well-chosen remarks which were appropriate to the occasion. After this service our President and Conductor placed a wreath on the local Cenotaph, in remembrance of the boys from the Lyceum who passed on in the great war.—James T. Smith, Sec.

BOLTON, Bradford Street.—Our Open Session was a complete success. A large gathering of friends made our efforts pleasing and all contributed to very excellently rendered pearls, recitations and songs. Marching and calisthenics were ably carried out, followed by a short explanation of why they are used, by the Conductor, Mr. H. T. Batten.

The evening service was conducted by Lyceumists, who gave addresses upon (1) Concentration, (2) Religion, past and present, and its relation to Spiritualism, (3) Lyceumism and our Objects in Child Education. Followed by recitations and clairvoyance. There was an after circle of clairvoyance, conducted by Lyceumists. The whole was a triumph for Lyceum training.—T. Connor, Sec.

BRADFORD, Harker Street.—We held our Open Session, November 4th, which was enjoyed by all present. Various items were given by many Lyceumists.—Mrs. Birkett, Sec.

BURNLEY, North Street.—We held our Open Session on November 4th. A good attendance of Lyceumists were present. The following young Lyceumists contributed items in a very pleasing and uplifting manner, and assisted in making the session a success:—Songs by Molly Daly Lofthouse; recitations by Bertha Harrison and Ernest Crabtree. We extend our season's greetings to our Lyceumists who are abroad, also to all Lyceums and Lyceumists at home, hoping that these greetings, small though they seem, will strengthen the bonds between Lyceums.—May Wagner, Sec.

CHESTERFIELD.—On November 4th we held our Open Session, and the following obliged:—Recitations by Francis Hobster, Connie Slater, Avis Bown, Louie Gore, Olive Winter, Elsie Gore, Kenwood Widdowson, Joyce Godly, Marion Wagstaff, Sidney Slater, Kenneth Bown; songs by Lily Slater and Kenneth Bown; pianoforte solos by Gladys Machant and May Wheatley; quartette by Lily Gore, Mr. E. Hobster, Mrs. Siddall and Mr. Heath. We had a very good session and hope to have many more like it.—Irene Marriott, Sec.

DARWEN.—On November 4th we held our Lyceum Anniversary. At the Open Session solos and recitations were given by the children. Mr. R. A. Owen, of Liverpool, addressed the Lyceum. We also had the marching and calisthenics. We had a good attendance. Session much enjoyed. Mr. Owen conducted the evening service.—Mary A. Allen, Sec.

EARBY.—On November 4th we held our Open Session. Recitations were given by E. Clarke, D. Dawson, M. Ennis, H. Foster, S. Warrington, R. Haynes, H. Greenwood, B. Taylor, D. Nuttal, M. Nicol, K. Dewhurst, G. Millward, W. Tillotson, J. Foster, A. Christopher, J. Waddington, M. Spencer; songs by M. Asley, F. Wood, A. Ward, M. Robinson, J. Waddington, H. Millward, F. Millward, K. Astley, A. Barker, R. Ward, A. Nuttal, P. Goode, G. Millward, J. Foster, K. Dewhurst, W. Tillotson, J. Savage. A very enjoyable session.—T. Clarke, Sec.

GREAT HARWOOD.—We held our Open Session on November 4th. S.C. was led by Mr. Parkinson, M.R. by Annie Thornley, Sydney Hudson and Ernest Allen; G.C. by Hubert Norris. Marching and calisthenics were gone through. A few recitations and solos were rendered by the following Lyceumists:—Sydney Hudson, Maggie Nelson, Willie Barrington, Ernest Allen and Dorothy Hartley. Greetings to all Lyceumists.—H. Baxter, Sec.

GRIMSBY.—On November 4th we held a very enjoyable session. Recitations were given by F. Harper and F. Smith. Solos were rendered by Master F. Harper, Misses E. Cole, F. Smith, I. Devereux and M. Barron.

Thursday, November 8th, we held a Social. Quite a large number of people were present, and everybody enjoyed themselves. There were musical items and plenty of games for the young people. We hope to hold many more socials, and that they will be as successful as our first.—Mollie Barron, Sec.

HORWICH, Chorley New Road.—On November 11th we held our Open Session, and had a good time. The evening service was taken in the form of a service of song, which was read by one of our Lyceumists (Norah Ward). The singing was nicely rendered by our Lyceum Choir, and we hope that a few seeds

were sown that will bear good fruit in the near future. We wish to extend our best thoughts to all Lyceumists near and far, and wish all a peaceful Christmastide and a Happy and Prosperous New Year.—Annie Purchas, Sec.

HUCKNALL.—We held an Open Session on November 18th. Invocation by the Conductor, Mr. Sydney Allen. Mr. Buck gave a few words on "Bees and how they work." It was a lesson for each Lyceumist to study the nature of God. Recitations given by Misses M. Chaplin, G. Brooks and Mr. E. Mills. Miss A. Neal rendered a solo. All took part in the calisthenics. Our Organist, Mr. Hunt, closed the session. The morning was well spent.—Miss A. Neal, Sec.

LANCASTER.—We held a most enjoyable Open Session on November 4th. There were recitations given by Alma Coupland, Ralph Parkinson (2), Nellie Lowther (2), Dorothy Galloway (2), John Peel (2), Alice Parkinson and John Baines. Children of the Kindergarten Class recited part of S.C. 62. We were favoured by a duet from Alma Coupland and Nellie Lowther, and another by Margery Dawson and Edna Parkinson.

On November 11th we held a Memorial Service in the Lyceum, in commemoration of Armistice Day, and were thus enabled to welcome a number of parents and church members to our session, who are not in the habit of attending. We are flourishing in Lancaster and every week the number on our register increases. Greetings.—Marion Swale, Sec.

LEICESTER, Rupert Street.—We held our Open Session on November 4th, when the following scholars took part in duets, solos and recitations:—Misses P. Goldsmith, E. Goldsmith, E. Wicks, A. Dilks, N. Buckles, D. Parker, Messrs. A. Wells, H. Wicks and H. Jayes.

On November 11th we had the Armistice Service. Mr. R. Stewart, of Sheffield, gave an address on "Thoughts." Good attendance.—J. Wicks, Sec.

LEICESTER, Silver Street.—On November 4th we held our usual Open Session, when solos were rendered by the Misses C. E. Buckle, E. Townsend, M. Briar and Mrs. Thwaites; recitations by the Misses L. Lucas and E. Wicks, Messrs. A. Wells and H. Cartwright; duet by Misses A. Dilks and D. Parker; violin solo by Miss C. E. Buckle, who, along with Miss E. Wicks and Mr. Hunt, accompanied the singing. We had a good time with a large number of welcome visitors and friends.—J. H. Wicks, Sec.

NELSON.—During September our late Conductor, Mrs. Morton, sailed for Montreal. She was one of our oldest Lyceumists. Her successor to the Conductorship is Mr. Reuben Pearson, an ardent worker in the Lyceum Cause, and unanimously elected to the position.

On November 4th we held an Open Session. Our Conductor, Mr. Pearson, presided. Responses were given by the following: Stella Atherton, Hilda Leech, Edith Boothman, Ida Middlebrook, Rosina Pearson, Doris Higgins, Ivy Greenwood, Alice Poutney, Luther Horsefield, Edwin Boothman, Fred Bannister, Cedric Pidwell and Allan Haythornwaite; also the hymn, "Blest be the tie that binds," was sung for an old Lyceumist and family (Mr. Dean) who are now in a far-off land. We send them our best thoughts. The session was commented upon as being one of the best for some considerable time.—Mrs. Parkinson, Sec.

LONDON, Tottenham.—On November 4th a number of Lyceumists visited the Bowes Park Society, on the opening of their Lyceum. The Junior Choir rendered an item and most of the other visitors rendered songs and recitations. Miss S. North led the calisthenics.

The work of the month has been encouraging. Zena Godfrey is the Session Secretary for the month.

WOOLWICH AND PLUMSTEAD.—On 4th November we held our Election of Officers, when nearly all retiring officers were re-elected.

On 11th November 30 scholars attended at the Queen's Hall for the Great Silence, where a great meeting was held.

We are steadily plodding on, getting new scholars now and again and we are looking forward to another successful year.—H. Watthey.

OLDHAM, Elliott Street.—On October 21st we had for our speaker Mrs. Mayo, of Liverpool. We had a happy time together.

On November 11th we had Mrs. Crowther, of Liversedge. She gave us two fine trance addresses. We are now taking up the Education Scheme and I hope all other Lyceums are doing the same.—Victor Slater, Sec.

OLDHAM, Water Street.—October 21st, Ladies' Day. Services rendered by President, Mesdames Standish, Taylor, Norbury, Holdsworth and Howarth. Misses Norbury, Wrigley, Thornton, Chappell and Ogden. Clairvoyance by Mrs. Hough and Mrs. Dixon.

November 11th, services rendered in respect of two of our Lyceumists, George Leonard and H. Pointon, who passed away in the Great War.

October 27th, wedding ceremony of two of our Lyceumists, Miss Annie Chappell and John Fozzard, at Elliott Street Spiritual Church, by our President, Mr. Standish. Reception at Oldham Central Church.—E. Norbury, Sec.

PORTSMOUTH.—On November 4th we had our usual monthly Open Session. A good number were present, several of the children contributing to an enjoyable afternoon with recitations. A young member of the Liberty Group rendered a pianoforte solo, after which an older member recited a few humorous anecdotes.—M. Fielder, Sec.

PRESTON, Lancaster Road.—Open Session was held on November 4th, and was good, the marches and readings being done in good style. The following contributed solos, recitations, etc.:—H. Bromley, O. Martin, V. Martin, A. Curtiss, A. Booth, K. Billsborough, A. Billsborough, Mr. Rae and Miss N. Kiener. An enjoyable session.—Rd. Smalley, Sec.

QUARMBY.—Open Session, November 11th. Recitations by K. Quinn, C. Schofield, K. Micklethwaite, M. Bradley and E. Armitage; duet by Mrs. Baxter and Mrs. Armitage. An enjoyable afternoon was spent.—H. Baxter, Sec.

READING.—On Armistice Day a Combined Church Parade of Scouts, Cubs, Guides and Brownies was held. The colours of the Guides were dedicated by Mr. P. R. Street. This month has shown much improvement in our Lyceum. Education Scheme going strong. The Compliments of the Season to all.—C. R. Churn, Sec.

SALFORD CENTRAL.—November 4th, Anniversary Open Sessions. Huge success. Our New Shaw Street Church was packed. Several visitors complimented us.

November 11th Miss Elliott (President, M. & S.D.C.) most efficiently unveiled a portrait (presented by Mrs. Kay) of our late worthy Conductor, Mr. John Kay. The Armistice Day silence preceded the above ceremony and the morning will be ever remembered by all who attended. Fraternal greetings to all.—Arthur W. Stansfield, Sec.

SHEFFIELD, Heeley, Gifford Road.—On November 4th we held our Open Session. A very good number of solos and recitations were rendered by both young and old. A most interesting session enjoyed by all.—Geo. Porter, Sec.

STOCKPORT, Central.—An excellent and successful party took place on October 27th. It was called the Bachelors' Effort, 200 Lyceumists and friends were present. The young boys gave a dialogue, which was much appreciated. It shows what boys can do. Every credit is due to the bachelors, who worked hard to make this effort a success "The Workers Win."—E. Joules, Sec.

STOCKTON ON TEES, Brunswick.—November 4th, Open Session. There was a fairly good attendance. Invocation by Mrs. Williams. Questions on G.C. were very moderate; singing and calisthenics were an improvement. Pearls and recitations were good. A most pleasant session.

On October 28th we held our Yearly Meeting. Mrs. Williams, Conductor; Miss E. Cannon, Musical Director; Mr. Hill, Guardian, and Mr. G. Tuck retained their positions. Mr. Hickman, Treasurer; Captain of Guards, Mr. E. Tuck; Guards, Mr. Westbrook, Mr. West and Mr. W. Richards; Group Leaders, Mrs. J. Harrison, Mr. Hill, Mr. Hickman, Mrs. Hickman and Mrs. Ruddock. We are hoping to make more Groups this year.—G. Tuck, Sec.

WINNIPEG, No. 1, Canada.—On November 4th we held our Open Session, which was very well attended. Pearl, recitations and songs were given by the following:—Ella Crawley, Annie Brown, Dolly Sutherland, Sylvia Parkinson, Miss Anderson, Mrs. H. Ferrest, Jim Livingstone, Harry Towns and Harold Brown, a solo vocal duet from Winnie and Edna Brown. An invitation is extended to all visiting Lyceumists to come and help us carry on the good work.—H. F. Lawrence, Sec.

WISBECH.—First Open Session, November 4th. Well attended. Recitations by E. Kirby, N. Emmerson, A. Emmerson, and duet by M. and P. Emmerson. Very happy time. Greetings.—H. C. Butter, Sec.