

THE LYCEUM BANNER

No. 404. Vol. XXXIV.

OCTOBER, 1924.

PRICE TWOPENCE.

Our Education Scheme.

TO TUTORS AND CANDIDATES.

The date of the next examination is 15th February, 1925; and if you have not already organised your classes and begun your studies, may we urge you to begin at once.

The list of books at the end of this article gives you the names of several pamphlets, etc., that you will find of very real help in your work. A full set can now be obtained at a reduced rate.

Your Secretary must send in names of candidates, and fees, in December, so give him (her) your name in good time.

EDUCATION COMMITTEE MEETING.

The Education Committee held its half-yearly meeting in September, and did quite a lot of important business.

Besides the usual routine business, the printing of further booklets and pamphlets, helpful to students and the general reader, was considered. The work is now in the printer's hands, and further announcements will be made in due course.

New certificates were chosen to replace the former cumbersome ones for Honours and First Class. In future, all the examination certificates will be practically uniform in size.

ORAL GRADE OBJECT LESSONS.

III. AN ORGANISER (Question 12).

When it was first suggested that a Guild Class should be started by Westland Lyceum, the Committee said that it could not be done. What with the Summer outing, the Autumn social and dance, and the New Year tea and prize-giving, there was far too much to do already. And besides, they were thinking of learning a Service of Song to give in the Spring; so there was no time for "fancy ideas." But Kitty Gordon said that she thought the whole Lyceum should be asked if it wanted a Guild, and if it did she would be willing to take charge. This was agreed to, and on the following Sunday the Lyceumists voted in favour of a Guild Class and elected Kitty as Leader.

She did not waste any time. At the end of the Session she took the names of all who were going to join, and they agreed to meet at the Hall on the following Wednesday evening to talk over plans. Most of them came, and it was agreed to have games in the early part of each meeting, and to have a discussion on some subject after the younger ones had gone home. The idea was a great success, and from 7 till 8 every Wednesday the children, and even the bigger boys and girls, had a great time playing Snakes and Ladders, draughts, and other games. But the discussion idea did not last long. On the fourth Wednesday Kitty brought a copy of *Little Red Riding Hood*, and proposed that the second part of the evening should be spent in learning it. Everybody agreed, and then they decided who were to take the parts: That done, they began to wonder how it was going to be done. But Kitty had thought of all that. Each of the bigger girls would make her own dress and help with the dresses of the little ones. The bigger boys would see about the scenery and the stage. Kitty would help all of them and tell them what to do.

The Guild Class now became very busy. The little ones were taught to sing the fairy songs, whilst the older girls sat and sewed; and the boys kept on leaving off in their games to talk over the clothes their mothers were making for them, or how they were getting on with painting the scenery. And everybody worked so hard that the Lyceum gave its Service of Song early in the New Year, and *Little Red Riding Hood* was given by the Guild just before Easter.

On Saturday afternoons the Guild members went for long rambles in the country, and Kitty, who had bought a history of the district, told them stories about the different places they visited. Another member, who was studying botany, told them the names and natures of different wild flowers, and soon it became quite a game to try to find a flower that she didn't know.

New members joined the Guild and the Lyceum, and everything was so successful that at last the Church President noticed

it, and asked who had done it. When told that it was Kitty, he asked her how she had planned everything so well.

"Oh," she replied, "I just found out what everybody could do and wanted to do, and gave them a chance of doing it."

"Why, Kitty," he said, "you are a born organiser."

A. T. CONNOR.

[*Note to Children's Tutors.* This lesson could be used to advantage as the basis for further ones explaining and applying its teachings, with reference to other activities familiar to the children].

EDUCATION LITERATURE.

(i) SPIRITUALISM FOR THE STUDENT AND INVESTIGATOR. 7d. per copy; 5s. 6d. per dozen, post free.

This booklet should be on every Spiritualist bookstall, and in every Lyceumist's home. It gives the information desired by investigators, and is well-written by authors who know their subjects. It is also the Handbook (No. 3) for Grade V. students.

(ii) HANDBOOK No. 2. 6d. per copy; 5s. 6d. per dozen, post free.

This booklet is a companion to the above, and gives enquirer and Lyceumist alike a good all round knowledge of our religion. It is also the Handbook for Grades II, III, and IV.

(iii) HANDBOOK No. 1. 4d. per copy; 3s. 6d. per dozen, post free.

This booklet is also suitable for introducing investigators to our truths, and for giving to Lyceumists the fundamental and essential knowledge of our Movement. It is also the Handbook for Grade I.

(iv) ORAL GRADE PRIMER, for children under ten. 5d. per copy; 3s. 6d. per dozen, post free.

This booklet introduces children to the teachings of Spiritualism, gives the lessons in simple language, and contains four portraits of pioneers. Every young Lyceumist should own a copy; and even adults will find its pages interesting and instructive.

(v) HELPS TO THE STUDY OF THE LYCEUM MANUAL. 2d. per copy (postage 1d.) or 1s. 9d. per dozen; post free.

This pamphlet gives explanations of the difficult words and phrases (arranged in alphabetical order); and is helpful to students of Grades I to V, to Conductors, Tutors, Leaders, and all Lyceumists.

(vi) SYLLABUS OF WORK FOR THE EDUCATION SCHEME. 1½d. per copy; 9d. per dozen, post free.

Each student should own a copy for reference and guidance.

(vii) HOW TO PREPARE FOR THE EXAMINATIONS. Sent free, on receipt of a stamped, addressed envelope.

A complete guide and help to students, tutors, leaders, and conductors.

(viii) OUR CHILDREN UNDER TEN.

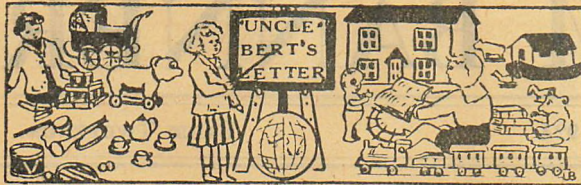
This leaflet will be sent free, on receipt of a stamped, addressed envelope. Explains how to teach them, what to teach them, and how to enter them for the Oral Grade Examination.

N.B.—A complete set of the above literature will be supplied at the reduced rate of 1s. 9d., post free. Separate copies are charged for at the full rate per copy.

ALL COMMUNICATIONS to be sent to the Education Secretary, (Miss) M. E. KITSON, 17, Bromley Road, Hanging Heaton, Batley (Yorks.).

CHANGE OF ADDRESS.

Mr. R. A. Owen's permanent address is now at 19, Sandford Terrace, Ranelagh, Dublin, Ireland.



My Dear Boys and Girls,

As you will conclude by seeing this letter, I have arrived home again safe and sound after a grand time in the land of funny words, and my tongue was not so twisted up as I expected, in fact I think if I had stayed there long enough, I, too, should be able to talk Welsh (after a style of my own, anyway).

We hear and read a great deal in the Lyceum about helping others, so now that the weather is turning colder and you have to find indoor amusement or occupation let us see what we can do.

What a happy day it is to you tiny tots when you are able to help Mamma and Dadda with their work.

How delighted Mamma is when she is making cakes to see you dab your ten tiny fingers in the paste; there hark at me, ten tiny fingers, when you have only eight, but with these eight and your two thumbs, you can make some nice designs on the furniture, or when Mamma has been blackleading the stove and you try to assist, even if you have designed a black and white patterned pinafore: you really at heart mean well, don't you? Perhaps Dadda has just transplanted the spring cabbages and has not put them in a straight line and you think it would be better if they were all touching each other and you try your hand at transplanting. All these methods show willingness on your part to help, but unfortunately such ways do not result in helpfulness, they only make Mamma and Dadda extra work, but just put your thinking caps on, and try and find some real good ways of helping, and I think, for you tiny tots, the best way to make sure you are helping is to ask for something to do; but for those who go to school, there are a thousand and one ways open to you, without waiting to be told "willing service," not doing some task because you have got to do it, but because you love doing it, and helping Mother or Dadda.

Here is a suggestion. I see three pairs of boots to be cleaned ready for school in the morning, and up to now Mother has cleaned them for you. Here is a chance for one of you boys or girls to do them for her. Or the yard wants sweeping, a step wants cleaning, or a room wants dusting. These are some of the little chances we meet along the way.

As the days go by greater chances will present themselves to you, but if you get the habit of doing the little things you will learn how easy it will be to do greater deeds as you grow older.

Then there is the helping hand in the Lyceum, and this need not always be carried out by singing or reciting, of course this is a very good way indeed, but you can lend your Conductor a helping hand, by being attentive; this is not a very hard task, is it? But by so doing you not only help your Conductor, but you help every other member to learn the beautiful lessons given. I could go on by telling you of many more ways, but I think it would be better to try and find them yourselves, then write and tell me about some of them. The great thing is to be on the alert, so that whenever a little chance come your way take it just as quickly as you do when you are playing snap, when you have got the cards before you say "snap" sometimes. I see an old lady going along the road with a heavy basket, "Snap" that. A helping hand wanted. I see a blind man wanting to cross the road. "Snap!" I'll lead him. Mother wants some shopping done. "Snap!" I'll go. What a wonderful game of snap we can play every day. "Snappool! they're mine."

"And our lives will be richer, and sweeter, and better here, For the helping one another, and speaking a word of cheer."

With my batch of Liberty Section letters, I have received a very beautiful card reading "The things we mean to do" as this is copyright I cannot use it without first getting permission, so I will endeavour to pass on its lesson to you.

We all have good intentions each day, and we start off each morning intending to put them into practice during the day, but alas, when night comes and we look back, what a lot we find has been left undone.

In some cases time flies so quickly that we do not do nearly as much as we intended for there is such a lot of things we really WANT to do.

Then again some of us dream about the good deeds we would like to do, yes, day dreams; but alas we let them stay in dream-land. Some allow their intentions to grow so large that they

become unmindful of the tiny deeds which really matter, and we miss many chances of doing really well, for it is the little things which so often count.

Another writer once said "A man who is always forgetting his best intentions, may be said to be a thoroughfare of good resolutions."

The great thing however with regard to good intentions is to aim high, but also not to be unmindful of those smaller deeds we pass along the way to reach after the highest. There is yet another class I might refer to, it is those who take things as they come. This is to my mind a very dangerous class, the danger being that they will be like a weather-vane. They move whichever way the wind blows. The Lyceumists we need to-day are those with standard intentions of good fighting to bring about the unity between all sections of our grand movement, endeavouring to present to the world our great first principle of Spiritualism, "The Fatherhood of God" followed by the other six principles.

COMPETITION.

Prizes this month for Essays on MY FAVOURITE DAY-SCHOOL LESSONS.

Liberty Section: "Selection of connective readings, recitations, and songs from Manual.

RULES.

Name in full, age, address, also Conductor's name and address. Write replies on one side of paper only.

Open to all Lyceumists. Prizes for Competitions only (not puzzles) to those not over 14 years of age.

"Special mention" to Liberty Section.

Address as below, closing date, October 18th.

Enclose stamped addressed envelopes if replies to letters are desired.

Correct answer to Puzzle No. 9:

Harold, Minnie (misprinted), Arthur, Rosie, Wilfred, Phyllis, Edith, Frank.

Evelyn Gunn (No. 8), Battersea, Zillah Burrows, Halifax. *Fred Pitt and Marjorie Brownston, Sth. Manchester, Nellie Dean, Bury, Edith Godfrey, Chester-le-Street. Miss Rayment, Manor Park.

*Special mention, having sent correct answers to all puzzles.

Prizes for Competitions awarded to:—

Edith Godfrey, Chester-le-Street.

Edgar Newton, Birmingham (age 8).

The wet weather, no doubt, is to be blamed for the few competition efforts received this month, as you could not write and tell me you had a ripping time, if it was raining every day, could you, but let me have a real good batch this month, kiddies, including London and the South.

PUZZLE No. 10.

Here are the titles of three Lyceum songs in which (like the names given last month) the letters have got mixed up. Can you sort them out.

OG DARRFWO
EITKRS ROUY SAPHR
ETH CAHRM FO EILF

Here is another problem for you this month. What seaside town is noted for Cockles, "Southend," yes, correct. Is it noted for anything else? "Its sand," no, wrong. "The Spiritualist Church," yes, correct. What has this Church given to Southend and district? A LYCEUM. Yes, How was this Lyceum opened. "By a grand demonstration by the London Lyceumists on September 7th, conducted by Mr. Williams, President L.L.D.C., supported by officers and members from most of the London Lyceums and L.L.D.C." What did this demonstration prove? Truth, Happiness, Love, and further what the L.L.D.C. can do, and will do at Letchworth and other parts, when the invitations come, providing we give them the same support.

What took place after the demonstration Tea and—there, space is limited against me. See Mr. Connor's report. Another London event we have attended this month was the first outing of the Bowes Park Lyceum and Church to Mill Hill, where I proved to my friends, that I was not too aged to run, by carrying off, no, I mean winning the first prize in the gent's race. Bowes Park are running well, and providing the unity between Lyceum and Church expressed at this outing continues, great things may be expected of them.

One little girl writes, "Dear Uncle Bert, will you please give me a reply?" Of course I will dear, and one to every boy and

girl or Lyceum providing they enclose stamped addressed envelopes. I am allowed to sit up a little later than you, kiddies, sometimes, you know, so have time to write when you are snug in bed.

2, Villiers Road,
Osterly, Middlesex.

With Love,
UNCLE BERT.

Baby Plants and How they are Born.

(The Lyceum Guild Nature Study Article).

BY MARGARET E. LAWTON.

X. FERTILISATION.

Fertilisation follows pollination, and so is the process that results from ripe pollen grains reaching a waiting stigma. Each pollen grain is the home of a male germ which is a possible "father" of a baby plant. The possible "mothers" are contained in the ovules which grow, within the shelter of the pistil, in the "room" known as the ovary. The stigma of the pistil acts as the entrance to the ovary, but that entrance is closed by the stigma being unable to receive pollen grains, until the ovules are fully developed. When the ovules are ready, the stigma becomes *receptive*—growing moist or sticky, so that it can receive and keep any visiting pollen grains.

A single ovary may contain one or many ovules. Each ovule is usually oval in shape and is connected to the ovary wall by a short stalk. This stalk also acts as the passage along which the ovule draws its food, from the ovary, for the ovule depends entirely on the rest of the plant for its nourishment. The ovule has two skins or "coats" which surround a central mass of cells. A tiny passage, known as the micropyle, leads into this mass of cells. As the young ovule develops, one long, distinct cell forms in the centre of the mass, and the special cell is called the *embryo-sac*. The word "embryo" means "beginning," and it is in this "sac" or cell case that the baby plant first begins to form. Soon after the formation of the embryo-sac, seven small cells arise within it. Three of these new cells pass to the micropyle end of the sac, one stays in the centre, and the remaining three go to the far end of the sac. The cells near to the micropyle are together known as the "egg-apparatus," and one of the three is the all-important "egg-cell," which contains the female germ. When an ovule has developed all these parts, it is "ripe" and ready for fertilisation. Fig. I, is a much enlarged drawing of an ovule ready for fertilisation. The drawing shows only half of the ovule, so that all the parts may be seen.

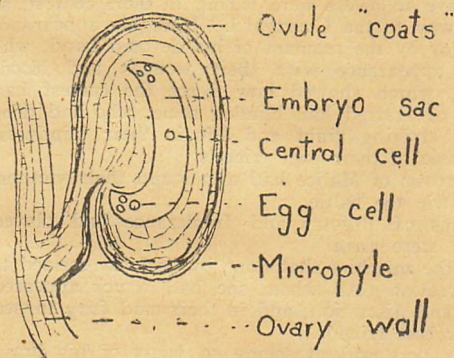


Fig. I. Ovule ready for fertilisation (enlarged)

When a pollen grain alights on a stigma, it has to send the male germ it contains to an ovule. The sweet moisture of the stigma helps the pollen grain to do this. A tiny pollen tube grows from the grain, penetrates the stigma, and forces its way down the style, into the ovary, to an ovule, and then along the micropyle to the egg cell in the embryo-sac. This pollen tube acts as a covered passage, along which the male germ can travel in safety. On reaching the egg cell, the male "father" germ unites with the "mother" germ of the egg cell. The union of the father and mother germs is the actual process of *fertilisation*, and results in the production of a new body known as the *oospore*. This oospore is the beginning—the embryo—of the baby plant. Fig. II, shows a pollen tube growing from the grain on the stigma to the embryo-sac of the ovule.

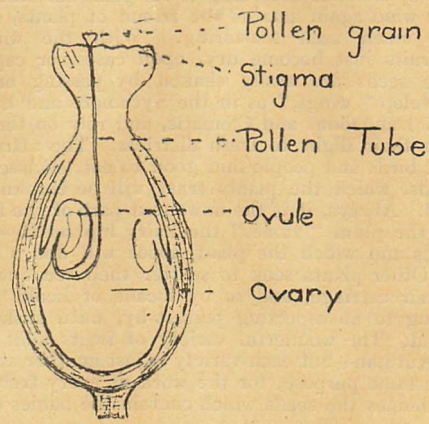


Fig. II An ovule fertilised by a pollen grain. (enlarged)

After fertilisation, many changes take place in the ovule, and particularly in the embryo-sac. Before fertilisation the embryo-sac contained seven cells. One of these—the egg cell—is now the oospore. Of the remaining six cells, all but the central one disappear. The central cell, by rapid, repeated division, develops into a mass of cells, which begin to fill with food. This store of food is produced from the liquid food drawn from the walls of the ovary, and forms a solid mass which soon occupies the greater part of the ovule. The mass of solid food is the reserve store which is to support the baby plant until it becomes an independent, self-supporting plant.

Whilst these alterations are taking place in the remainder of the embryo-sac, the oospore, too, is changing. By the growth of a cell wall, the oospore becomes divided into two cells, an upper one and a lower one. The upper cell supplies the lower one with food from that forming in the embryo-sac. The lower part gradually increases in size until the beginnings of the baby shoot and baby root can be seen. The food store and the baby plant now occupy the whole of the one-time ovule, the two coats of the ovule forming the protective skins around the seed, for all of these changes in the ovule have marked its development into a seed. The tiny plant within the seed is still only in the making, and so is unfitted to face life alone until it is fully developed. Thus the seed is really to provide a safe resting time between the fertilisation of the female egg cell by the male germ—until the *birth* of the perfect baby plant, when it is fitted to leave the protection of the seed coats. Fig. III, shows a Maize seed, cut in half, to show the food store and the future plant. All seeds do not contain so much food reserve as the Maize, but all seeds agree in providing *sufficient food* to supply the needs of the baby plant.

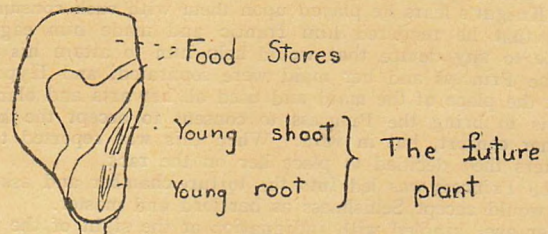


Fig. III A Maize seed (cut in half) (enlarged)

Since one ovary may contain many ovules, it may also develop into the home of many seeds. The flower has accomplished its work of producing seeds, so that the petals and stamens are no longer needed and can fade or decay. The rest of the plant still has to provide for the future of the seeds it has created, for, naturally, each plant parent wants its own seed babies to have a reasonable chance of success in life. Since the baby plants must, some day, be born into the world, they must each be offered a suitable home, and therefore the plant arranges for its seeds to be *scattered*, so that they shall not be crowded together without a fair share of soil, light and air.

The ovary wall becomes the *fruit*, or case, containing the seeds, and changes its appearance according to its plans for scattering the seeds. The wind again acts as the friend of plants, and is responsible for much seed scattering. With the wind as helper, many fruits just become dry, open cases, or capsules, from which the seeds are easily shaken by passing breezes. Other fruits develop "wings," as in the Sycamore and Elm, or "plumes," as in Dandelions and Clematis, and rely on the wind to help them in their flight to fresh districts. The attractive, tasty fruits that birds and people find good to eat, enclose hard, unpalatable seeds, which the plants trust will be thrown away and so scattered. Always, it is the unwanted part of the fruit—the apple core, the plum "stone," the hairy hip seeds,—which shelter the seeds and which the plant hopes will find a fertile resting place. Other plants seek to scatter their seeds without payment for their carriage, and so by means of hooks, hairs, or stickiness cling to unsuspecting passers-by, until shaken off on to the ground. The wonderful variety of fruits adds much to the glory of Autumn—but each variety is just another attempt at achieving the same purpose, for the work of every fruit is to scatter to good homes the seeds which contain the babies of the plant world.

(To be continued).

The Adventures of Prince Trueheart.

(OUR LYCEUM GUILD SERIAL STORY FOR CHILDREN).

An Allegory.

By ALFRED KITSON.

(Author of "The Garden of the Heart," etc., etc., etc.)

CHAPTER XIII.

When Selfishness saw his best men cut down one by one with the ponderous battle-axe of his enraged colleague, he deemed discretion the better part of valour, for he knew that if it came to a hand to hand combat he was no match for his foe. So, in the heat of the contest, he hastily sought his fair captive and her maid, and hurried them away, as already described.

They made for the castle of Mumbo Jumbo, where they were cordially greeted by the wily old schemer. He looked upon Patience with coldness, and urged her instant dismissal and that her place be given to his artful tool, Hypocrisy, in order to bring about a speedy marriage with the Princess. But this plan the latter would not heed. Mumbo Jumbo was greatly incensed and recommended that force be used.

But Selfishness was afraid of the consequences, seeing that her lover was at large and appeared to bear a charmed life. He was also troubled about having quarrelled with Ignorance. He could ill afford to lose his valuable services at a time like this, when he needed them most. Bitterly did he repent of his folly in provoking this quarrel, but he had hitherto been able to subject Ignorance to his will, and get him to do his bidding by flattery and fair promises, so that he had come to the conclusion that he would always succeed. He was very anxious to make the Princess his own before her true lover turned up to snatch her for ever from his power. His mind being a prey to these fears rendered him an easy subject for old Mumbo Jumbo to mould to his will. Having discovered the Knight's fears he played upon them with such consummate skill that he rendered him frantic and made him eager to agree to any device that would help him to attain his ends.

The Princess and her maid were separated, and Hypocrisy took the place of the maid and used all her arts and blandishments to bring the Princess to consent to accept the knight as her consort, but in vain. When this was reported to the plotters they decided to place her on the rack.

The Princess was led into the torture-chamber and asked if she would accept Selfishness as her lord and master.

Her eyes kindled with indignation at the sight of the many instruments of torture around her, and she lifted her head proudly erect and answered: "No! a thousand times no. Sooner will I suffer death."

"Seize her and bind her on the rack," cried the old rogue.

They at once seized her to carry out the command, and proceeded to bind her to the fearful machine. In her agony of despair she involuntarily called on Prince Trueheart to come to her rescue ere it was too late. Just as they had got her strapped to the machine and were about to turn the levers she gave vent to one more call of the name of her lover.

The Prince had not been idle. He had made his way to

the cave, re-lit the lamps, and made all haste along the subterranean passages, much to the amazement of his followers. As he gained the first landing and was about to open the door he heard a faint, piteous cry for help, which he at once recognised as the voice of his beloved Princess, who sounded to be in mortal anguish. A pang of pain shot through his heart, and hastily opening the door he bade them make for the gates, cut down all who opposed them, summon their friends, and then make all haste to the rescue. He bounded up the narrow stairs two steps at once, unlocked the secret door, and rushed into the room just as her last piteous cry was uttered.

"I am here, darling, to rescue you," he cried.

She looked up in glad surprise, murmured "I am saved," and then swooned away.

When he saw the Princess on the rack he was almost besides himself with indignation. His appearance was so sudden that her persecutors were dumbfounded with amazement and only realised their position when he cut down those who were about to put the rack in motion.

Instantly old Mumbo Jumbo sought safety in flight, and then commenced a fierce combat between the baffled knight Selfishness and the Prince. The knight was desperate and fought with all the energy and skill he possessed to save himself.

The Prince sought to rid the earth forever of the wicked and baneful presence of this enemy of mankind and avenge the cruel treatment of his lovely Princess who lay bound and insensible.

The fight was severe, both seeking to reserve their strength. Both gave and received blows and thrusts which caused the blood to flow, and for a time it seemed as if the Prince was being gradually overcome. When Selfishness saw this he gave a wild exultant laugh and grew more bold and less wary in his defence and attack. In one of his reckless lunges the Prince ran his sword along that of his enemy, and by a dexterous movement twisted it out of his hand.

"Yield thee," cried the Prince.

"Never," answered the knight as he drew his dagger, and in sheer desperation he jumped at the Prince with the intention of bearing him to the floor. But instead he was received on the point of the Prince's sword, and fell lifeless on the floor. And as he did so the Princess heaved a deep sigh of regained consciousness. Quick as lightning the Prince cut the cords that bound her, and lifting her up bade her be of good cheer as her mortal enemy was dead and she was free, and he pressed a tender kiss on her lips by way of assurance.

After having had his wounds attended to he drew forth the phial containing the elixir of life and was refreshed and strengthened by its contents.

There was no time for explanations. He was anxious to learn how his brave followers were faring in their contest, so they made their way to the Courtyard. Here his appearance was hailed with joy by the remnant of his devoted band, who presented a sad appearance with their wounds and blood-stained garments, which showed how fierce the contest had been. The darts of Hatred had blinded some, who had done much damage by striking right and left in their blindness, thus wounding some of their own friends.

The poisoned arrows of Malice had also found their victims, and so helped to win the battle.

The strong arms of Bigotry and Intolerance had played havoc before they were slain.

But among all the mischief that done by Jealousy seemed to have been the greatest. All whom she had struck appeared to lose all reason and discretion, and in their mad fury turned and attacked their best friends.

The Prince was very sad at seeing so many of his brave followers, earnest and valiant men, fallen victims to those powers of darkness. After attending to the wounded and burying the dead, they made a search for the arch-plotter, Old Mumbo.

They searched every room they could find, and finally found him arrayed in all the splendour of his pontifical robes in the most pompous and awe-inspiring style. As they were about to seize him he cried, in his well-known authoritative voice. "Stand back. Would you dare to desecrate that which is holy and sacred by your polluted touch?"

Then spoke the valiant Prince, the Princess leaning on his strong arm the while, "Think not to dismay us with your assumed holy office and the sacredness of your person, for you have abused the former and corrupted the latter by your evil life."

" Oh Priest! Oh despot! your doom we speak—
 For God is mighty as ye are weak;
 Your night and your winter from earth must roll,
 Your chains must melt from limb and soul.
 You have wrought us wrong,
 You have brought us woe;

Shall ye triumph much longer? We answer No!"

They at once seized him to drag him away, when he exclaimed in frantic tones, " Sacrilege, sacrilege, polluters of the Holy of Holies, away with you or fear my vengeance and the wrath of the Most High God."

When they opened the door they were met by a dense volume of smoke which drove them back. They looked at each other in dismay, as they realised that the castle was on fire.

On looking out of the window they saw the drawbridge was on fire and at the other side of the moat was that little fellow called Mischief dancing and waving his cap with glee, so well pleased was he with his work. The little rascal, finding that all had joined in the search, had slipped away and set the place on fire, hoping thereby to destroy them. He was quite willing to sacrifice his master with the rest in order to get quits with him for holding him on the treacherous cushion.

The Princess clung to her lover's arm, and looking appealingly into his face, asked " And have you rescued me from the rack, dear, only for us to die together by fire?"

" Fear not, beloved, I know of a safe way of escape, even if the fire reaches this room."

Old Mumbo Jumbo viewed the aspect of the situation with grim satisfaction at the thought that in the Prince's hour of triumph both he and the Princess would perish in the flames. Great was his surprise when the Prince led the way to the secret panel. He at once understood his sudden appearance in time to rescue the Princess.

The Prince, having found and restored Patience, the Princess's companion, caused all to enter and descend the secret staircase, he leading the way with a lighted lamp, and left one of his trusted followers to bring up the rear to make sure that none were left behind in the excitement of trying to get out of the burning building.

(To be concluded).

Manual Revision Notes.

The Revision Committee idea is gradually spreading. Four Liverpool District Lyceums have appointed committees and the District Council is to forward their recommendations. Rotherham Lyceum has appointed a Committee, but as a mid-week meeting cannot be held, Revision matters will be discussed in the Liberty Group on the third Sunday of each month. As Mr. Bruce, the Rotherham Conductor, points out, this is an idea which might be adopted by many Lyceums where a mid-week meeting cannot be arranged. And please remember that the existence of difficulties is no excuse for not doing our share. If Alfred Kitson and his co-workers had allowed difficulties to daunt them, we might not have a *Manual* to revise! So let us meet where we can and when we can, remembering that we are not working for ourselves but for the Movement; and let us resolve that, when we do meet, nothing but Revision work will be discussed.

North-East Cheshire and Southern Counties Districts have formed Committees—but I am not sure about Manchester, as their BANNER report is somewhat vague. Other Councils have the Revision on the Agendas for their next meeting.

Last month I promised to deal with Mr. Goodwin's letter on S.C.R. 1, and as this Recitation is one frequently discussed in Lyceums and Liberty Groups, I am hoping for reports of discussions to be forwarded by those interested.

Mr. Goodall points out that the Recitation is only a small extract from Pope's *Essay on Man*, to which the compilers of the *Lyceum Manual* have given the title of "The Divine Order"; also that Pope was a Roman Catholic and was speaking literally when he referred to "rapt seraphs" (believing them to be an order superior to mankind). Exception is also taken to the fatalistic teaching of the four lines beginning—"Submit, in this or any other sphere . . ."—and to the closing claim that "whatever is is right."

Taking these in their order—the *Essay on Man* is a long poem, divided into four parts called Epistles, which again are divided into sections. Epistle I deals with "the nature and state of man, with respect to the universe," and is divided into ten sections. The fragment we know as The Divine Order comprises

fourteen lines of section 9 and the whole of section 10. The poet's outline (or notes) of Epistle I argues "that we can judge only with regard to our *own system*, being ignorant of the *relations of systems and things*"; and goes on to claim that man as Man is not imperfect, but fitted for the place in creation planned for him—of which he knows nothing; that his ignorance of, and hopes for, a future state make for happiness; that his misery is the result of trying to obtain more knowledge and to judge of the fitness or unfitness of things; that he is not the *final cause* of the creation; that it is unreasonable of him to expect to have the perfection of the angels together with the qualifications of the brutes; that throughout nature there is a gradation of sensual and mental powers, in which man's reason outvalues all the instinctive powers of animals; that this gradation may extend above as well as below man—and were man's desires to cause any link of the chain to be broken, creation must be destroyed. Then follow our sections—IX.—*The extravagance, madness and pride* of such a desire. X.—*The consequence of all, the absolute submission* due to Providence, both as to our *present and future state*. (The italics are copied from the poem.)

This summary will cause many Lyceumists to wonder—as I often wondered—why, out of a poem which contains many fine ethical and philosophical teachings, this particular fraction, with its distinctively orthodox Christian teaching, should have been chosen as the opening declaration in a Spiritualist textbook. No Spiritualist would dream of teaching that man's permanent place in the scheme of nature is ordained by God to be that of half-angel and half-brute. At present this *may* be the position to which he has attained; but we are taught that he may and can rise above his animal tendencies and become all "angel." There certainly are gradations of perfection, but man can rise to the very highest; and if he remains where he is, it is his own fault, and no essential part of the plan of the universe. So it is ridiculous to ask him to submit to his present state, and to be thankful (as the poet claims) that it is not worse.

In view of the foregoing, the statement that "whatever is, is right," takes on a new meaning. It means simply that, God having ordained it, it is right that man should be ignorant of his future state; that he should be half an animal; that his present rank in creation should be fixed for all time by divine ordinance—and that it would be wrong to question the justice of this ranking, or to attempt to rise higher in the scale. But this is against all the teachings of evolution or of Spiritualism. Man's present place in nature is the result of his efforts during past ages—his future position will depend on his efforts during ages yet to come.

There may be differences of opinion as to whether this S.C.R. should have any place in our *Manual*; there can surely be only one about its being allowed to remain as the key-note of *Manual* teaching. Pope lived between 1688 and 1744. Surely we can find a teaching more up-to-date.

All questions of general interest will be answered in the BANNER—personal questions will be answered by letter if a stamped addressed envelope is enclosed with the question.

All communications on Revision matters must be sent to the National Revision Secretary.—Mr. A. T. Connor, 19, Oakhurst Road, Forest Gate, London, E.7.

Mr. R. A. Webb, now residing in Wellington, New Zealand, writes:

Our Lyceum is only small, but we are an earnest little band. Some of us are from Lyceums in the Old Country and the rest are New Zealanders. Blackburn, Belper, and Dumfermline are well-represented. Our sessions are, of course, modelled on the good old B.S.L.U. type. My wife, who for seven years was Calisthenic Conductor at Blackburn, gives us Wand drill as an occasional change from the usual calisthenics. The readings are well shared out amongst the children, and they are encouraged to give pearls, recitations, and musical items. We have a very nice library, containing literature suitable for Groups of any age. We always look forward to receiving our LYCEUM BANNERS, and we must say how well we enjoyed reading the articles in the numbers for May and June. Our Lyceum members send warm fraternal greetings to old friends in Blackburn, Belper and Dumfermline Lyceums.

R. A. WEBB.

Macclesfield Lyceum are resuming the Gymnasium during October. The Lyceum is also looking forward to the celebration of the jubilee of their Church next year.

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM
UNION.

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

Terms to Lyceums and Societies:

The *Lyceum Banner* is supplied at 1/9 per dozen copies (13/12) up to four dozen. Additional half dozens may be ordered. All orders for four dozen copies and upwards are supplied at 1s. 8d. per dozen. All parcels sent post free. Accounts due quarterly: March, June, September and December. Single copies, 2½d. post free.

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

OCTOBER, 1924.

The Utility of Unseen Forces.

Spiritualism is a force in nature which is opening the way to an ever-expanding consciousness of life's real purposes. The motive power of progressive laws is found in the intelligent force which animates progression.

The body of man is a form which is transient and changeable. It is the vehicle of his immediate expression, but the motive force which really shapes human growth is found in the intelligence which operates through his mind and controls his actions.

Reasoning from cause to effect is the sure guide to truth. We must get behind the motive to understand mental processes which result in the premeditated actions which form character. Externals have been made the test of inward truth and we have wrongly glorified in the possession of substance as denoting worthiness. We realise now the mind is the standard of the man; it is by this faculty that all men live and work. We create the visible by the operation of invisible forces.

As Spiritualists we recognise there are potential factors capable of being demonstrated, and also there is the impressionable factor of inspiration from higher spirits, with superior intelligence, who can infuse our minds with phases of genius. The supernormal phases of clairvoyance and intuition are pleasing and instructive themes for discussion in the Liberty Groups of the Lyceums.

In these studies we are finding the nucleus of origins in the realms of thought and being. The birth of a soul finds expression through organised thought seeking to reproduce or build anew that process by which life finds expression in visible form, but it is forever the same force of spirit which is the unit of creation, which is only diversified and separate in form and can be drawn together again as soon as the minds of men decide to work again in unison. Hence we find the need of circles to develop concentrated thought and power to build the conditions which are essential for the display of some spiritual phenomenon which draws from the plastic intangible forces the necessary manifestation in gross matter to give objectivity which can be witnessed by the sitters.

These manifestations are rudimentary, material, physiological, psychological, sympathetic, transitory, somnambulistic, clairvoyant and spiritual. They are both individual and collective in differentiation and collusion. The operation is interior and exterior.

Truth is the source of all external objective realities and the sustaining factors of existence arise from the internal impulses. The desire for food continues the existence of life in any form, but all things finally decay, though the life persists in an exalted form through other phases of being. It is the progressive truth

principle which continues the desire for a fuller expression of continuity.

Self-comprehension is essential to normal advancement. Embryology, biology, psychology and spirituality are personal aspects of internal growth which leads to sociology, morality and religion. There is only one real religion, but many undeveloped phases which lead through fear and superstition to a real study of the co-relative factors which are inspired by the intuition of divine relations with God and man. A larger concept of mental process is awakened and man finds himself a conscious spirit open to receive impressions from those who exist in the higher expressions of life which persist beyond physical decay. There is a relativity of the spirit where human beings become responsive to the vibrations and man can rise to the actualities of the laws which operate in the higher forms of being. Therein we have found the proofs of continuity and taken advantage of the greater information of destiny which opens through communion. The men who have touched this life develop an equanimity and spirit of tolerance which cannot be fully understood by mortals who have not soared to this experience. A greater beauty is seen in all outward forms of nature, things drop and arrange themselves in a due order and degree, subject to law and environment until they transcend the force of outward possession by the inculcation of an inward grace and charm. Therein lies the power of the mystic and recluse. He is in a world of his own, yet in touch with all that exists. He does not meet things so much as feel the forces which operate through their vitality. The power to organise depends on this broad concept of natural relations where men are willing to follow the pioneers of an eternal progress, attracted by an internal light which adds grace, power and charm to the superior vision which has been enhanced by an inspiration to the spirit of the larger vision which comes from exalted thoughts.

God moves in us all as a progressive revealing force. When we become conscious of this power we harness the outward things of life to our goodwill, find out true relations to our fellow-man, break down the barriers which divide us by cementing the forces which unite. The negative side of life is eliminated by a positive understanding of vibrations which is needed as the basic principle in human and spiritual contacts. Thus all merge towards unity, yet each retains a growing individuality. The true medium is found and the created powers display themselves in abnormal traits which gradually become common. Thus the age which produced avatars or God-men has passed away and we find each man is a spirit in whom is found his own revelator and redeemer of any inaccuracy or transgression of law. A new dispensation has dawned and we now find ourselves under the seven principles of Spiritualism, willing recipients of a divine revelation in man who unfolds by human desire to eliminate all that is destructive and find, even in death, an inspiring force which has given us a larger sphere of activity, subject to a broader life, with enhanced powers over time and space to fulfil the functions of a greater consciousness.

In this spirit we feel the joy of service and the demands of youth that mortal lessons of life shall be transformed to spheres of eternal utility and purpose. The Lyceum can justify its existence by a recognition of a new curriculum which embraces the vibrations from God, the cause of life, through the angels to the minds of men that homes may be sweeter, personalities may be more fully understood and joy reign supreme in the hearts of mankind.

G. F. KNOTT.

The International Spiritualist Federation

The Grand Committee of the International Spiritualist Federation met in Paris at the Maison des Spirités, on September 28th and 29th. The B.S.L.U. Application for affiliation was accepted and a seat on the Grand Committee was allocated to them as one of the British Unions affiliated to the I.S.F.

The Delegates representatives were very cordial and sympathetic to the Lyceum aspect of Spiritualism.

Most of the business of the meeting was of a routine character, and dealt with fees and terms of membership.

The International Conference will take place on the 7th, 8th and 9th of September, 1925, in Paris, when it is hoped a good number of British Spiritualists will be able to attend. The details of the Conference will be arranged by the Executive of the I.S.F.

15 Delegates attended, amongst whom were Mr. G. F. Berry, Mr. E. W. Oaten and Mr. G. F. Knott.

THE STORY OF A POOR TRAVELLER.

(A. GALPIN) TAN-Y-COED.

It was a grey November day, and a sharp south-west wind was blowing. Snow had fallen a few hours before, turned to rain, but this had washed away the snow except for a few narrow strips of white by the hedges. There was no shelter from the searching wind.

A man travelling on foot shivered as he plodded along with his head bent to the buffeting wind. The road he was following was a mere sheep track winding between gorse bushes. There was no house in sight, there were no sounds of labour from the fields, and no other wayfarer was on the road.

A mile farther along brought him to a wider and more defined road, and here he was glad to see in front, a carrier's van and a number of pack horses.

He was still some forty yards or so away, when suddenly eight or ten masked men jumped out of the hedge and stopped the carrier's horses.

The traveller, astonished at what he thought to be highway robbery, crouched in the gorse and watched.

There was no loss of time, and no hurry. Two men held the leading horse, another held the van horse, others dragged the carrier and his mate from their seats, while some jumped into the van and began pitching out the goods into the road. The articles were hardware and pieces of machinery, for as each piece fell with a clang, a man with a sledge-hammer struck it in pieces.

The carrier stood by, more annoyed than surprised. Not a word was spoken either by him, or the men wrecking his goods. The spoilers were evidently town dwellers, hungry, unkempt men in ragged cloth coats and greasy breeches.

What could the poor traveller do? The excitement had brought on him a faintness like death, but he could not stay there and see the evil committed without remonstrating.

A sound of crushed gorse came close to him, and looking up from his hiding place, he saw a tall well-built fellow scowling down at him. He had time to notice this man was in a very different condition from that of the others, when, without a sound, a filthy hand from some-one behind was clapt over his mouth, and the man with the angry face pulled a kerchief from his neck, and bound his wrists together.

Evidently they were scouts of the attacking party, and had taken the traveller unawares. Turning him away from the scene of the wrecking, they led and dragged him for some distance, when, catching his foot in a rabbit hole, he fell.

"All right, A'teen, you can leave him wi' me, and get back to th'uthers," said the taller and cleaner of the two scouts.

Utterly spent and perished with the cold, the poor traveller lay where he had fallen. The man in charge untied the kerchief and tried to rub a little warmth into the frozen hands. He next took from his pocket a flask which he held to his prisoner's lips.

Finding all his efforts were of no use, he felt in the insensible man's pockets. There was a piece of bread, a few pennies, and a bible, and very little else.

"Surely then, it must be th' poor old Methodee chap!" whispered the scout. "Now what's to be done?" He stood for a few moments scratching his head, then gathering the worn body into his arms, he muttered, "I mun tek him home to Polly, that's all, poor soul."

For more than an hour the man trudged through the darkness and misty rain, stumbling over the broken ground, and swearing as the gorse snatched at him and his burden, but with wonderful care he protected the insensible man in his arms.

He was well nigh spent, and great hiccoughs seemed to tear his chest, when at last he reached a house, where the feeble light of a solitary candle showed through the window.

A kick at the door brought a woman.

"God in 'Eaven!" she gasped. "What have you been up to, Jack?"

Jack stumbled toward the fire, and laid the man down on the floor. The woman has fastened the house door, and then stood there watching her brother, and ready to run away from his anger or to keep others out of the house if there were any who would dare to come.

After a few minutes, Jack rose from the table across which he had thrown himself.

"Don't be afraid, Poll, 'tis nobbut the Methodee chap as you was expectin'," he said.

"What yer done at 'im?" she whispered fearfully.

"Noat. Only picked him up out th' slush," he answered.

"How did he come to be in the slush, then? What put 'im in?"

"Cold, an' a empty belly, I s'pose, Mrs. Clever."

The sister had to be satisfied with that, her brother vowing it was the truth.

Rough but kind service was given to the sufferer all through the night. A doctor, called from the nearest town, could do very little for him, but stayed by the bedside until dawn.

Toward daybreak the sick man spoke in his delirium, re-acting the events of the past day; but he never regained consciousness and before noon he passed away.

The weeping woman listened with terror at the words of the dying man as he unconsciously condemned her brother. The doctor sat with a stern set face, he had heard of the machine wrecking before setting out on his visit. Turning to the woman he asked her sharply "What do you know of this business?"

"Noat sir, if yo' please."

"Nothing? nothing? that will not do for an answer. Where's that brother of yours? How came this man in such a condition to your house?"

Fearfully, but truthfully, she told all she knew. Word had been brought to her that she might expect the preacher. She was to prepare a bed for him for one night, as he hoped to resume his journey, and reach Leicester the following evening.

The man was a native of Sneinton, and made the journey through Loughboro', Leicester, and Hinckley to Nuneaton, several times a year. He always carried a pack containing bibles and other religious works by the sale of which he lived.

He had been a regular visitor at the cottage for years, but after the death of the old master, the welcome had not been so cordial. Brother and sister, children of the old master, lived together. The woman did most of the work of the little holding, while the man, an easy-going ne'er-do-well, lounged, drank, or poached as the humour took him. He had got in with very undesirable companions, and when in drink was easily led into trouble. She did not know he was friendly with any machine wreckers, although he knew some weavers and stockingers who lived a mile or so away. If he had been with the wreckers that afternoon, he had probably gone for the excitement. No, the preacher had not got his pack with him that journey.

A few days later the preacher's pack was found near the scene of the machine-wrecking, and the village policeman reported it to the nearest magistrate, Captain Oldknow.

Captain Oldknow was a man of stern principles, unsympathetic with the labouring classes, and was determined to put down all machine-smashing in his neighbourhood. Some days after the burial of the poor traveller, Captain Oldknow with a dozen of the local yeomanry called at the cottage, and arrested John Palmer on the charge of machine-wrecking.

It was but a few days to Christmas, and the law court at Leicester was crowded. Great interest had been aroused by the trial of John Palmer. Some said he was accused of murder and highway robbery. Others said he was accused of machine-wrecking. As either was a terrible offence, and incompatible with the nature of easy-going, good-natured, if idle Jack Palmer, bets were made as to the real charge to be made against him, and the act that the prisoner refused to make any statement, heightened the interest.

A reward of £50 had been offered for information leading to the conviction of any person or persons on the charge of machine-wrecking, and many folk thought information had been laid against Palmer.

The trial was drawing to a close. The dark, oppressive, atmosphere of the court was stifling. Many of the people were stockingers and weavers from the surrounding villages. Pale, ill-nurtured faces of men and boys were turned anxiously towards the Judge, as he asked the prisoner if he had made any confession or statement.

"None, y'r Worship."

"Prisoner," exclaimed the Judge, "You have not spoken of this charge of destruction made against you, nor have you called witnesses for your defence."

The prisoner was heard to say that he was not guilty of the charge, and had called no witness as there was none. He had been alone when he picked the preacher up from the wayside. He had had no hand in the smashing, but did not deny having witnessed the act. He could not say who the men were, as they were masked. There was only one man who could have spoken for him, and he was dead. Here the prisoner covered his face with his coat sleeve.

The Judge prepared to sum up, when a voice from the back of the court called out, begging in the name of Justice to be allowed to speak. The Judge gave consent, and the court made way for the speaker.

A wonderful stillness came over the people as the witness

entered the box. Surprise, gladness, and fear were on the watching faces.

"Your name, fellow?" heads craned forward to catch the answer.

"Thomas Goddard, sir," a gasp came from the crowd. The Judge frowned toward them.

"Profession, and place of birth?"

"A preacher of the word of God...A Methodist, by His Grace. Bookseller by trade, of Sneinton in Nottinghamshire." A considerable stir in court, and a smothered scream from a woman, quickly hushed. The Judge spoke sternly, threatening to have the court cleared if there were any repetition.

The court was hushed and quiet. White faces turned eagerly toward Thomas Goddard as he told his story. He told of that terrible day, of the wretched state of the road; of how he had suffered pain and sickness for some days previous. He had taken a short cut along the sheep track, then had joined the road shortly after the carrier had passed. He told of the scene he had witnessed, of fiatness coming over him, and how he had taken off his pack to ease his pain.

"The prisoner, sir, as I lay ill among the gorse, came from the opposite direction to the wreckers. He never went closer towards the wrecking than where I lay. He picked me up in his arms, and carried me to shelter."

The crowd sat spell-bound as the gentle voice they thought to hear no more pleaded for the prisoner's life.

"You say then, the prisoner had no hand in the destruction of the machines?"

"None whatever, my Lord."

"Will you swear to this?"

"As I hope to face my final Judge, I swear."

"Can anyone here identify this man?" continued the Judge, turning towards the court. Confused murmurs quickly suppressed, then an elderly man well known to most of the crowd, swore to the witness's identity.

Briefly the Judge summed up. Having known the prisoner from childhood, most of the jurymen were glad to bring in a verdict of "Not Guilty."

The witness for the defence on hearing the verdict, quietly left the court. Much commotion followed as the people crowded into the street. Where had the witness gone? Who could it be? Many of the people had seen the funeral of the poor Methodist, in the village churchyard. One woman present expressed her opinion. "It wur 'im right enough, I'd know 'im anywhere. What I couldn't understand, was he looked as if he had lost all his sorrows. He looked ten years younger, and as 'appy as—God only knows." And God did know, for His servant having spent his life in His service, was permitted to return for a brief hour that Justice might be done.

The matter was never made clear. No one saw the preacher enter the court room—he was there. After passing out of the court, he was seen no more, although policemen and soldiers were on guard.

A THUNDER STORM.

The day had been hot and sultry and still. The trees hung down their leaves; the birds were silent except for a faint complaining twitter at long intervals, the very breezes that tried to bring something of freshness into the heavy air seemed to be caught and checked by some invisible power. All nature was waiting, waiting in brooding, sullen silence for the coming storm. Toward the evening the low mutterings of thunder that had been heard in the distance came nearer and nearer, increasing in sound and duration.

Then the storm broke. The forces that had been lying dormant all day woke up. Flash upon flash of lightning ripped across the sky, seeming to tear the dark copper-coloured clouds in twain. The thunder pealed as if the demons of the upper air met in a great conflict and above all sounded the swishing of the rain. The floodgates of the heavens were opened and the rain swept down over the cowering earth, tearing the leaves from the trees and the blossoms from their stems. No sight is so magnificent as a thunder storm. It thrills to the heart's core and fills the soul with unutterable longing; longing after high, grand, noble things. Only great powers could cause a storm, powers great enough to destroy the earth if they wished; great enough to move the greatest emotions in man.

But after the storm comes peace. The heavy clouds roll over and show the calm blue sky once more. The flowers turn their faces toward the gleam of sun breaking through the rifting clouds and the trees hold up their leaves. The birds sing sweetly and a

soft little breeze that comes from the west is no longer checked and awed into stillness. And against the dark cloud that still covers the northern sky is a glorious rainbow arching across the heavens, its myriad tints showing pure and sweet upon the livid, tawny cloud. The air is fresh and peaceful, everything rejoices and as the sun appears in all his splendour every living thing is glad.

NELLIE G. EVANS, Merthy Tydfil.

Irrational Dogmas Dissolve in the Searching Radiance of the Inner Light.

EXTRAORDINARY CASE OF A COAL MINER WHO, IN A GREAT MENTAL CRISIS, FOUND HIS ROMANIST DOGMAS VANISH IN THE "TWINKLING OF AN EYE."

JOHN RUTHERFORD, Roker-by-the-Sea.

"Religion is not a fractional thing that can be doled out in fixed weekly or daily measures as one among various subjects in the school syllabus. It is the truth of our complete being, the consciousness of our personal relationship with the infinite; it is the true centre of gravity of our life. This we can attain during our childhood by daily living in a place where the truth of the spiritual world is not obscured by a crowd of necessities assuming artificial importance; where life is simple, surrounded by fulness of leisure, by ample space of pure air and profound peace of nature; and where men live with a perfect faith in the eternal life before them."—RABINDRANATH TAGORE.

And the dead whom ye loved ye shall walk with, and speak with the lost.

The delusion of death shall pass, the apparent withdrawal; Ye shall shed your bodies, and upward flutter to freedom.

—STEPHEN PHILLIPS.

Modern Science in pronouncing the word evolution, and in tracing back all forms of life to processes of slow development, instead of to acts of sudden evolution, seems to have done not a little to destroy what has been called 'faith.' But that is only an incident in a great transition. We are passing on to faith more securely rooted, not to the loss or death of faith; and this very doctrine of evolution will immensely help us. Man is on pilgrimage; that is the glorious thought which this doctrine teaches us.—J. P. HOPPS.

Religious Truth may, I believe, be discerned, in some degree by this: It reveals to man his greatness, not his littleness; insists on his angelic nature, not on his demonic. Spiritualists—since the dawn of open and constant communication with the Spiritual World—have consistently taught the divinity of human nature, recognising that each human being is a recipient of divine light, which, through past ages, has impelled to continuous progress and development, and which, in higher spiritual spheres, will continue to impel until what may be called perfection is reached.

The reality of this divine light within the soul is implied in the philosophic view of the immanence of God which means—in a certain real sense—that God is in all men. It is well, however, to remember that the manifestation of this Inner Light is dependent on the human element in the personality. Light always takes the colour of the medium through which it passes; and if the mind is open and the organism unpoluted, the light is clear. The worst and most undeveloped specimen of humanity has the light in the depths of his soul, but because the mind's emanations are vile, he sees with dimmed and distorted vision.

The sanctity of the human soul as the actual dwelling place of the Most High has received an hitherto unknown recognition. The increasing number of persons of all classes are appreciating that within every man there is a light and leading, standard and authority, moral power and spiritual certainty; and that no sanctuary on eastern mountain, no cathedral in western city is so sacred as the soul of man in which God speaks, and where, in God's light, the truth is revealed. This *Inmost* principle has been called the "Inward Christ" as well as the holy spirit, but it matters little what names be given to this superlative reality. Robert Browning, the most philosophic of all poets, has expressed the truth of the immanence thus:

"This is the glory, that, in all conceived,

Or felt or known, I recognise a mind,—

Not mine, but like mine—for the double joy—

Making all things for me, and me for Him."

There cannot be a doubt that in proportion as we choose right and truth, our ability to discern them is enlarged and satisfaction in them increased. But there can be no spiritual culture unless there is aspiration and striving for truth. People are beginning to be shy of accepting dogmas at the dictation of others. The artificial authority on which the Churches relied has gone. The Bible is not the inspired book it has been thought to be, is not infallible, and science has immolated it on the altar of truth. The Churches had built their house on the sands of artificial theology, and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell; and great was the fall of it. But it was the fall of artificial doctrines, not religion. The principles of religion are older than that house or the sand-hill on which it was built; aye older than Jesus of Nazareth who proclaimed them; they are co-eternal with the universe and as eternal.

It is really absurd to think that with all the scientific knowledge of the age our belief in a supreme power should still depend on the authorship of a collection of writings or tracts, or that it should be thought that if these were lost, or if they had never been written, we should be without knowledge of a ruling or a governing power in the universe. A rational interpretation of things ought always to be preferred, even though all the old traditions are on the other side. A statement of doctrine against which a man's moral sense, or his reason, rises in protest can never be true for any one. A written word is far more likely to be misunderstood than a moral intuition. Only the largest and most satisfactory of all possible interpretations of the life of man, of his duty, of his relation to his fellow men and to the universe can satisfy a soul filled with a passion for reality.

A wonderful case of sudden release from irrational dogmas to valid ideas meeting the deepest needs, and evincing help from a lofty sphere—came, a few years ago, before me. I was at a public meeting in the capacity of a journalist, and at its close a humble coal hewer drew we aside, and said he had a singular experience which he would like to relate, and which ultimately might prove of service in my line. I encouraged him to proceed, and he gave this exceedingly interesting narrative.

"It was believed that I was on the point of death, having suffered weeks from a stomach disease. Food would not remain with me; and, on the opinion of the doctor that dissolution was approaching, the priest was called to administer the last rites of the Roman Catholic Church. When, however, he became aware of my condition he declined to give the holy water, as he said, in my sad state, I would vomit it and bring discredit on the sacred rite. He however promised to go to the Church and say an office for me. I pointed out that I had been a loyal catholic, and considered it unfair that I should be deserted in my last extremity. I had, I may mention, been led to believe that after anyone received this last sacrament, termed 'extreme unction,' salvation in the life to come was beyond doubt. In my exhausted state I argued with the reverend gentleman as best I could, but he remained firm in his decision, and said the 'office' or prayer was just as efficacious to procure heaven as the swallowing of the water. He then departed. I was greatly upset, and lay back on the pillow to think over my extraordinary troubles. A thought came—try hot water and milk. This I obtained and it was assimilated. Then a wonderful calmness set in. I felt a soothing influence on my heated brow, and I enjoyed a clearness of mind never before experienced. I then put to myself the question—how either a prayer, read from a book in an empty church, or the swallowing of a water, could possibly make the least difference to my status as a soul. Status of quality of life I felt would be the ruling factor in the other life, and not a mere outward ceremony. From that moment I was rescued from the meshes of the Romish Church. I afterwards was thoroughly restored to health, but I encountered fresh troubles. I was quite willing that my wife and children should remain in the Church. I made no attempt to upset their views. Harmony in the home however was gone, and I am sorry to tell you that I have been obliged to separate from my wife and make her an allowance. Such a case as mine has, I believe, seldom or never occurred in the history of Roman Catholicism. I was told by the 'faithful' that I was under the influence of the Devil. As you have had an extensive experience in life, and have come in contact with all systems of belief, kindly tell me what you think of my case?"

I replied that he had reasoned out the affair like a philosopher. It was marvellous to me how he had reached, in the "twinkling of an eye," the greatest truth of modern times without having read or even heard of the names of the great

lights of advanced thought,—Ralph Waldo, Emerson, W. E. Channing, Theo. Parker, James Martineau, Swedenborg, J. Davis and many others. Until I said one thought critically about our views, we were nothing but schoolboys. "The life," said Plato, "which is not examined is not worth living." Spiritual status was acquired by living the good life and possessing love for humanity.

Swedenborg, the great seer and philosopher, said that he "saw celestial angels of such ineffable beauty that the greatest painter on earth could not portray the thousandth part of them and their beauty goes on increasing perpetually with the additions to their goodness and truth which are the secret springs of all spiritual beauty." What was called the scheme of vicarious redemption was false. Each soul had "to work its own passage." In the idea of status he had arrived at an immense truth. Wisdom could not be gained through any evil influence; and the ignorant always attributed new and beautiful ideas to the fabled Devil.

This miner's case is a striking instance, I believe, of the searching radiance of the Inner Light. The conflict between it and external false authority was short, but it was explicit and vital. Prejudice and the old artificial dogmas were discarded by, as it were, inspiration. The man was willing to know the truth whatever the effect might be on his home happiness. The question arises how so few individuals seek and obtain emancipation from creedal slavery. There are many causes for this. Thousands seem to be absorbed with pleasure, with plans for getting richer, with efforts to make their way, with what others think about them, with a hundred common-place and unworthy schemes for self-exaltation rather than with the most important of all conceivable quests—the quest for truth and spirituality of mind.

Commercialism dominates the time; its spirit is in the air. The things which are seen all know are temporal, but few realise that the things which are not seen are eternal. This absorption in things seen is the characteristic of no class of the community. It is everywhere.

"The world is too much with us; late and soon

Getting and spending, we lay waste our powers:

Little we see in Nature that is ours;

We have given our hearts away for a sordid boon!

The sea that bares her bosom to the moon;

The winds that will be howling at all hours,

And are up-gathered now like sleeping flowers,

For this, for everything, we are out of time;

It moves us not—Great God! I'd rather be

A Pagan suckled in a creed outworn;

So might I, standing on this pleasant-lea,

Have glimpses that would make me less forlorn;

Have sight of Proteus rising from the sea;

Or hear old Triton blow his wreathed horn."

(Wordsworth).

People live as though this physical life would continue for ever. Spiritualism is the true corrective for the materialistic and mercenary views of existence. One of the objects of the earthly life is to show us our defects in order that we may overcome them and rise upon them to higher things. But even if we cannot cure them, and if they are only revealed to us by this means; our very desire to be rid of them points to a high gift of faculties, when the will against evil shall be supreme, not having the bodily proclivities to oppose it. Every life is a special organism, unfolding itself as a flower and growing through all stages into a divine intention.

"Our Soul," says the inspired poet, Rabindranath Tagore, "must soon be the infinite, and she must feel every moment that in the sense of not being able to come to the end of her attainment is her supreme joy, her final freedom. Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God. His existence is miserable and sordid till he finds in some great idea which can truly claim his all, which can relieve him from all attachments to his belongings. Buddha and Jesus and all great prophets, re-resent such great ideas. They hold before us opportunities for surrendering our all. When they bring forth their divine alms-bowl we feel we cannot help giving, and we find in giving is our truest joy and liberation, for it is uniting ourselves to that extent with the infinite. Man is not complete; he is yet to be. In what he is he is small, and if we could conceive him stopping there for eternity we should have an idea of the most awful hell that man can imagine. In his *to be*, he is infinite, there is his heaven, his deliverance."

Glossaries of Manual Selections,

(Continued from p. 153).

GLOSSARY (M.R. 203).

- ALLURING.—To attract or tempt; of real or apparent good. To entice or charm.
 ANON.—Here means now and again.
 ASSAIL.—To attack. To approach with intent to overcome.
 ATTRACTED.—Drawn or caused to approach.
 HELM OF CONSCIENCE.—The sense of right and wrong.
 HURRICANE.—A storm with a violent wind; an extremely violent gale. Anything that sweeps along violently.
 SHROUDS OF DEATH.—Here refers to the clouds shutting out the light.
 SOUL UNGUIDED.—Here means to keep our inner natures free from sin or wrong.
 TWAIN.—Two.

GLOSSARY (M.R. 210).

- ADMINISTER A HEALING PANACEA (pan-a-se-a) means to supply a healing remedy or medicine.
 DESERTS OF THIS.—Refers to the solitude or dreariness of this life.
 ETERNALLY.—Never-ending, without beginning or end.
 HEREAFTER.—The future life.
 INCITING.—Urging, encouraging.
 SORROWS OF TIME.—Our life here is measured by time (hours, days, weeks, etc.). So "of time" here means *of this life*; for in the spirit world they do not trouble about time as we do.
 SUBLIME.—High, lofty, or majestic.
 TELL ME, MY SOUL, ETC.—Here refers to the animating force within us.
 VIRTUE.—Moral excellence, goodness, uprightness.

GLOSSARY (M.R. 218).

- ACHIEVEMENTS.—See under "human achievements."
 CLAN.—A tribe of people.
 DISCORD.—When we are not in agreement. Strife.
 GORE.—Blood.
 HUMAN ACHIEVEMENTS.—Means those things that we have brought about by our efforts.
 INFLICT.—To impose a penalty or punishment; to cause to feel or experience something of an unpleasant nature.
 MAIM.—A serious (especially disabling) mutilation or injury. An essential defect; to deprive of the use of a limb; or to cripple.
 MORAL.—Referring to conduct as regards the distribution between right and wrong.
 OPPRESSORS.—Those who inflict hardships on anyone or are cruel. To govern cruelly or unjustly.
 PLAUDITS OF GLORY.—High praise or approval.
 PRESERVE.—To keep safe; to guard or protect.
 SECT.—A body of people who hold a particular view.
 SACRED.—Holy. To set apart or reserve.
 THRALL.—Slavery or servitude. A state of slavery.

GRADE III.

GLOSSARY (S.C.R. 1).

- ADORES.—Pays divine honours to. "Adores and burns" here means that the enraptured seraph (angel) is radiant with the greatness of its love to God.
 DEGREE.—A step, or stage, in progression or quality.
 DISCORD.—Lack of agreement or harmony. The opposite of "Concord." Sometimes means *quarrelling*.
 DISPOSING POWER.—The power that arranges, or sets in order.
 DIVINE.—Holy; belonging to, proceeding from, or of the nature of God.
 ERR.—To blunder; to miss the truth or right; to make a mistake.
 ETHEREAL.—Here refers to the sky and the stars.
 HARMONY.—A just adaptation of parts to each other so as to form a complete or pleasing whole.
 MORTAL.—Subject to physical death. "Our mortal part" refers to our physical bodies. "Mortal hour" means death.
 NATAL HOUR.—The hour of birth.
 RAPT.—Carried away by one's own thoughts, or emotions.
 SPHERE.—Here refers to any other state or condition.
 UNIVERSAL.—Belonging to all persons or things in the world.

GLOSSARY (S.C.R. 51).

- ANGELS.—Ministering spirits.
 ANTHEM.—A song of gladness or triumph.

BENEDICTIONS.—Blessings.

DOME.—A building; a house; a roof, usually central, the base of which is a circle. A mansion; a temple, or other building of a stately kind.

ETERNAL.—Everlasting.

FASHION'S HIGHWAY.—Here refers to the rich and powerful as contrasted with the meek and lowly.

HEREAFTER.—The future life.

PILFERED UNIVERSE.—Here means "anything you can steal by political (or other) power."

SOUL.—Here refers to a human being, or a person.

VENERING.—To venerate means to disguise, to gloss over.

(GLOSSARY (G.C.R. 135).

COMMUNION.—Here means "communication."

CONCEIVE (to).—To form an idea of.

CONCLUSIVE.—Determined, settled.

ETERNAL.—Without beginning or end.

ETHEREAL.—Spiritual.

IMMORTAL.—Not subject to death.

INTELLECTUAL.—Powers of understanding.

MANIFEST.—Here means to reveal the presence of a spirit.

MORNING LAND OF IMMORTALITY.—Here refers to the spirit world.

OBTUSE.—Slow to understand.

SUPERNATURAL.—Outside the sphere of natural law.

TENACIOUSLY.—Tenacious means holding fast.

TESTIMONY.—Solemn declaration or statement.

UNIVERSAL.—General.

GLOSSARY (G.C.R. 140).

INDUCED OR INTENSIFIED.—Here means that it may be started, or, if already started, may be made stronger.

INTELLECTUAL.—Belonging to our mental powers.

MANIFESTATIONS.—To reveal the presence (of spirits); to exhibit or display.

MEDIUMSHIP.—A medium is a person, or thing, used to secure communications from the Spirit World.

MEDIUMISTIC SUSCEPTIBILITY.—Refers to persons' fitness to be mediums.

MODIFIED.—Reduced in degree or extent. Here means "affected."

NEGATIVE.—Here means "receptive" (open to influences from without). In magnetism the negative "pole" always receives.

ORGANIC STRUCTURE.—Here refers to the mental and psychic powers.

ORGANISM.—An "organism" is something that is organised, that is, contains organs; or may apply to one of the organs (such as the heart, brain, etc.)

PHENOMENA.—(Plural of phenomenon). A remarkable or unusual appearance; that which appears or is perceived by observation or experiment.

POSITIVE.—Able to send out influences. ("Positive" and "negative," in this G.C.R. are used with the meanings given to them in magnetism).

RECTITUDE.—Rightness of moral principle; uprightness, straightness.

SPIRITUAL NATURE.—Here refers to that part of us which is said to be of God (universal Spirit).

SUBTLE.—Slight.

GLOSSARY (G.C.R. 141).

APPARITION.—A strange appearance.

CAVILLING DOUBT.—A doubt expressed only with the object of "finding fault."

COMMUNION.—Here means communication.

IMMORTALITY.—Continued existence; exemption from death.

INSPIRATIONAL.—As given by impressions from the Spirit World.

MANIFESTATIONS.—Here means "things made manifest," or "things shown."

MATERIAL.—Belonging to, or consisting of, matter.

MATERIALISE.—To cause a spirit person to become visible to the physical eye.

PALPABLY MANIFEST THEIR PRESENCE.—To show their presence so that it is easily seen, or is plain.

PHENOMENA.—Remarkable or unusual appearances.

SPIRITUAL GIFTS.—Here means powers which we possess as spirits.

TANGIBLE.—That can be touched; definite; not visionary.

TRANCE.—Here means a state in which the medium is exerting no power over what happens. The controlling spirit is allowed full power.

GLOSSARY (M.R. 212).

ANGEL.—A messenger; a ministering spirit; a guardian or attendant spirit.
 HEAVEN'S IMMORTAL HEIGHTS.—Refers to the highest or most advanced positions in the Spirit World.
 IGNORANCE.—Want of knowledge.
 MORTAL.—Here means a human being: man.
 UNIVERSAL.—Of, or belonging to, all persons or things in the world.
 VIRTUOUS.—Possessing moral excellence; or, goodness, or uprightness.

GLOSSARY (M.R. 223).

ACQUIRED.—Gained by one's own exertions, or efforts.
 ANGELIC BEAUTY.—Spiritual beauty.
 CONCLUSIVELY.—Decisively—without question.
 DISCERN.—Here means "see" them.
 FERVENT.—Earnest, or sincere.
 MANIFEST.—Make known.
 RAPTURE.—Joy.
 TUITION.—Teaching or instruction.

GLOSSARY (M.R. 236).

ANGEL.—Here refers to our spirit friends.
 FACTION.—A body of persons combined or acting in union. Here refers to a party within a party, combined to promote their views and purposes, at the expense of order and public good.
 FASHION.—Custom. Here means usage, or what is the usual practice.
 POLICY.—Doing what may suit us at the time, without troubling about whether it is right or wrong, or whether it may do harm afterwards.
 SECT.—A body of people holding a particular view.

The Britten Memorial.

IMPORTANT TO ALL SPIRITUALIST CHURCHES
AND LYCEUMS.

100,000 SHILLINGS EFFORT.

In the early part of the year an appeal was sent out seeking the co-operation of Churches and Lyceums in an effort to raise the above mentioned amount by October 2nd next—the 25th Anniversary of the passing of our greatest pioneer, Mrs. Emma Hardinge Britten.

A number of Churches and Lyceums have already responded, some having collected very satisfactory amounts and we appeal for the whole hearted support of all our Churches and Lyceums during the remaining weeks.

We still require some £700 before we can hope to claim the second FIVE HUNDRED POUNDS so generously promised by Mr. Hervey Carter.

Such a generous offer should not be missed, and we appeal for a further response from all sympathisers in the Trustees' effort to raise a Memorial worthy of the great sacrifices of our pioneer workers.

BRITTEN COMMEMORATION WEEK.

September 29th to October 5th.

It is earnestly desired that all Churches shall hold at least one service during that week to the memory of Mrs. Emma Hardinge Britten, and as a tribute to her great work, please forward the collection to the "Memorial" fund. We appeal to all Speakers and Mediums to contribute their quota during that special week. Lyceums also could take up a special collection on the closing date (Sunday, October 5th), or hold some other special effort during the week.

ALL LANCASHIRE BAZAAR. Preparations are being made to hold a bazaar in the autumn of 1925—Lancashire Churches should get busy. Appeals have already been sent by the organiser (Mrs. Knowles) and we are hopeful that a successful effort will be the result. Communications re the Bazaar, and offers of help should be sent direct to Mrs. Knowles, "Belmont," Campbell Road, Swinton, Manchester.

The Trustees are very desirous that their efforts to carry out the provisions of the "Britten Memorial" Trust may no longer be delayed. The time is past for the establishment of the "Memorial." Another united effort, similar to the one in the early part of 1923, will achieve our objective.

Kindly note that all collecting sheets along with remittance should be forwarded to the Hon. Secretary.

JOHN JACKSON, Sec.,

30, Buxton Road, New Mills,
Nr. Stockport.

£2,000 EFFORT.

Fellow Lyceumists,

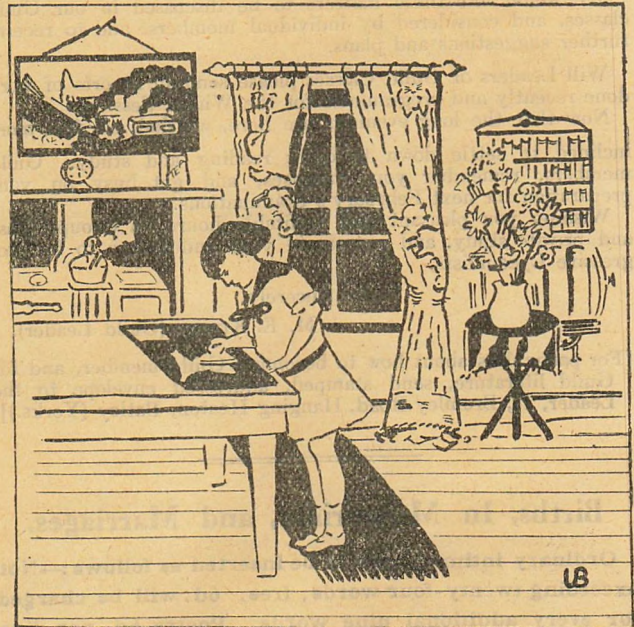
This month I have to report a personal donation of £1 from a very well-known Lyceumist who, however, does not wish her name to be published. I am respecting her wishes therefore, and on behalf of the Union I tender to her my sincerest thanks. I would like to suggest to all Lyceums and Lyceumists that they begin right now to make preparations for making Founders' Day a red letter day and prepare to draw in good collections on that day. I have heard of one D.C. which intends to make our effort its chief endeavour in the future. May all Lyceums and D.C.'s follow the example.

Yours very faithfully,

29, Kliffen Place,
Coronation Road,
Halifax.

W. BURROWS,
Hon. Secretary,
£2,000 Effort.

The Children's Puzzle.



THE DOLLIES WASHING DAY.

Before the holidays were done,
 Margery asked her dear Mother,
 "Could she wash up the dollies things,
 Away from her little brother."
 The Mother said, "I'll take him out,
 Then you can wash the clothes all the day."
 "O, thank you, Mother," the girl replied,
 And reached the things out right away.

She scrubbed away till all was clean,
 And hung them out on a clothes line,
 While pussy watched the things get dry,
 For on this day the sun did shine.
 It was a very busy day,
 Such lots of things the girlie did,
 But you must turn the picture round,
 And find where all have now got hid.

The Mother's there, with four dollies,
 A bar of soap and a bath tub,
 A basket and line for the clothes,
 After they've all had a good scrub.
 Then comes the wringer, while puss sits
 In a corner, out of the way;
 Last is a pram the dolls ride in,
 The very next fine sunny day.

G.F.K.

Our Lyceum Guild

LETTER TO GUILD MEMBERS.

Dear Fellow Members,

At the time of writing this letter to you (22nd September) there are still eight days before the last day for receiving essays for the Annual Competition. Therefore it is not possible even to guess at the probable number of entries or the results. The list of winning essayists will be given next month, if possible. The winners will be informed by post of their success, and receive their merit badge. No essays this time will be returned to the candidates (see List of Rules in the *August* issue).

From time to time it has been suggested that *Lyceums* be enrolled in the Guild, and a badge be given (for display in the hall) based on the Lyceums' standing and successes in the Education Scheme; e.g., on the proportion of eligible members who are candidates, the Grades taken, the average percentage of results, etc. Also the idea of a Guild Shield to be competed for by Guild Lyceums has been broached.

We would like these matters to be discussed in our Guild classes, and considered by individual members, and to receive further suggestions and plans.

Will Leaders of Guild Classes please send in reports of work done recently and programmes for the Winter Session.

Now that the long evenings are here, we shall all feel more inclined to settle down to quiet reading and study. Guild members, remember your promises, and get busy on your preparation for next February's examinations.

Wishing you pleasant and profitable hours, in Group, Class and private study, and success in your endeavours to be progressive Lyceumists,

Yours sincerely,

M. E. KIRSON (Guild Leader).

[For particulars about how to become a Guild member, and for Guild literature, send stamped, addressed envelope to the Leader, 17, Bromley Road, Hanging Heaton, Batley (Yorks.).]

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 9d. per line.

IN MEMORIAM.

DARLINGTON, Westbrook.—In loving remembrance of our dear sister, Amelia Vasey Christopher, who passed to the Higher Life September 17th, 1924. Mrs. Christopher will ever be remembered as an old and willing worker for our cause.

"We shall all meet again in the morning."

DUKINFIELD.—In loving memory of our Secretary, Mr. S. Purkis, who passed to the Higher Life September 4th, after a trying illness. A bright, genial, good-natured, sympathetic and sincere worker and a friend to the young Lyceumists. He will ever live in the memory of our Lyceumists. Our loss is His Gain.—J. Gartside, Act. Sec.

PENDLETON, Ford Lane.—In ever loving remembrance and regard of Margaret Hindle, who passed to the Higher Life on September 13th, 1924, in her 18th year. An earnest worker and loved by all. Interred at Northern Cemetery on September 18th, 1924, by Mrs. Royle.—J. Walter, Sec.

TRUMBLE.—In loving memory of my beloved husband, F. H. Trumble, who passed to the Higher Life on September 26th, 1918. "We shall meet again."—Alice E. Trumble.

OPENING OF A NEW LYCEUM AT SOUTHEND.

A DISTRICT COUNCIL RALLY.

On Sunday, 7th September, on the invitation of the Southend Spiritualist Church, 150 London Lyceumists, representing 12 Lyceums, paid a visit to the popular seaside resort and attended the opening of Southend Lyceum. The Lyceumists travelled by early trains, and spent the forenoon on the beach or seeing the sights, before assembling at the Church in Hildaville Avenue. The London Executive were entertained to lunch by Mr. A. T. Fulcher, President of the Southend Church, and Mrs. Fulcher; and the harmony then set up continued through the day.

At 2-45 p.m. the Lyceumists and a considerable number of local Spiritualists had assembled at the Church, and at 3 p.m. the Session was started by Mr. C. J. Williams, President of the London L.D.C. Supporting him on the platform were Mr. Fulcher, and Mrs. T. Tims, Conductor of the new Lyceum; and Messrs. Clegg, Barnard and Connor (London). Mr. Miles (Assist. D.V.), offered the invocation, after the singing of L.S. 341. Mr. Drury (E.C.) conducted S.C.R. 34; the connective readings in M.R. 237 were taken by Winnie Barnes (Walthamstow), Frank Wright (Clapham), Norman Williams (Peckham), and Susie North (Tottenham), and clearly explained by the readers—all junior Lyceumists; and G.C.R. 123 was conducted by Mrs. K. M. Barnard (V.-P.) Eva Davis (Woolwich and Plumstead) acting as Guardian and the E.C. as Leaders. Pearls were plentiful and helpful; and Individual Efforts were well rendered by Ida Young (Lewisham), and Zena Godfrey and Gerald Markham (Tottenham). The marching and calisthenics were led by Tottenham Lyceum, under Mr. C. Barrington, their Conductor.

Mr. Fulcher then welcomed the visitors and announced his intention of supporting the Lyceum—which, he said, had shown him a profitable way of spending Sunday afternoons. He hoped that all Spiritualist parents would either send or bring their children to the Lyceum, to be taught the things in which the parents themselves believed, instead of sending them elsewhere to be taught otherwise.

Mr. Clegg gave a brief account of the founding of the Church, and of his efforts, as London D.V., to get a Lyceum started.

Mr. Connor outlined the ideals of the Lyceum Movement in general and London District in particular, and hoped that Southend would soon take up definite Educational work.

Mrs. Tims was brief and to the point, promising that what one woman could do she would do for the progress of the Lyceum.

Mr. Williams thanked the local friends for their welcome and hospitality, and promised any assistance that London could give.

A pleasing little ceremony took place after the marching, when little Thelma Bruin presented buttonholes of red roses to the visiting Executive and Mr. Fulcher, and bouquets to Mrs. Fulcher, Mrs. Barnard and Mrs. Clegg. Amid great enthusiasm Mrs. Fulcher presented her bouquet to Mrs. Tyler, one of the founders of the Church. After the Session the visitors were entertained to tea at Garron's by the officers and friends of the Church, and so a very enjoyable and successful day came to a happy ending.

There was not a hitch in the local arrangements; and if the same organising ability remains at the service of the Lyceum, there is no limit to Southend's possibilities. Application has already been made for membership of the Lyceum Union.

FORM.

I perceive so many faces I record in memory,
While to note their outline, form and shape, is e'er my destiny.
My name is Form; perhaps you'll judge, by hearing such a name,
Without me all your faces would look very much the same.
I notify resemblances; am very keen on looks,
And lend my aid in copying and spelling—reading books.
While in the art of drawing or sketching I supply
The power that helps you trace the shapes that others would pass by.
I helped to cut out all the frocks you're wearing, even now;
A very useful thing, I'm sure, all the ladies will allow.
For looks, configuration, I've the keenest of all eyes,
And my knowledge of this detail oft occasions much surprise.
I will come to you and serve you, but my gifts will surely go
If you do not strive to notify the shape and form things show.
Ever notify the lines and curves, and mark the beauteous grace
That Nature stamps on ev'ry form and moulds in ev'ry face.

CHANGE OF SECRETARIES.

- Manchester (Hr. Openshaw).—Mr. F. Garton, 3, Reginald St., Hr. Openshaw, Manchester.
 Ashton-U-Lyne.—Mr. A. V. Davies, 14, Watergate, Ryecroft Hall, Audenshaw.
 Denton.—Miss J. Ogden, 311, Katherine Street, Ashton-U-Lyne.
 Barnsley.—Mr. H. Lucas, 71, Honeywell Street, Barnsley, Yorks.
 Sheffield (Hillsborough).—Hawsley Avenue.
 West Hartlepool.—3, Charles St., Mr. J. Robbie, 25, Richardson St., West Hartlepool.
 South Shields (Cambridge St.).—Miss C. Stoker, 5, Morton St., South Shields.
 Auckland, N.Z.—Miss R. Bowman, 10, Henley Road, Mt. Eden, Auckland, N.Z.
 Fleetwood (Oak Street).—Mrs. E. K. Firth, 31, Burns Road, Fleetwood.
 Manchester (Lr. Broughton).—Mr. W. Ogden, 50, Mount St., Salford, Manchester.
 London (Tottenham).—W. H. Markham, 226, Victoria Road, Lower Edmonton, London, N.9.
 Dukinfield.—J. Garside, 20, West Street, Dukinfield, nr. Manchester.
 Brighton.—Miss L. Parks, 49, Freshfield Street, Queen's Park, Brighton.

District Council Reports.

UNITED DISTRICTS' COUNCIL. NOTICE OF COUNCIL MEETING.

The above Council will hold the A.G.M. and Election of Officers on Saturday, and Sunday, October 18th and 19th, 1924, at Bradford St. Church, Bolton. Tea will be provided for all delegates upon arrival. Meeting commences 6 p.m. on the Saturday. Trains and other particulars forwarded with agenda.

AGENDA.

Minutes, Correspondence, Reports: Financial, Secretary's, President's Address, B.S.L.U. Conference.

Notice of Motions:—

Pooling scheme to be amended to read per Council and not per delegate.—N.E. Lanes.

"That this Council is of opinion that the time has come when all Lyceums should be represented at Conference, through the D.C.'s, by a number of delegates elected at the D.C.M., and whose expenses shall be apportioned out equally between all the Lyceums in the District Council."—Manchester and Salford L.D.C.

"That this Annual General Meeting of the U.D.C. urges on all L.D.C.'s the duty of getting into immediate touch with the D.C., for the S.N.U. area in which their districts are situated and suggesting (and if possible arranging for) a Joint Meeting for the purpose of discussing, and/or adopting an agreement on inter-relations, on the lines of the Tyneside scheme, as set forth in the *Two Worlds* for June 13th, 1924. Nominations:—President: A. T. Connor; Secretary: J. Shuttleworth.—J.S. Sec.

LIVERPOOL DISTRICT.

The quarterly meeting of the above Council was held on Saturday, 13th September, in Miners Hall, Millgate, Wigan. Mr. Watson presided over delegates from Wigan, Birkenhead and Liverpool.

Minutes, correspondence and reports were accepted. The District Visitor reported having visited Boaler Street, Liverpool, Warrington and St. Helens (Corporation St.). The latter is in need of help. Any Lyceumists in the District who can render assistance will be welcomed. The President presented the Shield to the delegate of the Wigan Lyceum which was successful in winning the 1924 Session Competition.

Manual Revision was discussed. The following resolution was passed:—

"That a scheme be inaugurated whereby affiliated Lyceums in the district may have an interchange of Conductors; that in each case the Conductors of the two Lyceums concerned shall not change places on the same day, and that the D.C. shall pay half of the conductor's travelling expenses for such visit, the remaining half being paid by the Lyceum visited."

Votes of thanks to local friends brought the meeting to a close.—Gladys Owen, Sec.

LONDON DISTRICT.

The quarterly meeting of the Council was held at Walthamstow on Saturday 6th September, Mr. C. J. Williams presiding over a good attendance of delegates and associates.

The arrangements for the Social at St. Bride's Institute, on Saturday 25th October were approved. It was agreed to join the London Spiritualists' Guild, Mrs. Parkins and Messrs. Clements and Connor being appointed delegates. The E.C.'s action *re* Inter-relations was approved, and the following committee was appointed to meet the S.N.U. Council—Miss G. Todman, Messrs. Barnard, Young, Drury, White, and the President and Secretary. It was agreed to provide the whole Executive with badges of office. The U.D.C. delegates were instructed to support the proposals in the March Presidential Address, and a motion was adopted for submission to the October meeting, *re* Inter-relations. It was decided to urge on each Lyceum the establishment of a Conference Delegate Fund.

NORTH-EAST LANCASHIRE DISTRICT.

REPORT OF COUNCIL MEETING.

The above Council held the third quarterly meeting on Saturday, September 20th, in the Lyceum at Gt. John St., Lancaster. Mr. Batley presided, supported by the whole E.C. and Area Representative. Invocation by President. Minutes of last meeting were read and accepted. Correspondence read and accepted.

Reports: Financial, Conference and Demonstration Report and Accounts read.

Letters from Lancaster and Burnley referred back to Demonstration Committee. Also accounts of same. Dissatisfaction was expressed *re* "editing" the Conference report, and Resolved that we protest against the "editing" of the various reports which have been and are still being presented to the rank and file of the movement." *Re* Certificate, Sec. to write to M.C.

Ode of Welcome presented to Fleetwood Lyceum. Credential report given: E.C. 4, Area Rep. 1, Delegates 21, Visitors 1, Associates 10, Total 37. Pooling 14/7 per Lyceum. Report accepted. All Lyceums to have receipts for expenses of pool. President and Mr. Hopper delegates to U.D.C. *Re* Inter-relations. Dissatisfaction was expressed *re* M.C. attitude in this and resolved that we urge that the conference committee should meet."

Manual Revision. All Lyceums to be asked to form local committee and elect a Sec. to communicate local business to D.C. Sec.: D.C. Revision Committee to consist of E.C. along with Messrs. Hopper and Dickenson, same to meet quarterly to deal with local committees reports. Full detailed arrangements for 1925 Conference to be tabled at next meeting. Sec. to write general Sec. for interpretation of M.C. report. Votes of thanks to local friends closed the proceedings.—J.S.

SHEFFIELD DISTRICT.

The Council assembled at Barnsley on August 24th. Mr. Pleasance presided, and gave the Invocation and welcomed all delegates, associates and visitors. Mr. Taylor (Church President) gave the Council a very warm welcome to Barnsley; Mr. Collins also extended hearty greetings. Mr. Pleasance replied on behalf of the Council. Mr. J. K. Jones also expressed admiration for the progress made since his first visit to Barnsley.

Minutes of last Council meeting accepted and confirmed. Correspondence accepted. Motion from L.L.D.C. referred to D.C. Sub-Committee dealing with Inter-relations.

Resignations of Council President, and Secretary reluctantly accepted. The following were elected to the positions vacated: President, Mr. C. Pleasance, Vice-President; Mr. C. H. Saxelby; Secretary, H. Heath.

Credential Report: Officers 6, Delegates 12, Associates 6, Visitors 8, Total 32. Other Reports including Progress, "Doll," Financial, S.D.C., Area, Banner and Bell, and Demonstration were accepted.

The Council conducted Open Session and Evening Service. Lyceums please note, Council will meet at Wombwell on Sunday, October 26th, Business to commence at 10-30 a.m., usual catering arrangements. All delegates and associates urged to be present. Council will conduct Afternoon Session and Evening Service.

All Secretaries please note change of Council Secretary and address correspondence to: H. Heath, 17, Station Road, Brimington, nr. Chesterfield.

SOUTH-EAST LANCS. DISTRICT.

The quarterly meeting of the above Council was held at Lyon St., Shaw, on Saturday, September 6th. Mr. J. Nurse (President) in the chair. Mr. A. Hudson was elected credential officer. Minutes, correspondence, and Reports accepted. President's Address adopted.

The President urged upon the delegates present the importance of forming groups in the Lyceums under capable Leaders to bring forth discussion of Manual Revision and send opinions to Revision Committee.

Mr. Hudson asked that his resignation from the position of D.V. be accepted on account of his own Lyceum requiring his services. Resignation accepted. Mr. Greaves, of Bacup, was elected D.V. for rest of term.

The application of Baillie St. Lyceum, Rochdale, for membership, to B.S.L.U., was endorsed. Mr. J. Nurse was elected Delegate to U.D.C. Meeting. Credential Report accepted.

14 delegates, 1 D.V., 4 Associates, 2 Visitors, Total 21.

The next meeting will be held on Saturday, November 29th, the place to be arranged by Secretary. Notice of Motion for next meeting.

'That affiliation fees to Council be raised next year.' A vote of thanks was given to Shaw friends for entertainment. T. Dixon, Sec.

SOUTH SHIELDS UNITED LYCEUM WORKERS.

The monthly meeting was held in the Fowler St. Church on Saturday, August 30th.

Much business was carried out and preparations are being made for our United Session at Beatty St. on September 28th.

Our Choir have been asked to give a Cantata at Beatty St. Harvest Festival on September 14th, which we are looking forward to. We deeply regret that Mr. Ainley, our Choirmaster, has had to leave the town, but we are sure that the Choir will still go forward under the able leadership of Miss Short who has been appointed Choirmaster pro tem.

Our Scouts have held a week-end camp and everything went fine in spite of very changeable weather. The lads are as keen as ever and looking forward to a bigger camp next year.—J. White, 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.

DONCASTER, Spring Gardens.—Sept. 14th, Open Session, conducted by J. Okleford. Recitations, etc., were given by M. Overton, P. Cross, L. Godber, and M. Glover. Pianoforte solo by G. Eastwood. Mrs. Playforth, of Leeds, and Mrs. Downs, of Hull, spoke encouraging words to the Lyceumists. A happy time was spent. W. Moseley, Sec.

BRADFORD, Laisterdyke. We held our Open Session on September 7th, when pearls, recitations, duets, readings, solos, violin and pianoforte duet were rendered, conducted by Miss Lena Batty. The following took part: Joseph Farnell, Harold Batty, Alfred Babbs, Edwin Thompson, Mrs. Abbott, Mrs. Babbs, Miss Lillian Long, Olive Joint, Mary Ackroyd, Marion Ashforth, Mary Magson, Lucy Farnell, Winnie Long, Agnes Moss, F. Babbs, Annie Jones, Mary Ackroyd, Lily Elshead, Jessie Smith, Annie Holt, Eva Hunter, Annie Hudson, P. Robinson, Mr. Batty. Silver Chain, good. Musical Reading well taken. Marching and Calisthenics were splendid. A delightful session. Life is what we make it.—J. Babbs, Sec.

MANCHESTER, Newton Heath.—On Sept. 7th we held our Open Session. Recitations and readings given by the children were very nicely expressed. We were favoured with a number of solos by Lyceumists and friends. Marching and calisthenics were performed in fine style. Fraternal greetings and session comments by the visitors were received with pleasure. Altogether a joyous meeting.—J. Taylor, Sec.

NEW MANCHESTER.—On Sept. 7th, at the 6-30 service we held a most pleasing ceremony: the naming of the infant daughter of Mr. and Mrs. J. Kirkland. The ceremony was spiritual and the spirit name given to the child was "Star of Progress," and the earthly name "Marion."

The ceremony was ably conducted by Mrs. Thornton, of Oldham. A Manual was given to the baby as a token of love from the Lyceum Church.—(Mrs.) B. Jackson, Sec.

READING.—The inaugural meeting was held on April 6th, with 20 persons present. Owing to a lack of Manuals we were obliged to use No. 5 Hymn Sheets. We made a most successful start which augurs well for the future.

On Whit-Monday we held our first outing, with some of our friends from the parent church. A party of over 50 of us repaired to Prospect Park for races, games and tea, etc. To say we all enjoyed ourselves is to put it mildly. Great credit is due to our Conductor, Mr. John Jackson, and his wife, in organising this first venture. Our thanks are also due to the friends who helped us with money or kind and so enabled us, after paying for some of the prizes, tram fares, etc., to finish up with a credit balance of 10s. 3d.

September 7th was a "black" day for us, our conductor announcing that the following week we should have him and his family with us for the last time, as he reluctantly found it necessary to remove north again. Notice was short, but, by a hurried run round, we were, the next week, able to present him with a wallet containing two £1 notes and a book of stamps, just as a small token of our appreciation for his efforts on behalf of Lyceum work in Reading. Little John Andrew was not forgotten and Queenie Chandler, our youngest member, was called upon to give him a box of "choes." I am sure her good-bye kiss to him only symbolised the love which he and his parents take with them from Reading Lyceum.

We send fraternal greetings to all other Lyceums and a hearty invitation to all Lyceumists visiting Reading to give us a visit.—D. R. Laurence, Sec.

District Visitors' Reports.

LONDON DISTRICT.

On July 27th I visited Kingston. 20 present and 6 visitors. The reading was well rendered. The conductor asked the Lyceumists many questions and the Lyceumists answered them very well. Pearls were good.

At Tottenham Lyceum on August 3rd, we had a small attendance as so many were on their holidays. The singing was good. The pearls were well rendered. We had a pleasant session. 30 present.

I visited Battersea Lyceum on August 24th. Half of the Lyceumists were on their holidays. The Lyceumists read very well and answered questions. We had a bright and happy session.

On August 31st I visited Manor Park Lyceum. All the efforts were good. The reading was well read and explained. The pearls were good and there were several short addresses. A very happy session.

On September 7th, along with the London Lyceum District Council, we opened a new Lyceum at Westcliff-by-the-Sea. We had a real good time and are looking forward to good results.

On September 14th I visited Croydon Lyceum. 35 Lyceumists and four visitors. Harewood Hall is well adapted for Lyceum work. We had some very nice Pearls given and a few efforts. Mrs. Clegg and myself were asked to go into the Liberty Group. Mr. Percy Scholey, an old worker, spoke on "Home life in the Spirit World," which was very interesting. We then had marching and calisthenics. Mr. Stewart has worked hard, along with the other workers, to have accomplished what they have done in so short a time. We wish them all success in every way.

On September 21st I visited Walthamstow Lyceum; it was their anniversary there was over 60 Lyceumists and Officers present. The reading was well read and the explanations good. Pearls were good.

Two Lyceumists addressed the Lyceum on a subject that each one had chosen. We had a very bright and happy session.

In the evening the children again gave two addresses not the same children that addressed the Lyceum in the afternoon.

Mrs. Clegg accompanied me on all the visits.—M. Clegg, D.V.

LYCEUM REPORTS.

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

RULE 2.—Record only the events occurring after Sept. 23rd.

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 October 22nd, to ensure insertion in the November issue.

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

ACCRINGTON, Pearl Street.—On September 7th we held our usual Open Session and were very pleased to see visitors from Rawtenstall. Invocation by Mr. Fazackerly; S.C. by A. Wilson; M.R. by the Conductor; G.C. by a gentleman visitor; recitations by Enie Rimmer and Rhoda Swift; solos by Misses Walmsley, Coleclough, Smith and Swift; Benediction by Assistant Conductor. A most enjoyable time.—Miss Coleclough, Sec.

BACUP.—Open Session, September 7th, conducted by Mrs. Carter. There was a good response from the children, pearls, recitations and songs being admirably given. Mrs. Shaw, our new Musical Director, officiated in an able manner. A pleasing feature was the tendering of best wishes from the officers, teachers and scholars for the future happiness of Mr. and Mrs. C. R. Taylor, two of our scholars, whose marriage was solemnised on Saturday, September 6th, when Mr. G. F. Knott officiated. An excellent session throughout.—B. Lord, Sec.

BARROW, Ramsden Street.—We held our Open Sessions on August 31st. Miss Lawton, of Barrow, and Mr. Ball, of Lancaster, paid us a visit. We spent a pleasant afternoon together. Recitations and readings were given by Lyceumists.—Mrs. L. Brown, Sec.

BIRKENHEAD.—On September 7th was held the usual Open Session, with a good attendance. Pearls were indulged in by the following:—Una Choyce, Elsie Thompson, Percy Woodley, Mr. Williams, Mr. Taylor, Mr. Breackill, Mr. First and Mrs. Thompson. Recitations by Charlie Ellis, Margaret Ellis, Mabel Proffit, Jessie Makin, Eileen Edwards and Ettie Simpson, while Percy Woodley, Una Choyce and Mr. Taylor volunteered with solos which were chosen from the *Lyceum Manual*. A very enjoyable session.—Millicent Hemsall, Sec.

BLACKBURN, St. Peter Street.—On August 31st we held our Open Session, with a good attendance of Lyceumists and friends; about two hundred in all. During the open part of the session we had recitations and a duet by scholars of our own Lyceum, which were much appreciated.—H. Hopper, Sec.

BLACKPOOL.—September 14th was our Lyceum Day. In the afternoon we went to Fleetwood and joined in their first session in their New Church. We had a very nice time together. We held a service in our own Church at night, Mr. Shuttleworth, of Darwen, being the speaker. His subject was "Duty or Desire," which was greatly appreciated. Solos by Ada Weekes and Jerry Christopher. Best wishes to all.—F. Carter, Sec.

BRIERFIELD, John Street.—We held our Open Session on September 14th, conducted by Mr. Dilworth and Miss Graham. Recitations: Miss A. Duerden, Ivy Rhodes, Lily Rhodes, Arthur Rhodes, Mary Davis, Muriel Beveridge; duets: Muriel Beveridge and Annie Bradshaw, Eva and Ivy Dean; trio: Miss Stockdale, Mona Berry and Nora Ainsworth; Lyceum marching song: Lily Rhodes, Ivy Rhodes, Matilda Earnshaw, John Ingham, Fred Simpson and Arthur Rhodes. Although we were small in numbers we had a most enjoyable session. Fraternal greetings to all.—T. Wane, Sec.

BRIGHTON.—On September 13th we held our usual enjoyable Session. A very hearty welcome was extended to Mrs. Jessie Greenwood. Greetings were sent to any Lyceum she may visit. Recitations by Ruby Goddard and Robert Smith; duet, Nellie Davy and Gwennie Cook; piano solo, Doris Jacobs. Greetings to all Lyceums.—Lilian Parks, Sec.

BURNLEY, Hammerton Street.—On August 31st our speaker for Church Service was unable to be with us, so our Lyceum held an Open Session. Our Lyceum is progressing most wonderfully, thanks to our old pioneers. Lyceumists who made session success were:—Misses P. Lister, A. Barraclough, Blackburn, G. Blackmore, P. Smith and Mrs. Slater, Mr. S. Barraclough and H. Horne. Wishing all Lyceums every success.—Herbert Brown, Sec.

BURNLEY, North Street.—We held our monthly Open Session on September 7th, the attendance being fairly good considering it was our holidays. The following Lyceumists contributed items which helped to make the session a success:—

Recitations by Evelyn Parkington, Ada Dugdale, Jennie Moore, Ivy Watson, Wilfred Osborne, Ernest Crabtree and Arthur Coates; quartette by Lizzie, Cissy and Arthur Bell and Robert English. We extend our fraternal greetings to all Lyceums and Lyceumists at home and abroad. "The Workers Win."—May Wagner, Sec.

CHESTERFIELD.—August 7th was Open Session. The following Lyceumists took part:—Recitations by Frances Hobster, Sidney Hobster, Edith Slater, Marion Wagstaffe, John Slater, Kenneth Bown, Lilian Slater, Avis Bown and Mr. E. Hobster; songs by May Wheatley, Louie Gore, Joyce Godly and Connie Slater; and quartette by Mrs. Wheatley, Miss Mathews, Mr. E. Hobster and Mr. Gore. A short but enjoyable session. Harold Lee, Session Sec.

CLECKHEATON.—Open Session September 7th. Pearls, solos and recitations well rendered. A very enjoyable and enlightening session. Best wishes to other Lyceums.—W. Connor, Sec. and Con.

COLNE, Cloth Hall.—On September 7th Open Session. Opening song, 360; S.C.R. 59; M.R. 224; G.C.R. 107. Recitations and solos were given by Lyceumists. A very good session.—J. R. Wrigglesworth, Sec.

DARWEN.—On August 31st, Morning Session, we had the pleasure of witnessing the naming of Doris Walker; spirit name, "Charity." Mrs. Shuttleworth performed the ceremony. The lowest group sang "Open the Door for the Children," the Lyceum joining in the chorus. A good number were present and the session was much enjoyed.—J. Nightingale, Sec.

DONCASTER, High Street.—We held our Open Session on September 7th. It was conducted by Miss A. Johnson. Invocation given by Mrs. Nutter. Mr. Harding, of Wakefield, spoke a few words to us during the session. A number of Lyceumists took part in an enjoyable session. Miss L. V. Batty gave the Benediction.—L. V. Batty, Sec.

EARBY, Back Greenend Avenue.—We held our Open Session on September 7th. Recitations were given by M. Ennis, E. Clark, Q. Dawson, A. Taylor, P. Hunter, S. Warrington, C. Smith, Alma Taylor, B. Taylor, W. Moore, W. Christopher, L. Clark, A. Bannister, A. Christopher and E. Tilliton; duets were rendered by L. Clark and Dolly Nuttall, and A. Nuttall and M. Clark; songs by M. Ennis, E. Taylor, A. Taylor, C. Clark, J. Waddington and G. Milward. 344 L.M. was rendered by members of the Liberty Group. We spent a good time together.—B. Fryer, Sec.

EDINBURGH, 9, Forth Street.—On September 14th a short but highly impressive naming service was conducted by Mr. A. Naylor, of Sheffield. The baby daughter of Mr. and Mrs. Topp was named "Margueretta," with the spirit name "Tenderness." Several of our young Lyceumists presented our new member with flowers, as a token of love and welcome to our Lyceum.—E. Riddell, Sec.

FLEETWOOD, Oak Street.—September 13th was our first Open Session, jointly with Blackpool, in our new Church. Over 160 persons joined in marching and calisthenics. Mr. Batley, our Conductor, and Mrs. Nurse, the Conductor of the Blackpool Lyceum, came to the front and exchanged greetings and gave each other the right hand symbol of Good Will and the left hand symbol of Fraternal Love. S.C.R. was conducted by Irene Griffiths; solo by Edna Shaw; M.R. by Thomas Firth, and the G.C. by Mr. Norman Milby, of Blackpool. The marching was conducted by Mr. Batley, and the calisthenics by John Cook. A large number of pearls were given. Recitations by Phylis Jordan and Alice Yates; complimentary speeches were given by Messrs. Oaten, Berry, Shuttleworth, and other visitors from Lyceums in other towns. Greetings were exchanged with Salford, Pendleton, Darwen, Preston and Blackburn.—E. K. Firth.

GREAT HARWOOD.—Open Session, September 7th. S.C. was led by Sydney Hudson; M.R. by Walter Taylor, Hubert Norris and Mrs. Hall; G.C. by Mr. Baxter; marching and calisthenics were well done. We also had two recitations from Maggie Nelson and Alice Fletcher.—H. Baxter, Sec.

HORWICH.—On September 14th, during our Lyceum Session, which was well attended, a very interesting ceremony took place in the naming of a baby, the son of Mr. James Turner, our Conductor. The ceremony was performed by Miss Sarah Stokes, a member of our Lyceum. The beautiful floral tribute which all the younger members of the Lyceum placed upon the breast of the infant produced a very impressive effect,

all present being touched by the beautiful simplicity of the service. The name given was Ellis James Conan, and the spirit name of "Hope." After the dedication of the child to the Lyceum, Mr. Walsh, our late Conductor, pinned a Lyceum badge on its breast, thus terminating a very beautiful and memorable service. Very pleased to say our Lyceum and Church are working in harmony together.—W. Wilks, Sec.

LANCASTER.—Our Open Session, held on September 7th, proved as successful as usual. Florrie Dennison recited for us, followed by a duet by Edna Parkinson and Margery Dawson. A visitor from Yorkshire gave us a reading and Mr. J. Kirk, Assistant Conductor, rendered a solo.

On the 21st September we participated in a Peace Demonstration, along with about a score more Sunday Schools of all denominations. There were about 2,500 children massed in front of the Town Hall, and we were proud to show the town that Lyceumists of Lancaster were determined on the abolition of War and ready to work for Peace on Earth and the Brotherhood of all Men. Greetings.—Marion Swale, Sec.

LEICESTER, Liberty Lyceum.—A very interesting event was performed by our Conductor, Mrs. F. Thwaites, in the naming of the young children of Alfred Edward and Sarah Gamble, of 233, Birstall Street, Leicester: Francis Ethel, spirit name "Comfort"; Alice Elizabeth, spirit name "Grace." The son of John and Elizabeth Lacey, of 162, Belper Street: Thomas, spirit name "Valiant." Invocation was given by Bro. Holt. A fine solo was given by Miss L. Walker.—C. W. Banton, Sec.

LEICESTER, Rupert Street.—On September 7th our Lyceum gave the Service of Song, "Netty," at Marsden Street Church, which was well filled. Everyone thoroughly enjoyed the service. Connective readings by the Conductor, Mr. J. H. Wicks; solos by Miss I. Brown and D. Goldsmith. A word of praise is due to our Musical Conductor, Mr. Payne, for the help he rendered our Lyceum during the service.—Mr. J. Wicks, Sec.

LEICESTER, Silver Street.—On September 7th we held our Open Session. Attendance good. Recitations by Miss L. Lucas and Master W. Coysh; duets, Misses R. Lucas and Ph. Smith, Ph. Smith and E. Richardson; trio, Misses M. Underwood, Foriester and D. Spencer; solos, Mr. Cartwright and Miss Ph. Smith; organ voluntary by Mr. C. Bent. Pearls where numerous and good. We all spent a very enjoyable afternoon, which was conducted by Mr. H. Cartwright. We extend our heartiest thanks to visitors for their kind support.—Mr. A. Hurst, Sec.

LONDON, Clapham.—Holidays over. Officers anticipate progression during the winter session. Enjoyment of Outing to Southend greatly enhanced by attendance of Lyceumists at the opening of Southend Lyceum.—Grace M. Todman, Sec.

LONDON, Croydon.—On September 14th we had a full session and very much enjoyed a visit from Mr. and Mrs. Clegg, whom we hope to see again shortly.—G. Lingwood, Sec.

LONDON, Hackney.—The Lyceum are to be congratulated on their most recent activities. On Saturday, September 6th, the members of the Lyceum were given an annual treat to Thorpe Bay, Essex. A charming outing was greatly enjoyed by young and old alike. As part of the effort for funds for this outing and for the regular work of the Lyceum, the Committee arranged two lantern lectures by Mr. H. J. Osborn. Both were on phases of Spirit-Photography, the first illustrating many of Mr. Osborn's personal experiments in America, affording many new examples. The second was on "Picture Marvels from the Spirit World," and gave conclusive proof of the reality of Spirit Pictures and of the basic principles of Spiritualism. Both lectures were well attended, much interest was shown, and the funds received a substantial addition by the efforts.—Miss Smedley, Ass. Sec.

LONDON, Woolwich and Plumstead.—We are still plodding on and are having bright sessions. On the 7th September we had a small party at the opening of the Southend-on-Sea Lyceum and a very happy time we had. (About 350 present). All Lyceums are invited to our 14th Anniversary on Nov. 9th. Visitors to London especially invited. Greetings to all Lyceumists.—Mr. H. Watthey, Sec.

MANCHESTER, Higher Openshaw.—On August 31st we held our Open Session. We had a fairly good attendance in the afternoon and evening, including visitors from several Lyceums. Marching and calisthenics were very good. Recitations, solos, duet and quartette were very well rendered by several Lyceumists.—F. O. Garton, Sec.

MANCHESTER, Moston.—On Saturday, August 30th, we held a "Welcome and Social" in honour of a visit from Miss Kitson, at which all had a very enjoyable time, many being present.

On August 31st we had Open Sessions, where the "Welcome" was further extended by four of our young Lyceumists. In the afternoon was held a musical service with vocal, pianoforte and violin solos, followed by an interesting address on the Education Scheme and Lyceum Guild. In the evening, Open Sessions, conducted by Miss Kitson, the lessons being very amiably explained. There was a great attendance of Lyceumists and friends. A large number of recitations were rendered by the children. The whole week-end was very enjoyable.—E. Eden.

MORLEY, Queen Street.—We had three friends from Roxburgh Road, Leeds, on August 23rd, who gave us a helping hand; also Mr. Wormall, from Edlington, on September 7th. We thank them all for their services rendered and hope that the Lyceum movement will spread both in numbers and Unison. H. Sutcliffe, Sec.

NELSON.—Another season draws to a close and this Lyceum has seen a successful one, with many happy memories. We are pleased to say our Troupe of Morris Dancers, which have not been long in existence, was successful in winning the 3rd prize in Burnley Carnival, and was honoured by leading the procession. Whilst we rejoice in one way we regret in another, for we are sorry to report the loss of our Conductor, Mr. R. Pearson, who is leaving the district. An autographed *Manual* is to be presented to him with best wishes for his future.—Mrs. Parkinson, Sec.

NORTHAMPTON.—On Saturday, August 30th, we held our first Lyceum Outing, journeying to Wicksteed Park, Kettering, by bus. About 60 sat down to an excellent tea. The numerous amusements kept every one busy until the return journey was made. The whole was a huge success.—Miss E. Ashton, Sec.

OLDHAM, Central.—On Sept. 14th, Open Session. S.C.R., Annie Potter; M.R., Misses Alice Baguley, Mary Norbury and Mr. Woods; G.C.R., Miss Fielding. Recitations by J. W. Woods, Frank Henshaw, Ivy Palmer and Francis Warrilow. Solos by Alice Baguley, Mary Norbury, Mr. Pointon, Mr. Williams, Mr. Woods, Mr. Ball and Christina Howarth.

Service rendered by the following Lyceumists:—Mr. Baguley, Messrs. Fox, Hird, Gifford, Henshaw, Misses Wrigley, Heywood, Howarth, M. Grange, E. Potter, A. Williams, E. Halls-worth, Mrs. Woods, Norbury, Warrilow and Mr. Snape. Invitation to all Lyceumists, and wishing them greeting.—E. Norbury, Sec.

PRESTON, 68, Lancaster Road.—We held our Open Session on September 7th. A good number of Lyceumists were present and we had a good time. The following contributed:—Recitations, W. Harrison, H. Bramley, E. Harrison, Miss Moss; Solos, Miss Stirland, W. Harrison and E. Harrison; duets, R. Daniels and A. Curtis, Miss Curtiss and Miss Thompson. The items were enjoyed by all during a morning well spent.—Rd. Smalley, Sec.

SHEFFIELD, Hillsbrough.—On September 7th we held our Harvest Festival which was also our Open Session. Recitations, solos and pearls were rendered by Lyceumists and friends and were appreciated by all.—E. Jennings, Sec.

SOUTH MANCHESTER.—On Sept. 7th we held our Anniversary Services. Both services were conducted by Mr. G. A. Mack, President of the B.S.L.U., who, with his strong personality and straightforwardness, which binds good ideals and aspirations together, showed that the Lyceum training will bring out the best that is in each one. The children joined in with great enthusiasm and it is always a pleasure to us to see them doing their best. Both services were greatly enjoyed by an excellent gathering.—Albert Hope, Sec.

WELLINGTON, Kent Terrace, New Zealand.—The Lyceum has met every Sunday during the month of July and the services have been fairly well attended. Our Conductor, Mr. Webb, talks to the children in a very able manner. At one session he explained the need for "Kindness to Animals," and asked the Lyceumists to read the paper entitled "The Little Animal's Friend," which is given to them every month.

A very interesting service was held on July 20th, when the baby son of Mr. and Mrs. Martin was named and received into the Lyceum. Fraternal greetings to all Brother and Sister Lyceumists in the Old Country.—(Miss) S. Kirk, Sec.