

# THE LYCEUM BANNER

No. 406. Vol. XXXIV.

DECEMBER, 1924.

PRICE TWOPENCE.



## A MERRY CHRISTMAS TO ALL.

The happy times all children love,  
Are coming round again:  
Christmas will soon our friendship prove,  
We have not loved in vain.  
Though some are by the world forgot,  
And fail by being poor,  
Father Christmas may find their spot,  
Through poverty's dark door.

To those who have, a burden falls,  
That all of love may share;  
And so, our better nature calls  
On us, some wealth to spare,  
That we may find some little charm,  
In joyful Christmas spell:  
Our gift some little heart will warm,  
And end the old year well.

The rat-a-tat we may not hear,  
But we can fill the sack,  
That Santa Claus brings round each year,  
And throws across his back.  
The happy smiles of girls and boys,  
Of those whom God forgot,  
May be brought forth by little toys,  
When you have cheered their lot.

G.F.K.

## ROSES OF LIFE.

Sweet-scented roses round and full:  
White roses: red roses:  
Tea roses: moss roses:  
Well-blooming roses round and full.

Life-giving virtues deep and wide:  
Truth virtues: chaste virtues:  
Kind virtues: love virtues:  
Strong-helping virtues deep and wide.

Life-building actions brave and wise:  
Pure thinking: home making:  
Work doing: toil taking:  
Life-lifting actions brave and wise.

RUEBEN A. WEBB.

## FEAR NOT.

Blessed thought that in the evening,  
Soars our soul to that great day,  
Where the joyous morrow waits us,  
Sweetest mem'ries ne'er decay.

Converse sweet with angel presence,  
Pleasant greetings all the way,  
Darkest sorrows are forsaken,  
Loving light shall crown the day.

Could we pierce the shadows o'er us,  
And behold their gladsome smile,  
Long lost friends would stand before us,  
Giving welcome all the while.

So to cheer us, ever waiting  
They instruct, and banish fear,  
Making life a golden portal,  
Whisp'ring words that give us cheer.

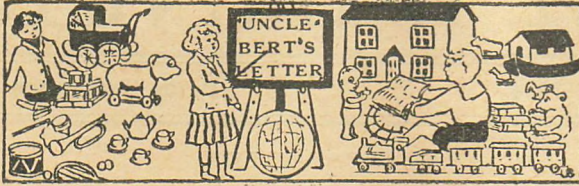
Thus we move and have our being,  
In fulfilment of their love;  
With the angels gently blessing,  
As they lead us all above.

J. KIRK.

## Books for Lyceum Prizes.

Many Lyceum Secretaries have written to us complaining of the difficulty of selecting books for Lyceum prizes free from creedal and sectarian influences. The Two Worlds Publishing Co. have been at some trouble to open a juvenile section, especially intended to be of service to those who have experienced such difficulties. They have now prepared a catalogue containing nearly a thousand titles of books suitable for boys and girls from three years of age up to the adult stage, and will be pleased to forward a copy of their Catalogue, post free, to any Church or Lyceum Officer applying for same. They will be pleased to give discount terms to any accredited Church or Lyceum ordering in quantities. The Catalogue can be obtained from the Two Worlds Publishing Co., 18, Corporation Street, Manchester.

Mr. Geo. Mathieson, who recently visited the Stanmore Lyceum in Sydney, Australia, brings back the greetings of Mr. and Mrs. Morrell to their friends in Derby. Stanmore Lyceum is affiliated to the B.S.L.U., and the link with the Old Country shows Spiritualism is a living force which finds expression with the colonists. Distance cannot destroy our association with mediumistic forces, and it is good to get the friendly vibrations from over the seas.



My dear Boys and Girls,

How many of you remember where we started off for, in this page last January? Why! it was aboard the Lyceum ship for a trip to the "Land of Progression." We have now called at many of the ports I told you of, "Good Hope," "Activity," "Helpfulness," etc., and now we are nearly at the end of the 1924 trip.

Every Lyceum Secretary will be getting busy with pen and paper recording his or her discoveries on this trip, Oh! what wonderful discoveries they will reveal, too.

Auntie Ruth and I have also collected many beautiful treasures. These are the beautiful letters you boys and girls and fellow workers have sent us during the year—an increase over 1923 of roughly 150 letters, increasing the number of Lyceums on our list by about 28. (Over 350 letters received this year).

So truly we have seen many of the beauties of the "Land of Progression" and 1924 has been a year of spiritual blessing to us, in the service we have undertaken amongst you for God and the Angel World.

Every little word of help, encouragement, or cheer, we may have been able to give you through the medium of this page or by personal correspondence, we ask you as in 1923: Give God the praise, and at the same time we would request your prayers and co-operation for the future work.

#### OUR XMAS PARTY.

Imagine you have all got your party frocks and suits on and let's depart from our usual customary letter this month, and see if we can have a real jolly Xmas page party together.

We will start off with a real good chorus, which I want every one of you to sing as if you mean it.

Then let us be happy! Sunny and bright in the face,

Oh, let us be happy, earth is a beautiful place (L.M. 305).

Come along now, sing it again, some of you are not singing. That's better, now we are all in a good temper to start the fun.

Ah! Ah! Ah! look who's come in "Sankt Klaus." Who on earth is he when he is at home, Why? dear old Santa Claus, of course, only that is his Dutch name; he really began with the name of Saint Nicholas, a kind of Russian Saint who was always good and kind to sailors and children, that is why there are so many seaside churches called "Saint Nicholas" Church. So come on kiddies, let's give him a real good cheer.

Hip-hip-Hurrah.

We will now have those boxes of Bon-Bons. Come on, pull. Bang! Bang! Bang! Oh! don't you look funny in a paper bonnet, and look at me too with my paper apron. Auntie Ruth too standing by the Xmas tree with a Napoleon hat on. What a grand time we are having.

Let's sit down now. Oh no, sonnie, not kiss in the ring yet, but later on. WE'LL have some riddles first; then perhaps Uncle Smiles will oblige with a little story when he comes.

Now one at a time please.

Q.—When was the ink left.

A.—When it saw the pen write (right).

Oh that's good. I've just seen the point.—No I don't want to. Now some more quickly please.

Q.—What is the difference between a hill and a pill.

A.—One goes up and the other goes down.

Q.—If all the trees had a race, which would be last.

A.—The slow tree.

Q.—When is a woman not a woman.

A.—When she is a little pale (pail).

Q.—If a Lancashire man went to Wembley and had a good feed, what time would it be!

A.—Sum'-at-to-ate. (Something to eight).

Q.—What is the difference between a dog with a broken tail, and any other dog.

A.—Every dog has his day, but this one has a weak-end (weak-end).

Q.—Why did Chesterton feel squashed at Brighton.

A.—Because a Lyceumist sat on him.

Here is something for the tiny tots to do.

D G, P G, G T.

Fill in the missing letters, and tell me what animals they are.

Now who can say after me, six times quickly.

Whether the weather be hot,

Or whether the weather be cold,

No matter the weather,

Whatever the weather,

We'll have to weather it or not.

Why you are all muddled up boy, never mind try again.

Here is a little story for you.

Jackie had eaten rather more than usual at the Xmas party, when his father said he must not have any more. That's strange responded Jackie, you said yesterday "I must learn to eat properly, and now I am practising, you say I must not have any more."

Just one more.

Nancy was all dressed up in her pretty clothes awaiting the arrival of the Church Organist who was coming to tea. On his arrival Nancy looked very sad. "What's the matter, dear," asked the visitor. "I cannot see the monkey," she responded. "What monkey, dear?" Well! Dadda said "the man who played the organ was coming to tea."

Now for the presents off the Xmas Tree, every one is numbered so when your number is called please come forward.

Number 12, a box of paints, for one who has not missed a session during the year! that's worth a clap.

Number 26 a purse, for one who has top marks for Pearls; good.

Number 6, a book, for the best individual efforts.

Number 7, a copy of the MANUAL for work amongst tiny tots.

I must now leave you to finish your party by yourselves. So Cheery Oh, Kiddies; a Jolly Xmas to you all.

#### COMPETITION.

The next competition will be January, subject: "How I Enjoyed Xmas."

This month I would like children and fellow-workers to send suitable Pearls for the New Year by December 14th, a selection of these will be used in next month's letter.

Correct answer to Puzzle No. 11. "Andrew Jackson Davis, (Jan.) 25th, 1863. Dodsworth Hall, New York.

Winnie Hill, Morley; Doris Watkins, Coppull; Herry Vernon, Manchester; Ber and Ella Huntley, Chester-le-Street; Nellie Dean, Bury; Roma Lampson, Brixton; Miss Weedon, Wisbech; Muriel Booth, Marjorie and Kathleen Brownston, Fred Pitt and Muriel Lamb, South Manchester; Florence Lion and Agnes Giles, Manor Park; Eleanor and Elizabeth Coe, South Shields. (All efforts most creditable).

Puzzle No 9 and 10, Olive Forest and Sylvia Parkinson, Winnipeg; Grace Collingwood and Gladys Stewart, Craghead.

Prizes for Competition awarded to Kathleen Brownston, age 9, South Manchester; Muriel Brown, age 11, Brixton; Florence Lion, age 11, Manor Park.

Liberty Section: Miss Weedon, Wisbech.

#### PUZZLE No. 12.

Take the words "Lyceum Banner" and make seven three-lettered words from its letters using each letter at least once. Your answer should give you, a bird, an expression of speech, a river, an expression of speed, a girl's name, a geographical expression, and a gardening implement. (Thus: the River is LEA.)

EVENTS ATTENDED: The L.L.D.C. Social and Dance at St. Bride's. Hearty congratulations to Mrs. Barnard, organiser, and Mr. Arthur Young, M.C., and fellow workers.

Queen's Hall Armistice Service, at which Mr. Percy Street's remarks re work amongst the young were appreciated by all Lyceumists present.

The Rally at the Woolwich and Plumstead Lyceum Anniversary, conducted by Members of the L.L.D.C., giving a real impression of the value of Lyceum work.

Our New Year Campaign opens at the Bowes Park Lyceum

Anniversary Services January 4th, at 11 a. m. and 3 and 7 p. m., arrangements for tea (write to Local Secretary) I hope neighbouring Lyceumists will rally.

January 10th, United New Year Rally, Newport (Mon.) 3 p. m. Local workers please note the date. Look out for next month's issue, my New Year's letter, which will give The Great Lyceum Game, how to make and play it.

## A Jolly Xmas to all.

2, Villiers Road,  
Osterley, Middlesex.

Your Loving Friend,  
UNCLE BERT.

### CHRISTMAS !

#### A PLEA FOR HUMANE VEGETARIANISM.

"Christmas festivities"—cast their spell  
Upon old and young alike—joy to create—  
But have we the meaning true—  
In the way we yearly demonstrate?

The Scripture states "Peace unto all men of good will"  
A Blessing rest on body and loving mind—  
God's peace that passeth all understanding—  
To reign supreme at Christmastide.

Christmas festivities—what for and why?  
To commemorate the birth of a little child  
Named Jesus—meek and mild—which took place  
In Bethlehem—year one Anno Domini.

Lowly birth and surroundings—lowly shepherds  
First to adore Him, lowly animals too—(so we read)  
Symbols of love, unity, and simplicity,  
And that exploitation should not be.

But lo! How things have been reversed!—in many ways—  
The gentle cow, her kind and young—the calf,  
Sheep, pigs and birds are pitiously slain—  
A depressing, noxious task—of pain.

As Christmas-day draws near—this goes on intensified,  
That all might be in readiness for to feast  
Upon their flesh—In the name of Him the Compassionate  
But reflect a pagan festival—of selfishness.

Jesus gentle, merciful and kind—who said  
"I am the preserver of all things"—  
Of suffering and wrong—"The 'causer' I will seek"  
Cannot be associated with the shambles.—He was meek,

And would say—My anniversary commemorate  
In a painless way—Mock Me not! on Truth rely  
The golden grain, vegetables, fruit, nuts, honey—many  
kinds—  
My Father's earth in plentitude supplies.

Remember My advent in simplicity and love—  
From the food of death—flesh and blood abstain—  
And My saddened heart will cease to ache  
For the great traversity and cruel mistake.

Then Angels, spirit-forms of those you love,  
And animals, too, will with Me rejoice—  
Truth shall again be written in spotless white—  
For "God is Love" and will make men think aright,  
And reverse the sacredness of Life.

HENRY J. BAYLIS.

## Scottish Notes.

Dear Lyceumists,

I hope everyone has read Mr. A. T. Connor's Presidential Address to the U.L.D.C. in the November BANNER. If not, please do so at once. It is essential that all fully understand the various points of view put forward in connection with this momentous question. The District Visitor will be able to report on this meeting at our next quarterly conference. This Conference takes place in Glasgow, on the 13th December. The time and place will be notified to all Lyceums by letter, enclosing Agenda. A good attendance is requested, and delegates as far as possible should be prepared to stay overnight if the business demands it. There are many details of the work which require some consideration if the standing orders are to be of real utility to the work of the S.L.D.C.

J.M.S.

### THE AUTOBIOGRAPHY OF A PIT FISH.

It is wonderful how long a fish may live even in captivity. Paddy will soon have been with us a year. He looks very solemn, but I think the way he laughs must be in his merry frisky way, and sometimes he almost jumps out of the water, but this is his story.

I lived in a clear pond with rocks and pretty green weeds, with lots of other fishes. Some of them were ever so big, and how I wished I could grow like them.

One day I saw a shadow coming towards me on the end of a long stick, and before I had time to think I was whisked out and found myself in a funny kind of pond which was very narrow and had glass sides. I was dreadfully pitched about and several times nearly fell out, and I had not even a weed to hold on to. Next I found myself in a little round glass pond, standing on a shelf beside a lot of other little ponds. I was quite surprised to see the wonderful colourings of the different glasses, and I began to think it had really been worth while all the frights I had had, for it enabled me to see how big the world really is. Now I have a pond of my own and feel like a king. I never think of my past wish to grow big now at all as I am so happy as I am. Sometimes I think of the pond with its rocks and its weeds where I used to live.

GORDON DUNCAN.

Edinburgh Spiritualists' Church Lyceum.

### International Spiritua'ists' Federation.

The General Committee of the International Spiritualists' Federation met for the first time during September in conformity with decisions taken at Liege in 1923.

The General Secretary's Report stated that the Federation had awakened amongst the Spiritualists of the whole world an immense hope of real brotherhood.

The Officers are:—Hon. President, Sir A. Conan Doyle; President, Mr. G. F. Berry (Great Britain); Vice-President, Mr. Jean Meyer Bézeirs (France); General Secretary, Mr. Andre Ripert (France); Treasurer, Mr. Albert Panchard (Switzerland); Councillors, Mr. Beversluis (Holland); Mr. Bruns (Germany). These gentlemen form the Executive of the Federation.

The countries in correspondence are:—Germany, Argentine Republic, Great Britain (S.N.U. Ltd.), (R.S.L.U.), Belgium (2 groups), Brazil, Cuba, Costa Rica, Denmark, Spain (2 groups), United States, Finland, France, India, Holland, Mexico, Puerto Rico, Switzerland, Australia.

The I.S.F. are issuing an "Archives of World Spiritualism," printed in English, French, Spanish and Esperanto, twice a year.

The date of the next year's Triennial Congress of World Spiritualism will take place in Paris on September 6th, and continue for a few days. (The meetings will be open to the public, and Spiritualists in all lands are invited to be present). The arrangements are in the hands of the Executive.

The Treasurer explained that the fees paid did not cover the expenses, and a new scale was adopted; this provides for a minimum payment of 50 francs for each national body, with additional payments according to the membership of the various national organisations.

A census of Spiritualist Societies is being compiled for future publication.

## Our Lyceum Guild

(Worked in conjunction with the B.S.L.U. Education Scheme)

GUILD MOTTO:—"We live to learn, and learn to live."

GUILD AIMS:—(i) To be progressive.

(ii) To develop ourselves physically, mentally, psychically, spiritually.

MEMBERSHIP (on 23rd November), 1762.

### OUR ESSAY COMPETITION.

In our recent essay competition, thirty-six essays were sent in. The standard required is a high one, for four successes entitle the winner to a special certificate, as a qualified Guild Essayist. (For subjects set, rules, and marking scheme, we refer our readers to the August issue of this paper).

But, though 85 marks out of 100 had to be scored to be successful and win a merit badge, so good were the efforts sent in that fourteen successes were obtained; and many of the other essays were very near the required standard.

The essays were not returned, but each entrant has had send a copy of the marks awarded per section, and the total; and the new ribbons, bearing the merit-badges, have gone to the winners.

Just one essay scored full marks (100), and was written by Miss G. Halliday, of Alma St. Lyceum, Halifax, who is therefore the winner of the prize of ten shillings for the essay obtaining the highest marks.

The Guild thanks each member who competed, and heartily congratulates the winners.

We would make special mention of Mr. H. J. Everett, of Brighton, who has earned his Essay Certificate, being the second member to win one. (Mr. Collinge, of Moston, obtained his last year).

### WINNERS OF ESSAY MERIT BADGES, 1924.

(i) *Essay on "The Origin of Modern Spiritualism" (as a G.C.R.)*

Miss G. Halliday, of Halifax (Freeman).  
Mr. A. Bramall, of Slaithwaite (Fellow).  
Mr. B. Hardwick, of Jarrow (Associate).  
Mr. R. Hope, of S. Manchester (Associate).  
Miss L. Clarke, of S. Manchester (Associate).  
Mr. J. Taylor, of Newton Heath (Novitiate).

(ii) *Essay on "How I became convinced of the truth of spirit return."*

Mr. H. J. Everett, of Brighton (Freeman).  
Mr. J. Whittles, of Dewsbury (Fellow).  
Mr. C. W. Dixon, of Liverpool (Initiate).

(iii) *Essay on "Home-circles."*

Mr. H. J. Everett, of Brighton (Freeman).  
Mr. J. Whittles, of Dewsbury (Fellow).

(iv) *G.C.R. based on any article in No. 3 Handbook.*

Mr. H. J. Everett, of Brighton (Freeman).  
Miss A. L. Seiggins, of Brighton (Freeman).

*Essay on "Never mix thou thy pleasure or thy pride with sorrow of the meanest thing that feels."*

Miss M. A. Williams, of Bowes Park (London, N.), (Probationer.)

### APPEAL TO GUILD MEMBERS.

We would remind all members, who are not yet Freeman of the Guild, of their promise to work to qualify as a Freeman by passing each Grade in the Education Scheme; and ask them to make sure that their Lyceum Secretaries send in their names on the List of Candidates for the Education Examinations. (Those lists must be sent in *this* month, so do not delay giving in your name).

### OUR NATURE STUDY ARTICLES.

Spirit Patience's article, in this issue, concludes this year's series of our Nature Study Articles. We wish to give our very grateful thanks to Miss M. E. Lawton for her valuable, interesting, and willing work on behalf of the Guild.

During next year the full series on "*Baby Plants and How they are Born*," will be issued in booklet form, and will be just the thing for lessons in Junior Groups, and Guild Classes. Fuller particulars re date of issue and price will be given later.

### THE GUILD THANKS

most heartily and sincerely (i) the member who recently sent his annual subscription of ten shillings (but wishes his name to be withheld), (ii) all other members who have helped the Guild

in any way at all during the year. The list of helpers and enthusiasts is a long one; and we are appreciative and grateful—to donors, essayists, candidates, tutors, class leaders, propagandists, writers of articles, etc., etc.

### WE CONCLUDE

this year's series of Guild Articles by wishing each member and reader a very Merry Christmas, and a Happy and Prosperous New Year.

(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.))

## Our Lyceum Nature Study Article.

(Concluding the series).

### PATIENCE'S ARTICLE.

(The writer of the following article is a spirit-lady, who, for many years, has been a faithful and devoted friend. SPIRIT PATIENCE has always been keenly interested in Lyceum work; and has dictated her article to me, in the hope that it might fittingly conclude the series of articles on "*Baby Plants*," and at the same time be helpful to the Lyceumists.—MARGARET E. LAWSON.)

MY DEARS,

You have learnt all about the birth and growth of plant life, and how needful it is to have both father and mother germs in order to produce baby plants. The time has come now when this closing article shall try to explain how you and I came into this universe.

We are all old enough to understand that we are part of God's greatest gift to mother earth. All we, who are girls, have planted within us what is known as the "mother egg." As boys grow into manhood, a healthy and natural "father love" is developed within them. When united by the sacred ties of marriage, the mother egg is touched by the father love, and it gradually takes the shape and form of a little child within the mother's body. It is helped by the mother's warmth and loving care, until the time of arrival comes, when mother has placed in her arms a sweet little babe. That babe is born with a spirit beautiful in formation, and waiting for the help of the father and mother in the culture of its character.

Mothers suffer a great deal through the bringing into this world of baby brothers and sisters. Therefore, it behoves every boy and girl to take great care of every organ of their body, to be pure in thought, noble in spirit, and always to remember that the straightest road in life helps in the formation of the purest mothers and fathers. There is nothing unclean in Nature; so, please, Lyceumists and Guild Members, do not let unworthy thoughts or deeds cross your pathway. Your bodies are beautiful. Keep them so. Do not seek for knowledge from your companions or from unworthy books. Ask mother and father to talk freely to you and to give you all the knowledge that you wish to learn, and your talks will cement a greater bond of love, comradeship and understanding between you.

TO MOTHERS AND FATHERS,

As one who looks from the Home above, and sees the many roads of life that are open to youths and maidens. I do desire and appeal to you to be the companions of your children. Talk naturally to them. Give them helpful thoughts freely, remembering that yours are to be the standards of the future, the hopes of the universe, and the guides for those who are to follow. Help your children to admire the truths of nature. Then, in the days that are to be, let them look back and say,—  
"My parents taught me all that was pure and beautiful in life. They have tried to mould my life with sweetness in the surroundings of beautiful things, and have helped to pave the pathway of life to a firm, pure and noble foundation." Life then would give the prospect of "Peace on earth, and good will to all men."

Your sincere friend,

PATIENCE.

Lyceum Conductors and Secretaries are requested to note there is a Secretaries' Guide on another page of this issue of the *Banner*. The General Secretary requests the officials to cut the Guide out and paste on a card for reference.

## Our Education Scheme.

### IMPORTANT TO STUDENTS.

(i) Those Lyceumists who are studying for Grades I, II, III or IV will find that their study of the LYCEUM MANUAL selections will be made considerably easier by constant use of the booklet just issued, "Summaries and Glossaries." It gives a typical summary of each S.C.R., M.R., and G.C.R. for every Grade (as required for the exam), and, of the same selections, tells the meaning of difficult words and phrases. It is a Tutor in itself and can be obtained for threepence (and a penny for postage). SEND FOR ONE NOW.

(ii) The date of the examination is 15th February. Names of candidates have to be sent in by the middle of THIS MONTH. Make sure that your name is on your Secretary's list, your fee paid, and sent on.

Grade I and Grade II candidates pay a fee of sixpence, Grades III, IV and V pay one shilling.

(iii) Admission cards will NOT be sent this time; but each candidate will receive a leaflet, giving full information concerning the examinations. (The leaflets will be sent to the Secretary for distribution).

### TO LYCEUM SECRETARIES.

(i) Please get names of all candidates of your Lyceum as soon as you can now; and fill in the official list.

(ii) Send it to the Education Secretary BEFORE the 17th of THIS month.

(iii) With the list, send a fee of six pence for each name down for Grades I and Grade II, and a shilling for each name for Grade III, Grade IV and Grade V; also one shilling for exam. postages, and a shilling for the official Book of Results. (No fee is charged for Oral Grade).

(iv) Before filling in the list, please read carefully the instructions printed on it, and the typed letter sent with it to yourself as Secretary.

(v) Write Grade I names on the list, leave a space; then write Grade II names; and so on. (Please PRINT unfamiliar names; and give full names, if possible).

### FOR THE TUTORS OF ORAL GRADE CHILDREN.

We have much pleasure in giving you the fifth ORAL GRADE OBJECT LESSON this month, on "Earth Plane and Spirit Planes." (See Question 21 in the Primer).

If any children's leader would like an Object Lesson on any particular section of the Primer that has proved difficult in class, please write to the Education Secretary about it, who will forward it to Mr. Connor. He will deal with it in due course, as the series will continue for some months yet.

### ORAL GRADE OBJECT LESSONS.

#### V. EARTH PLANE AND SPIRIT PLANES (Question 21).

Being a progressive body—that is, believing in what Mr. Tinker would call "getting a move on"—Milltown Lyceum was preparing all its children under ten for the Oral Grade Examination. As the Oral Grade Group learned answer after answer out of the Primer, the Grade Leader either explained the hard words or read an Object Lesson from the BANNER. In this way they got to know and understand such words as *pioneer*, *outlook*, *organise* and *exemplar*; but at last they came to the Sunday when Question 21 had to be answered, and as there was no Object Lesson for it, the Leader had to look for a story that would explain the words that the children would not understand. This was not an easy task, by any means; and this time the Leader was beaten. She could not find, or think of, a story—and she knew that she was sure to be asked what a plane was. Of course, SHE KNEW what it was—but, as every Leader knows, that is very different from being able to explain the meaning so that children will understand. So she went to the Lyceum on the Sunday afternoon, wondering what was going to happen. She soon knew! It was easy enough to explain what a PHYSICAL body was, and from that to explain that a SPIRIT body was much the same, only that it was made of finer materials; but then little Jimmy Parsons asked: "Please, what is the earth plane?"

Charlie Wills at once began to tell how his father had a plane that cut shavings off wood—and as he went on, the Leader began to get a clear idea about her lesson. By asking questions, she got Charlie to explain that, when his father had finished planing a piece of wood, the top of the wood was smooth and

level. So she pointed out that "planed" wood was "level" wood; that *plane* meant *level*; that things being ON THE SAME PLANE meant that they were ON THE SAME LEVEL (or, equal in every way)—and that when things were on different levels they were said to be on different planes.

As an example, she took the Education Scheme. A Lyceumist who had passed Grade I would be on a higher plane (of knowledge) than one who had just passed the Oral Grade. Grade II would be on a higher plane still, and so on to Grade V., which would be the highest plane of all (in the Scheme).

Then she took the earth plane and the spirit planes, and pointed out that life on Earth was at a different level from life in the Spirit World. For life on Earth we need a physical body; for life in the Spirit World we use a spirit body. So living or working in the Spirit World is called being on the spirit plane.

But the Spirit Friends are not all on the same level—some are more wise and loving than others, because they know more. It is just like the Grades in the Education Scheme—the more they know, the higher plane they are on. And finally, just as the Earth is called the earth plane, so the places where these different grades of Spirit Friends live are called the spirit planes.

The Oral Graders were very pleased with the chat, and glad that there had not been an Object Lesson.

A. T. CONNOR.

N.B.—It is suggested that the above Lesson should not be read at the beginning of the class. The Leader, by asking questions, should draw from the children as much as possible of the above information, merely giving a lead as and where required, and seeing that no point is left untouched. The Lesson could be read before the class closes, in order to gather and join up all the points.

### EDUCATION AND EXAMINATION LITERATURE.

#### For ALL Grades.

(i) SUMMARIES AND GLOSSARIES of the Lyceum Manual Selections for Grades I to IV.—Per copy, 3d., per dozen, 2s. 6d.

(ii) HELPS TO THE STUDY OF THE LYCEUM MANUAL. 2d. per copy; 1s. 9d. per dozen.

(iii) SYLLABUS OF WORK. Per copy, 1½d.; per dozen, 1s. 9d.

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# THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

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DECEMBER, 1924.

## GENIUS.

The growth of Spiritualism in the world as a definite force behind and within many modern movements is leading to a study of personality and its disintegrations with a view of understanding the controlling forces in conduct and social welfare. Each individual life is feeling the vibrations, expressions and experiences resultant from the coordinating complexities of the multifarious transactions which make the totality of human thought and action.

The study of industrial history and economics is leading to the deeper study of the more intricate phases of psychology, as men are beginning to understand it is the motive rather than the action which must be understood before true values can be grasped. It is to the credit of humanity that many men cannot now be satisfied with the present outlook and a personal study of human problems is occupying the attention of people who have never before given much attention to the affairs which control the destiny of the human race. A definite link is being found in international affairs to found a human brotherhood by many sections of society, through the existing organisations in various countries arriving simultaneously at the stage where all are aspiring to a common understanding of the forces at work which need changing to overcome the artificial barriers of language and custom which have until now divided the races of mankind.

This is no surprise to intelligent Spiritualists who know the force and power of the angel world which is permeating the advanced minds of the earth world through impression, inspiration, and the conveyance of a genius, which is really spiritual insight (G.C.R. 112), and is prophetic in its intuitional guidance through the advanced minds in the forefront of modern thought. The sense of true leadership is impressed on the socially conscious minds of the thinking laity of the race. In probing the inspiration to its source they are forced to the basic thought that only by a study of personality can we or they arrive at the source from which the inspirational intelligence has dawned. Thus the source of genius must be sought in the disintegration of personality and we must probe the existing theses to find a solution of the problem.

Reid's Essay on the Intellectual Powers of Man states "My personal identity implies the continued existence of that indivisible thing which I call myself. Whatever this self may be, it is something which thinks, and deliberates, and resolves, and acts, and suffers. I am not thought, I am not action, I am not feeling: I am something that thinks, and acts, and suffers. My thoughts and actions and feelings change every moment: they have no continued, but a successive existence: but that self, or I, to which they belong, is permanent, and has the same relation to all succeeding thoughts, feelings and actions which I call mine. The identity of a person is a perfect identity: whenever it is real it admits of no degrees: and it is impossible that a person should be in part the same and in part different, because a person is a monad, and is not divisible into parts. Identity, when applied to persons, has no ambiguity, and admits of no degrees, or of more or less. It is the foundation of all rights and obligations, and of all accountableness; and the notion of it is fixed and precise."

Contrast this with the final passages with which M. Ribot concludes his essay on *Les Maladies de la Personnalité*. "It is the organism, with the brain, its supreme representative, which constitutes the real personality; comprising in itself the remains of all that we have been and the possibilities of all that we shall be. The whole individual character is there inscribed, with its active and passive aptitudes, its sympathies and antipathies, its genius, its talent or its stupidity, its virtues and its vices, its torpor or its activity. The part thereof which emerges into consciousness is little compared with what remains buried, but operates nevertheless. The conscious personality is never more than a small fraction of the psychical personality. The unity of the Ego is not therefore the unity of a single entity diffusing itself among multiple phenomena: it is the co-ordination of a certain number of states perpetually renescent, and having for their sole common basis the vague feeling of our body. This unity does not diffuse itself downwards, but is aggregated by ascent from below: it is not an initial but a terminal point.

Does then this perfect unity really exist? In the rigorous, the mathematical sense, assuredly it does not. In a relative sense it is met with,—rarely and for a moment. When a good marksman takes aim, or a skilful surgeon operates, his whole body and mind converge towards a single act. But note the result: under those conditions the sentiment of real personality disappears, for the conscious individual is simplified into a single idea, and the personal sentiment is excluded by the complete unification of consciousness. We thus return by another route to the same conclusion: the self is a co-ordination. It oscillates between two extremes, at each of which it ceases to exist:—absolute unity and absolute incoherence.

The last word of all is that since the consensus of the organism, the problem of the unity of the Ego is in its ultimate form a problem of Biology. Let Biology explain, if it can, the genesis of organisms and the solidarity of their constituent parts. The psychological explanation must needs follow on the same track."

Professor Lombroso, and other anthropologists, describe genius as an over-development of one side of the nature, helpful or injurious to other men, as incident may decide.

The broad interpretations of genius as outlined in the foregoing quotations do not give a sufficiently defined exposition of the underlying processes which produce personality to espouse the necessary help which is needed to arrive at the source of the inspiration which produces this factor which is so important in guiding the destiny of the race.

Spiritualists are demanding a clearer statement of the mental processes which transpire in clairvoyance and prophecy, through mediumship, and the supernormal faculties of inspiration which form the lower grades of human genius; and prove this mental phase is to be found in normal perceptions when presented in their true relation to the subnormal and supraliminal degrees of personality.

The normal personality operates through the conditions of heredity, environment, and individual perceptions: which perceptions can operate separately from the association of parentage and the surrounding conditions which produce the normal life until individuality shapes its own identity. The telepathic law here links man with mankind, but it is with the personality we are dealing at the moment. Subconsciousness contains all our past and is the well from which is drawn all the ideas of what shall come through to the active personality. The supraliminal consciousness is that phase which exalts the Ego, and links self to higher forces, yet draw from the embryonic sub-conscious condition the materials through which the mental processes operate to display all the higher faculties of man, from inspiration up to genius. It needs a genius to operate an inspiration in the fullest sense, but all humanity can recognise and appreciate the utility of the adaptability of thoughts, acts, and sensations which genius has introduced for the upliftment of mankind. Thus the power of genius is a factor in all human lives: whilst most people cannot rise to the conception that genius is implanted in all men, we can all sense it in others, and our possibilities are held back by the normal consciousness smothering the undeveloped capabilities of our separate personalities. It needs a high ideal of life through the Ego to be the vehicle of the message. We have an illustration of this characteristic in the life and work of Jesus Christ, and in lesser degree, in other lives, down through the ages, by men who could consciously feel the subconscious condition being operated by the supraliminal and expressing itself in conduct which affected the normal and thus produced the elements of a spiritual or worldly genius. We must also recognise that genius is not always accompanied by morality, and that the display of genius can be adapted to serve either a

moral or an immoral purpose. But we do perceive that the real force of progressive genius tends to eliminate the use of inventions for purposes of war and discord, and humanity is forced to appreciate the settlement of differences on the mental, rather than on the physical plane. Co-operation of personal aims enlarges the scope of individual effort even more than competition can ever hope to do: one is a binding force and the other dispels and diversifies energy.

The great field of combined effort finds the source of inspiration in the mental plane as an ideal and finds a vocation for the dawn of genius in the minds of the leaders: the common people are filled with the progressive inspiration, recognise its virtues and binding forces for the commonweal, and men work through patriotism to internationalism and on to the univertoleum. Competition is responsible for great wastage of human energy. The prize goes to the winner but all the other efforts get no recognition of their value.

The Spiritualists find that the 'self, or I' is retained. The scientific observation, experimentation and inferential reasoning that we cannot eliminate the physical and psychical aspect of personality from the demonstration of the Ego is also retained. Genius is exalted to the real purpose for which it was incorporated in mankind: to receive impressions of new laws and inventions which will make things and conditions more harmonious for the race. The adaptability of human goodwill and fellowship enhance personality, and from this intangible focal centre of the progressive impulse shall we find genius which is, as yet, unwritten in books, but exists in the subconsciousness of mankind in the embryonic conditions of plastic thought, awaiting the dawn of genius to individualise itself in the minds of potent personalities whose mission it is to lead humanity to higher phases of being in concord and peace, with a clearer vision of inner potentialities for the emancipation of the mind over matter and to control the affairs of life so that each individual shall have adequate opportunity for the expression of their various capabilities. There are many phases of character need to be more fully understood before the common mind can conceive the full message which genius can impart. Spiritualism, with its many phases of phenomena, is playing a useful part towards a better understanding of life's continuity of purpose, and the Lyceums are the locations wherein can be found the young personalities who may feel the inspiration of genius, as the children who meet there are not encumbered by tradition and convention which generally prevails in other forms of education.

When we add to the triple consciousness of ordinary earthly existence, the knowledge we possess of the persistence of life beyond physical decay, and the higher experiences of meta-psychical phenomena which prove the conscious individuality expresses itself, we can see the avenues of exalted genius may impress mankind with continuous inspirations beyond the sight of normal vision. As the revelation of genius becomes the common possession of mortals, other phases of spiritual insight will dawn, and "men shall rise on the memory of their dead selves to higher things."

G. F. KNOTT.

## £2,000 EFFORT.

Dear Lyceumists,

This month I again have to report the receipt of 2/- from Mrs. Dean, of Bury; being one-third share of profit on a seance given by Mr. W. Thomas. Mrs. Dean very wisely divided the profits between the £2,000 Effort, the Britten Memorial, and the F.O.B., all of which are deserving objects. On behalf of the Union I tender sincere thanks to Mrs. Dean for her thoughtfulness. Now I am at a loss to find the reason for the continuance of lack of interest. I have received no contribution from any Lyceum for nearly two months. I can only come to the conclusion that you are saving up your contribution for the Founders' Day. If you have not yet begun, please do so as early as possible. I am getting tired of nothing to do. I have another proposition on behalf of Mr. Kitson for the Fund immediately after the Founders' Day is over, and I hope you will help me to a great success, because remember it depends on all Lyceumists how soon our total is realised.

Yours very sincerely,

W. BURROWS,

Hon. Sec. £2,000 Effort.

29, Kliffen Place,  
Coronation Road,  
Halifax.

## The Lyceum Secretary's Guide.

There is a constant change of Secretaries taking place in Lyceums, and many are taking such positions for the first time. It is necessary that certain methods should be followed to facilitate correspondence and payments being dealt with properly.

The name of the Lyceum should be stated in all cases.

When replying to invoices or accounts the numbers on the statements should be quoted, unless the form is enclosed.

Lyceum Reports from the BANNER should be written in INK and on ONE SIDE of the paper only, and on a separate sheet of paper (not less than 7 by 5 inches)

The latest date for reports to be sent to the office is inserted at the head of "Lyceum Reports" in each preceding issue.

The price list of books, etc., supplied by the Union are all advertised on the coloured covers of the LYCEUM BANNER.

Any errors in the list of Lyceums should be sent to the Editor as soon as noticed.

The number of words in the reports are governed by the number of BANNERS ordered by each Lyceum. Special reports are inserted subject to the extra words being paid for. (See the heading of Special Reports). The charge for advertisements is on page 11. of the cover.

District Council Secretaries and District Visitors are requested to make their reports as concise as possible, in view of the possibility of being crowded out and delay being caused by their non-insertion.

Lyceums writing for answer on general questions should enclose a stamped addressed envelope if a reply is desired.

The Statistical Form for each year is sent to Lyceums during the last week in each year.

The Annual Fees are due on the first of January.

An endeavour should be made to pay the Annual Fees not later than March 1st.

During the first week in March the General Secretary sends out a Nomination Form to each Lyceum in the Union so that each Lyceum which wishes to do so can nominate a Candidate to sit for the Area on the Management Committee of the Union.

No Candidate's name can be submitted without the Candidate's written consent. The consent must be attached to the Nomination Form before being sent to the General Secretary.

About the 1st March all Secretaries should read the B.S.L.U. Constitution (5d. post free). Articles vii, viii, ix, and x. Bye-laws 5, 7 and 10. The final dates for each event should be particularly noted.

The trading terms for books, etc., are CASH with ORDER, except for the "Lyceum Banner." The "Banner" accounts are sent quarterly, and six months' supply is the limit of credit. Price Lists and Order Forms can be had on application.

All postal orders must be made payable to G. F. Knott, at Wardleworth Post Office. Cheques should be made payable to the British Spiritualists' Lyceum Union, and correspondence must be addressed to the General Secretary, G. F. Knott, 39, Regent Street, Rochdale, Lancs.

**A number of contributions of Reports to the "Lyceum Banner" are submitted in pencil. Will correspondents please remember that all items for the "Banner" must be written in ink and on one side of the paper only? Reports will not be inserted unless this rule is fulfilled.**

Owing to the Christmas Holidays it will be necessary to print the LYCEUM BANNER some days earlier than usual. All reports, etc., should reach the Union's office by the 18th of December to insure insertion in the January issue, which will be an enlarged edition and contain a special article by Mr. Alfred Kitson, adviser to the B.S.L.U.

Chester Lyceum has been re-opened, and all visitors to the ancient town will be cordially welcomed. The Lyceum commences at 11 o'clock, in the Spiritualist Church, Commonhall Street.

## THE CHILD.

BY MRS. M. E. PICKLES.

October's article was written mainly on nursing for the woman, and I had intended following in November's issue with the man's responsibility, but with the loss of the article the closing one will of necessity appear rather broken.

I believe that the *very* little ones are a woman's peculiar care, and she who accustoms herself from early days to understand the wants and ailments of infancy and childhood, truly possesses the power to become "a ministering angel," in the home where she may be called to fill the place of mother, sister, aunt, or nurse.

In childhood the change from health to sickness is often sharp and sudden, and tears are the only language in which infants can make known their distress; one of the first things, therefore, is to note their various cries, and learn, from the character of these, to distinguish the cause of the trouble.

In training the little ones, a few words with respect to this, the most blessed responsibility, is very necessary.

Children, like plants and flowers, differ in kind and degree, and much tact, wisdom, patience, and love are needed to rightly discern and develop their leading characteristics. All however, can be trained from early years in habits of obedience taught and enforced, not by threats of punishment, but by the law of love.

Lead the little ones to understand how much wrong-doing grieves those who love and wait upon them; sympathize readily in all their joys and sorrows, and as far as possible be consistent and true to your word; in this way they will learn not only to love, trust and obey you, but they will imbibe insensibly from your dealings towards them, principles of truth, honour, and forethought for others—the essence of unselfishness and courtesy.

"Thy love shall chant its own beatitudes  
After its own life-working.  
A child's kiss set on thy sighing lips  
Shall make thee glad;  
And thou shalt be served by every sense of service  
That thou renderest."

When we come to look at the graver years of boyhood and girlhood, what do they consist of?

Are they not made up of moments which whisper that life is not given us to fritter away in frivolity, or idle amusement, but rather that Time is a great gift entrusted to us by the Author of all good, and that each of us hereafter will have to render an account of our stewardship.

It is impossible but that the hearts of the young should be moved by misery and crying evils which they hear discussed, and they long to "do some great thing" to wash away the sin and misery that penetrates our crowded towns and cities.

But the work of the young and inexperienced is rather that of prevention than cure, and if they can make their own home—their own ignorant school-children, the young servants, the aged and infirm of their immediate neighbourhood—happier and better, they are surely doing the work of the angels.

One who has passed beyond the veil whispers to me that all this is *far* more than joining any Sisterhood or taking vows, and living a life of self-sacrifice; of which their tender age has not permitted them to count the cost.

There may come a time, however, when home duties make no claim—when long years of the discipline of life's trials, fit the noble-hearted man and woman to stand face to face with the degraded, the deserted and the forlorn; and by the sanctity of years and position will then be shielded from the danger of infection by the evil of contamination, and the falsehood and imposture which would have been foolhardiness for the young to expose themselves to.

There is an old saying that "Charity begins at home," by which is meant that love's labours are best learnt at our own firesides.

Home duties should have the first place with boys and girls, because home is the nursery in which they learn the lessons.

Let every young girl and boy then look well at home, and see if they can make any one in it happier for their existence.

Great events, it has been wisely said, come but seldom in our lives.

It is the small daily trifles which make the happiness of a family.

It is of no use joining any school, society, or order, and obeying the most rigid rules, if there is a regular complaining of the cold, the heat or the weather; peevish at breakfast time, late

to prayers, contradictory and fault-finding, and unmindful of the least wish of a tender mother.

By wasted energy and a purposeless life, they add to the restlessness, weariness, and nervousness which characterises our day.

How is this?

Because home duties are neglected and cheerfulness in all the little details are not practised.

Are there little children in your home? Help them in their studies, join them in their play, be patient with them in their waywardness, encourage them in obedience to those who are over them, and your life will not have been in vain; the influence you have gained in the nursery, and the schoolroom will last always.

Our girls are not the household drudges of the days of the "Georges."

Our boys have a fuller freedom than ever before.

Notwithstanding the loud complainings of a melancholy reaction from the shades of the war, we see ahead still greater achievements. The bad housewife and mother is not the accomplished musician, whose touch is steady, and whose ear is accurate, or the artist whose eye is straight and colouring harmonious; rather the bad housewife, the extravagant woman, the confined dyspeptic are made of the slatternly girl, the daughter who always exceeded her allowance, and the self-indulgent lie-a-bed who did nothing save love of self which led her, in common parlance, to "enjoy bad health." How great then, is the responsibility of those who guide the "Child," how important the acquirement of "Child-love."

No discernment, no observation, no self-denial, no drudgery is thrown away which secures such an end. Lavish upon all children, coming under your care, affection, attention, and unselfishness. Banish from your minds all morbid feelings, all craving after excitement, ever remembering:

"The trivial round, the common task,  
Will furnish all we need to ask;  
Room to deny ourselves,—a road,  
To bring us daily nearer God."

In fact, to sum up, we all must be prepared, ere giving lessons to the child, to be a child again in life, to be sincere, to shun mock modesty for:—

"True modesty is ashamed of everything that is criminal;  
False modesty of everything that is unfashionable."

Also regularity of conduct makes our children regular in their habits, tending to make them good citizens, and in turn good parents.

It enables them to form right judgment of things, and assists them in the choice of the fittest time, and best method of doing whatever is to be done.

Right at the commencement of these articles we decided to start with pre-natal conditions and the necessity of self-government, the need also of the beautiful surroundings for the mother—but above all else love must be the great and dominant force, to mould and equip the coming soul with health, mentally morally and physically, so that only one path can be chosen by the in-comer, and that, the path of right and truth.

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## Letter Box.

Dear Editor

People from the 'old country' are constantly arriving in New Zealand in considerable numbers; it is said at the rate of 900 monthly. In numbers like these there must be a fair proportion of Spiritualists. It is evident to me that many of such emigrating Spiritualists fail to find the Spiritualist Churches here; to our mutual loss of fraternal sympathy and support. No doubt, too, many thus arriving in a strange country, would be heartily glad to receive a fraternal reception from members of their own faith. My wife and I will be very pleased to meet and welcome any Lyceumists and Spiritualists arriving in Wellington. We will (to aid recognition) wear the Andrew Jackson Davis Badge and carry a copy either of the *Lyceum Banner* or the *Two Worlds*. We suggest also that those arriving carry at least one of the signs mentioned. There are many Old Country Spiritualists in our Church and Lyceum who are "making good" in New Zealand. We join in fraternal greetings to our comrades in the dear homeland.

Yours sincerely,

REUBEN A. WEBB,

Speaker, Wellington Spiritualist Society,  
New Century Hall, Kent Terrace.

## Spiritualism and the Child.

(An Address delivered by MR. G. K. CHESTERTON at the Dome, Brighton, on October 30th, 1924).

I am sorry to present myself as one dissentient from that uniformity of opinion of which the Chairman spoke, of those who are gratified to hear me speak this evening, and of those who are under the delusion that I have a great deal to say.

I came down here under the innocent impression that I was going to be one of a number of speakers, contributing my very small suggestions to something like a symposium, and I have no claim at all to occupy any special position in this discussion, unless indeed I am put upon this platform to represent the child. So far from being a master of the subject, I can only claim to have some of the elementary common-sense of a child, and it is to that common-sense that I wish very briefly to appeal this evening. I have no intention of being pungent or provocative this evening. I am often accused of an undue regard for the middle ages, but if there is one thing I do admire of the men of the middle ages, it is not because when they fought they fought, and when they persecuted they persecuted, but because when they argued they argued. They argued upon first principles, and while there are any number of examples in mediæval times of men fighting and even torturing each other, there is no example that I can remember of a controversialist merely insulting another controversialist. The controversy always began, according to the proper principles of logic, by finding common ground, and endeavouring to argue upon that. The modern world has forgotten all about that method, and that is why the modern world cannot argue, and never convinces anybody.

The first fact about the situation is, that, whether we like it or not, an enormous change has quite recently passed over the assumptions of all educated people, and of public opinion generally, about preternatural marvels. That change is a sudden and overwhelming return of a belief in the super-natural. This fact is masked for us by a variety of accidents, chiefly by the speeches of those venerable and very often admirable old links with the past who get up at the Church Congress under the name of modernists. The other day a modernist actually said at the Church Congress, "The war has put an end to a belief in miracles." Of course, it is unfair to ask a modernist to know what is happening in his own time. He is entirely occupied with some doubtful speculations about the third and fourth centuries. To suppose that he could possibly be acquainted with the conditions of modern life is exacting and unreasonable, but I should have thought that an elementary acquaintance of what is going on in the street would have prevented any man out of the mad-house from making that remark. Suppose I said "The War has put an end to unemployment," or "The War has exterminated flappers," or "bobbed hair has disappeared," or "the practice of powdering the nose is unknown"; people would be a little surprised; but all those remarks would be realistic and accurate compared with the particularly astounding statement which was gravely uttered at the Church Congress that miracles and the supernatural have been destroyed by the War. We all know as a matter of real fact that exactly the opposite has happened. We have suddenly been overwhelmed with a flood of varied, often extravagant, sometimes incredible, but certainly innocent reports of preternatural events; but what is much more important is this, that the tone of the papers, and the tone of ordinary conversation, has suddenly but completely changed. A little while ago events of that sort were reported, as it were, in quotation marks. They are now reported exactly like ordinary events. They used to be "views," and they are now "news." You see a paragraph in the paper about a haunted house exactly as if it were a paragraph about a burgled house. You see enormous headlines about faith cures, reported exactly as if they were the outbreak of an epidemic. They are reported as facts. In other words, the old materialism or rationalism of the 19th century has suddenly and silently collapsed. That being the case, a number of remarkable things follow. I am not at all concerned here to go into many aspects of the question, including the particular aspects that appeal to me. I belong to a Church whose attitude towards Spiritualism is roughly represented in the old story about the man who said, "I don't believe in ghosts, I've seen too many of them." The Catholic Church does not believe in Psychical religions; it has seen too many of them. But I am not here appealing to my co-religionists, and I am not therefore limited to ideas of logic. I am not founding my arguments upon the documents of Catholicism. My argument or suggestion is based upon common-

sense, the general current working philosophy of Western civilisation.

I do not for a moment assert that all those psychical phenomena are either accidents, delusions or cheats. I believe that common-sense, reviewing the whole of the experiences of many lands and religions, will come to the conclusion that a very considerable number of events of that kind are preternatural, and do occur preternaturally. I myself know, at any rate, that they do occur. When I was a young man, I amused myself a great deal in playing with that little toy that we generally call Planchette, and which the Americans call the Ouija Board, and I am perfectly prepared to testify on oath in any court in the world that it performed tricks which are not in the ordinary sense materially possible. It is possible to escape from that deduction by saying that the powers of subconsciousness are unknown and infinite, and that is perfectly true. Everything that is unconscious is unknown, and therefore any theorist can draw on it indefinitely. But I am prepared to say that if the things that were done to my knowledge and by myself, and those whom I can trust like myself, if those things were indeed done by a subconsciousness, then a subconsciousness has powers so startling as to be uncommonly like the Daemon of Socrates or a dual personality.

I will not tell you at any length what my own conclusions are, but I speak as one who does know that things inexplicable in the ordinary materialistic sense do happen. For instance, when people tell you that those working the Planchette unconsciously push the pencil and make it write, I know that the pencil has done things which are quite irreconcilable in the light of common-sense with that idea. As an example—one out of hundreds. In the idle fashion in which my brother and I played with the Planchette,—for we were not Spiritualists, and did not care at that time whether Spiritualism was true or not—we asked the imaginary or implied spirit certain questions. We said "What ought so-and-so"—naming a man we knew—"do to save his soul?" and it wrote down an enormously long word, much longer than any ordinary word could possibly be. That alone would be enough to dispose of the idea of jerks, pushes, or unconscious movements of the fingers. However, the word it wrote was illegible. We said "Write it again." The pencil wrote it down again, still obviously the same word, and a little more legible. It began with the letter O. About five or six times we asked it to be written, and it became more and more apparent that the word began with the letters Orr. So I said, "This is nonsense: there is no such word beginning with Orr." However, eventually it was quite clear what was written: it was "orriblerevelationsinhighlife." (Horrible revelations in high life).

That simple experience, which I am perfectly prepared to swear in any court of justice, is, to my mind, absolutely inconsistent with the ordinary explanation that sub-conscious twitches in the sense of merely nervous twitches produce such a result. When the writing was interpreted it was a complete surprise to us.

I admit something happens which is not normal, which is certainly not consciously caused, and which produces unusual results. To hold a view about why it happens, and who wrote it down—if anybody wrote it down—is quite another thing, and the first quite obvious objection to the hasty and sentimental spiritualistic view is to say that, while I am prepared to admit that something, not myself, may have written down "horrible revelations in high life," I am not prepared to accept that something as an authority on Divine revelations of the higher life. There is, of course, self-evident, an enormous gap between the general admission of such things happening, and any theory of their origin. Then there is some considerable gap between any theory of their origin,—as, for example, that they come from personal spirits, or that they come from the spirits of the dead—there is yet another leap from that to the proposition that they are to be trusted. Seeing is believing, they say, and in that sense I believe that the pencil wrote down those words, but when the pencil writes rows and rows of words of that description, and it would sometimes go on for hours writing phantasies of that description, I am quite prepared to believe what I see as long as I am not required to believe what I read. If I were to give you an idea of what I should have to believe, I might turn this into a much more interesting speech than it is likely to be. I could tell you of a variety of things. I could explain that I am myself the reincarnation of the poet Virgil, yet I am not stuck up about it. On the contrary, I can only deplore the very lamentable falling off in literary style which has occurred during the intervening centuries. I could tell you of a wonderful story

which Planchette told me about the secret career of a very respectable aunt of mine in Canada, of which I will only say that by far the most respectable part of her biography was that she was secretly married to Cardinal Manning.

Before we go any further: Suppose I had set out at once to found a philosophy and a religion upon those revelations, how remarkable would my reconstruction of the life of the 19th century have been. How strange and arresting would be the revelations that I should be able to give to mankind. The revelations upon which spiritualistic accounts of the other world are based are not generally so grotesque. I venture to add that they are generally not so amusing as my experiences were. They preserve in varying degrees a certain tone which some people like—a good many Americans like it—they call it "Uplift." Personally I do not like it, but that is merely a matter of taste, and has nothing to do with morals or religion, but it is particularly true that they preserve a serious and idealistic tone, and few of them say anything so witty as "horrible revelations in high life." They repose upon similar kinds of experiments and experiences. Every spiritualist will agree that there are varying kinds of authority or impressiveness in the communications that come spiritualistically, and while some will prefer the more "highbrow" spirits, I myself, if I have to make a choice amongst such dubious company, would vastly prefer my own humorous spirit, that is "Horrible revelations in high life."

It is admitted, then, that these things do happen, but the results range from extravagant and grotesque nonsense to more or less dignified, or at least solemn, assertions about spiritual things, and especially about the conditions of the other life.

I have often speculated upon what the future of Spiritualism would really be if it became a considerable modern religion, because it is quite obvious that if Planchettes can tell all sorts of chance things to all sorts of chance people like myself—if it can tell an obscure young journalist, as I was at the time, that he is the reappearance of Virgil, if it scatters information of that kind among a vast and miscellaneous mass of different people, it seems to me quite obvious that what you will have started is not one religion, but about one hundred religions. You will have about twenty people rivals for the position of Virgil, and once granted that the statements are not reliable—and I think I am making a moderate statement when I say that the information that my aunt was secretly married to Cardinal Manning is not reliable—if they are in the habit of making such statements and if nobody knows exactly what statements are particularly reliable, there is nothing to prevent a religious conflict. It will be more chaotic than the conflicts of most protestant sects. It will be more confused, because the protestant conflicts were at least founded upon the Bible text that stood in front of them. But in this case each man will have his separate bible dictated to him by the pencil of the planchette, each man will have his separate texts to argue about, and if finally, as seems most likely, those who believe in the movement desire to make it a real religion, and make some effort to preserve its unanimity, it is quite obvious that they will have to appoint some kind of authoritative body or board, some kind of committee, with Sir Oliver Lodge in the Chair, to decide which communications are reliable, and which are not. In other words, you will establish that horrible and sinister thing, a Papacy. That appears to be no overdrawn statement of the practical position of Spiritualism, even from the point of the Spiritualist. The next point that I wish to infer from that is this. We are at the very least agnostic about the reliability of those communications. There does exist in the world a considerable number of definite convictions about what they are. There is, for instance, that considerable body, not by any means identical with my own church, but still occupying on the whole the greater proportion of those who have dealt with the question, who suspect the presence of evil spirits behind the whole business. There is the attitude which is sometimes taken up by Catholics, as well as by agnostics and materialists, that genuine psychic phenomena are almost nil, and that the whole thing can, for all practical purposes, be explained by trickery and cheating. There are, again, others who think while there are genuine spiritual communications, and while some of those genuine spiritual communications are also good communications, yet there are so very considerable a number of evil communications as to make the whole process very dangerous. All these theories we know exist about the matter, and what I wish to point out very strongly is that even from the point of view of a person who does not in the least share my Catholic doctrine, or any Christian doctrine, even from the point of view of an ordinary sane person who is quite prepared to believe that there may be something in spiritualism,

the first duty is to recognise that this mystery, this ignorance, this doubt does not in fact lie over the whole subject, and even a Spiritualist will hesitate to tell you for certain how you are to know whether a communication comes from your grandmother, or from a devil, or merely from your own sub-consciousness and self-deception. I have never heard any spiritualist worthy of the slightest attention who did not admit that a vast number of communications were doubtful and that some were despicable. That being the case, I would submit that we ought all of us to enter into a reasonable recognition of the fact that an opinion or a conjecture in that stage of inquiry, attended with those sort of dangers, ought most emphatically, whatever else is done, be kept out of the nursery.

I shall confine myself strictly to arguing upon my opponents' ground. It is only the right, and therefore logical, and therefore mediaeval way of arguing. Take the very fact of the ordinary defences offered for Spiritualism. No spiritualist in his wits denies for a moment that there has been a great deal of cheating in the exposition of Spiritualism. To my mind, that alone, to any person of ordinary educational common-sense, would be enough reason for keeping the child out of it. I should not like to introduce them to a company of ladies and gentlemen who were very often honest, but perhaps on the whole rather more often dishonest. I should not like, as a mere matter of social experience, to bring them into that sort of social contact. The people with whom one wishes children to associate are those about whom one does not speculate as to whether their acts or words were genuine or not: but when you say to a reasonable spiritualist "You cannot deny that Mrs. Tomkins was caught cheating when she was supposed to be giving a seance," the answer I have always received is something like this, "Well, we don't deny that it does sometimes happen that these people, abnormal as they necessarily are, often nervous and weak, when subjected to the horrible strain of this terrific revelation, breaking in through matter from another world, that they do sometimes lose their moral sense, and that they will snatch at a chance of doing the thing easily by cheating, when they would otherwise have to be crucified to give the revelation." I have heard that argument again and again, and I wish to give it all its due and fair weight. If I were conducting the argument from the point of view of my own religion, and of the tradition to which it belongs, I should be disposed to say: "What sort of a religion is it which tortures people till they cheat and lie?" But as I am arguing upon a common basis, I find myself saying: "Suppose the spiritualists do consider themselves justified in subjecting their prophets to this unnatural agony in order to obtain transcendental truths that they consider worthy of the suffering, is it necessary to say more than simply put before you the question, should a child pass through that sort of experience, or should a child touch the psychical world, should a child endure the perils—even if they are heroic perils—or go through the noble martyrdom which is required to produce these spiritual truths." I am here appealing to common-sense. Nobody in the world would desire a child to have anything to do with the psychical world in which those kind of sufferings, and those kind of unnatural tortures were possible. It is the same all the way through the argument. For example, how is it that spiritual communications are sometimes not so much "Horrible revelations in high life" as "very horrible revelations of very low life." I am glad to say that in my own experience that did not occur, and as I am endeavouring to bear a faithful and moderate testimony to my own knowledge, I think it my duty to stress the fact. My planchette talked an inconceivable amount of falsity, folly and nonsense: it did not talk any filth. But everybody knows that it has been in the experience of psychical enquirers to have floods of obscenity and foulness poured forth from these spiritual forces. It is only necessary to say that from the point of view of reasonable common-sense, a very good argument is that the spirits who speak to men in these oracles are the spirits of the damned, or evil spirits who seek the ruin of the world, but I am not stressing that particular point at the moment: I am merely saying that a very obvious and reasonable question that an outsider may ask a Spiritualist is: "How, if you are bringing a new religion to purify mankind, do you explain this poison that comes apparently from the same chalice?" All the spiritualists I know of have always answered: "Those who go into the other world are of all kinds: they are in various conditions of undevelopment, of unrepented evil, and if you plunge into that unknown world full of wild and warring spiritual forces that you do not understand, you must not be surprised if you do sometimes come up against evil influences." But if the

spiritual world is full of these raging evils, these horrors and dangers, ought we not to agree, as a matter of common-sense, that children should not play in that playground: and I appeal to spiritualists themselves to save the children from forces that they do not fully understand, and cannot control.

At the conclusion of Mr. Chesterton's speech, several questions were asked.

Mr. Spencer said:—The Church teaches us to pray to the Spirit of Jesus: is he not in the psychic world? Mr. Chesterton replied: No, not in your psychic world, because nobody anticipated for a child sending such a prayer those dangers which you yourself admit to exist in your spiritualism.

Mr. Everett asked Mr. Chesterton if he had ever attended a Spiritualists' Lyceum Sunday School, to which Mr. Chesterton said No, and added, "I might as well ask the gentleman if he has ever been to a confessional?"

Miss Scoggins asked Mr. Chesterton if he could give the name of one Spiritualist School where the children are trained in mediumship, to which Mr. Chesterton replied that he knew nothing whatever about the Children's Spiritualist Schools.

Mr. Spencer asked Mr. Chesterton if he could name a Spiritualist who has ever taught his child to communicate with spirits, and pointed out that no Spiritualist would develop a medium under 18 years of age. (There appeared to be no answer given to this question.)

Another gentleman asked Mr. Chesterton if he had any idea of the philosophy of Spiritualism beyond the cheap idea of playing with a planchette. Mr. Chesterton said: I think I know a little about the philosophy of Spiritualism, if I can learn it by reading the books of the principal spiritualists, and if at the end of that time, I do not think there is much philosophy in it, I am sure that it is not my fault.

A gentleman asked Mr. Chesterton whether he thought Sir Oliver Lodge was sentimental, and whether men like him would be likely to be taken in after several years' experience and consideration of the subject? Mr. Chesterton, in reply, said he was quite prepared to agree that people who had been studying a religion for several years ought to know something about it, but that it seemed to him that argument could be used with a little more force on behalf of a religion which has been studied for nearly two thousand years.

Another question was: You spoke about frauds: would you admit that the Protestant Church has had its frauds? Mr. Chesterton said he did not condemn Spiritualism because of some frauds in it. "What I said about frauds was that Spiritualists themselves admit there are frauds, and that is a very good reason for keeping such a dangerous and problematical matter from children. My reason for not being a Spiritualist is not my subject this evening, but I will merely say for the moment that I myself do not like the ideals and moral savour of Spiritualism at all, and if there was not such a thing as mediumistic frauds, I should still be opposed to Spiritualism. But that is a much larger question.

### United Lyceum Districts' Council.

The Annual General Meeting and Election of Officers was held on Saturday and Sunday, October 18th and 19th, 1924, in the Church at Bradford Street, Bolton.

Mr. A. T. Connor presided. Invocation by Mrs. M. E. Pickles.

16 Delegates representing M.C. and 13 Lyceum District Councils. Mr. H. T. Batten was present as a visitor.

Minutes were taken as printed on the motion of Mrs. Pickles, Seconded by Mrs. Ennion and carried.

Many delegates spoke to the matter re President's Address, and its discussion at Liberty Groups.

Re Minute 14: Liverpool delegate stated that time did not seem to be opportune for this to be put into operation and his Council had decided to let same be in abeyance.

Re Chairman of B.S.L.U. and Editorship of LYCEUM BANNER.

No. 15. The same procedure was adopted in the case of this—by the same council.

*Re Internal Education Scheme.*

Mrs. Pickles spoke re this and offered to open same up for discussion and it was agreed that one hour on Sunday morning be devoted to this.

Mr. Hart put the question re Para. b. Section 19, of the I.E.S.

re Liberty Groups taking up the question of Marching and Calisthenics to understand the benefits both physical and psychical to be gained from a real understanding of this portion of the session and its relation to psychic development.

The minutes were adopted as a correct record.

Letters were read from London, Manchester, Revision Committee, Tyneside L.D.C., Barrow-in-Furness Lyceum, South Shields, Ashington Lyceums.

Meeting places for 1925 and 1926 were adopted. Tyneside for March, 1925; London for October 1925; Barrow-in-Furness for October, 1926.

Mr. Batley moved, and Mr. Hopper seconded: that Lyceumists travelling and likely to arrive late in any centre should write Secretary of local Lyceum as printed in BANNER list and that a paragraph to this effect be inserted in the LYCEUM BANNER. Secretary of own Lyceum to send a credential through the post.

Mr. Hart stated that such a scheme was the means of Lyceumists being imposed upon. Mr. Slimin gave an actual experience of this.

Mr. Connor outlined a scheme that each delegate bring this matter before their own D.C. and that each D.C. should compile a list of persons willing to entertain and forward same on to the U.D.C. Secretary. When such lists are received, the U.D.C. Sec. will furnish each D.C. Sec. with a full list and such applications as needed would be made through the D.C. Sec., who would furnish necessary credentials and send credentials to the other Sec. through the post.

An amendment "that letter be referred back to London for consideration and necessary action" was moved.

An amendment to the amendment was moved "that Mr. Connor's scheme be adopted for recommendation to D.C.'s. The scheme outlined by Mr. Connor was finally adopted.

*(To be continued.)*

## District Visitors' Reports.

### HALIFAX AND HUDDERSFIELD DISTRICT.

On visiting St. Peter Street Lyceum I found a decrease in the attendance. The calisthenics were moderately well done and the singing was fair.

On October 26th I visited Ramsden Street Lyceum. 21 present. The singing was hearty and the session was educational. There has been a diminished attendance of adult members. The Physical exercises were not as smartly done as on my previous visits. Mr. R. H. Yates is preparing a number for examination in the New Year.

On November 2nd I visited Alma Street Lyceum, there were 28 present. The musical exercises were well done, and the Chain Recitations were well expounded.

In the afternoon I visited Raven Street Lyceum. There were 37 Lyceumists present and three members were reported sick. It was a very inspiring and educational session. The singing and order was good. There was a gratifying efficiency in the physical exercises. This Lyceum has for two years been experiencing a great struggle to keep going. Now they have made a gratifying recovery, and the present officers are to be congratulated on the success that they have won. They have a good Liberty Group. I have also visited the premises where it is proposed to start another Lyceum in St. John's Road Huddersfield.—Seth Ackroyd, D.V.

### BOLTON DISTRICT.

On October 19th I visited Bury, King Street. We had a prompt start with 25 present. The singing was fair. The explanations by some Lyceumists were good. Marching and calisthenics very fair and an improvement on the last visit.

On November 2nd I visited Bury, Sydney Street. Prompt start with 27. The work of conductor and musical director was praiseworthy for Lyceumists new to the task. There was a willingness shown on the part of all that is not usually met with and the whole session was bright. Marching and calisthenics good.—G. F. Walsh, D.V.

### MANCHESTER AND SALFORD DISTRICT.

Princess Road. Prompt start. Present 44. Comments on readings fair. Marching and Calisthenics very good. Readings fair. Recitations 11. Pearls 22. Solos 2. Attention very fair. Efficiency very fair.

Moston. Late start. Present 73. Comments on readings very fair. Marching and calisthenics very good. Recitations 10. Efficiency good. Excellent way of preparing session.

Openshaw, Old Lane. Prompt start. Present 50. Comments on readings fair. Marching and calisthenics very good. Leaders excellent. Recitations 11. Solos 7. Pearls 12. Attention very fair. Efficiency very fair.

Pendleton, Ford Lane. Prompt start. Present 80. Comments on readings very good. Each one who takes the readings gives an opinion on the whole of the reading they take. Marching and calisthenics very good. Attention very fair. Efficiency very fair. Recitations 8. Pearls 12.

Sale. Present 28. Attention very good, efficiency very good. Recitations 14. Marching and calisthenics very fair. There is the making of a very good Lyceum here, but a great lack of elders, they are in real need of help; will not the Lyceums in the District rally round and give them help?

Stretford. Prompt start. Present 32. Comments on readings very good. Recitations 12. Solos 5. No marching and calisthenics on account of it being the Harvest Festival. Attention very good. Efficiency very good.

Hollinwood. Present 32. Recitations 3. Solos 4. Pearls 9. Marching and calisthenics good. Readings not discussed owing to business meeting after session. Attention very fair. efficiency fair.

There is still a marked improvement and yet a great deal of room for more. The marching and calisthenics have improved, but the attention and discipline when getting ready for marching needs attention in various Lyceums, also at the end of marching when going to places. Several good ideas have been put forward in some of the Lyceums and by co-operation and putting into practise what we preach, viz: Brotherhood, going on visits to other Lyceums, especially where help is needed, a good amount of work may be done as well as a benefit be reaped by visiting in bands of Lyceumists conveying their love and help to their brothers and sisters in other Lyceums, and taking a keen interest in the Session, and by this means making a real live Lyceum centre in Manchester and Salford. Lyceumists "Live to learn and learn to live." and above all, "Never give up the right way." Best wishes to all.

J. ERNEST HART.

## 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.

BARNOLDSWICK, Green Street.—On October 11th we paid a return visit to Penn Street Spiritual Church, Rochdale. We received a most hearty welcome that made us feel we had met with real comrades. We had along with us friends from Earby Lyceum, also the esteemed pleasure of Mrs. Fleming, of Halifax, an ardent worker for the cause of the truths of Spiritualism. Best wishes to all Lyceums.—Mrs. Whittaker, Sec.

BIRMINGHAM, Handsworth.—The "Forward" Lyceum. We held our Harvest Festival on October 14th, Mr. Samuel Wiggin being the speaker at the morning and evening services.

In the afternoon we held our Open Session, about 70 being present. A good number of pearls and recitations were rendered by various Lyceumists.

The feature of the morning and evening services was the rendering of Silver Chain Recitation, No. 62, by four of our smallest Lyceumists, each reciting one verse. Afterwards they each held a card over their heads bearing the letters "LOVE," while the whole Lyceum sang "Heart Flowers."

We may add that the Church was packed on each occasion and that Mr. Wiggin delivered two splendid addresses. In every way the "Festival" was a huge success, thanks to the gifts from the Church members, the efforts of the Lyceumists, and our President Mr. E. W. Jones. Fraternal greetings to all Lyceums. H. Gardner, Sec.

BRADFORD, Laisterdyke.—On November 2nd we held our Open Session, when songs, duets, solos, pearls, recitations and readings were rendered by L. Farnell, L. Batty, M. Magson, A. Holt, M. Ashworth, E. Hunter, Mrs. Abbott, Mrs. Babbs, J. Robinson, A. Moss, H. Batty, J. Smith, A. Jones, E. Thompson, J. Farnell, Mr. Batty, L. Long, O. Joint, Mr. Brewerton and L. Whitley. We had a good Session, conducted by Mr.

Alfred Babbs and W. Long; supported by a good number of visitors. Our motto is: "We live to learn and learn to live."—J. Babbs, Sec.

BURNLEY, Hammerton Street.—On November 9th we held a service during our Session in memory of an old Lyceumist, Miss Annie Greenwood, who was taken from this life in the Lytham Railway Smash. Our Asst. Conductor, Mr. Hindle, officiated before a large number of Lyceumists and friends. Our loss is the Spirit Friend's Gain. A very impressive service was held. Best wishes to all Lyceumists.—Herbert Brown, Sec.

HIRST.—On October 25th a successful Jumble Sale was held. The stallholders were sisters Harrison, Wear, Dent, Hudson, Smith, and Stafford; and Brothers R. Johnstone and S. Shears. A cake was given by Mr. and Mrs. Dent and raised 28s. Master J. Wear took charge of the bran tub, while Miss Joy Johnstone took charge of the cake department. Many thanks are due to these people for the work they did to make it a success.—J. Stafford, Sec.

READING.—I have to report further progress this month. We are still adding names weekly. This month's Open Session was well attended, 29 being present. Recitations by Jack Chandler, Queenie Chandler, and Mrs. Lawrence. An address by our old friend, Mr. Deadman, was much appreciated. The weekly output of pearls, etc., is good, but a little more enthusiasm for individual efforts at Open Sessions would be appreciated.

It is with deep regret that I have to report the transition of two friends this month. That of Mr. Havelock, well-known as an earnest worker in the spiritualist cause in Reading and the treasurer of the Reading Spiritualist Church till ill-health caused his retirement recently. And that of a sister of Miss Waite, one of our members. Our prayers go to the arisen ones that they may speedily realise their new environment, and to those left this side of the veil we send our loving sympathy, trusting that the touch of the vanished hand may be made very real. May the love of God and the ministry of those arisen be for ever with them.—D. R. Lawrence, Sec.

LONDON, Woolwich and Plumstead.—On 9th November we held our 14th Anniversary Services, the London Lyceums District Council being the chief visitors. Representatives from most of the London Lyceums were present and many old friends were met. The teaching of children was the keynote of the speeches. Both afternoon and evening great interest was shown in the work done. 100 sat down to a good tea. Lily Chapling, Hackney, and Clara Waters, of Woolwich and Plumstead rendered splendid recitations during the evening. Most of the Councillors spoke while Mrs. Petz, an associate of the Council, wound up with a rousing speech. Many greetings were received from the visitors.—W. Wathey, Sec.

## District Council Reports.

BRADFORD DISTRICT.

*Result of Shield and Bell Competition, 1924.*

The result of the Competition has resulted as follows:—1st. Laisterdyke, 88 marks; 2nd, Keighley, 86½ marks; 3rd, Bradford (Milton), 83½ marks. There were ten competing Lyceums and the points are based on ten sections of session work in the Lyceums.—E. Aked, Sec.

HALIFAX AND HUDDERSFIELD DISTRICT.

The Quarterly Meeting of the Council was held at St. Paul's, Alma Street, Halifax, on Sunday, November 9th. Mr. Ellis, President, was in the chair and the following business was gone through and accepted.

1. Minutes of last meeting.
2. Financial Statement.
3. Correspondence.
4. District Visitors' Report.
5. Delegates Report, Halifax District Committee.
6. Report of the United District Council Meeting.
7. Attendance record showed: 7 Lyceums represented by 9 delegates; 1 fraternal delegate of H.D.C.; 3 Officers. In the morning 4, in the afternoon 8.
8. The following form the MANUAL Revision Committee of the District: Mr. Ackroyd, Mr. Ellis, Mr. Coldwell.
9. Statistical Returns.
10. That the District hold a United Demonstration next year, 1925.

In the afternoon a Lyceum Open Session was held conducted by Mr. Ellis. One feature of the session was the number of ribbons won by those who had passed in the examination scheme of the B.S.L.U.

The Evening Meeting was presided over by Mr. Ellis and taken as a Lyceum session without physical exercises. The S.C.R., M.R., and G.C.R. being by Mr. Garside, Mr. Ellis and Mr. Aekroyd. All explained the readings and expressed some good and helpful thoughts. Mr. Quarmbly, the Fraternity Delegate at the Halifax and District Committee, also gave some good and helpful thoughts to those present. Mr. Coldwell expressed the best thanks of the Halifax friends who had so ably attended to their needs. Mr. Ellis gave the Benediction. There were good attendances.—J. Manning, Sec.

#### LIVERPOOL DISTRICT.

The Quarterly Meeting of the above Council was held on Saturday, 8th November, at the Spiritualist Church, Runcorn. Mr. Keeling gave the invocation. The President, Mr. Watson, presided over representatives from Runcorn, Wigan, Birkenhead, Daulby Hall, Warrington, Crewe, and 2 associates. Minutes and Correspondence accepted. Manual Revision discussed. The arrangements *re* Interchange of Conductors was left to the E.C. and the question of a Massed Lyceum Session was left to the E.C. and Mr. Mack. Applications from Crewe and Chester for affiliation to the B.S.L.U. were endorsed, and we hope that they will become active members of the D.C. The D.V. reported having visited Wigan and Southport Lyceums. The U.D.C. report was presented by Mr. Watson, arising out of which questions *re* letter from Mrs. Barnard (London) arose. Internal Education Scheme, and the publishing of Nature Study Articles, were discussed.

Votes of thanks to the Runcorn friends for accommodation and tea brought a pleasant meeting to a close.—Gladys Owen, Sec.

#### LONDON DISTRICT.

The Annual Social and Dance at St. Bride's Institute, Ludgate Circus, having proved so enjoyable, we ventured on a Special Autumn Social.

On Saturday, October 25th, about 120 Lyceumists and friends from 12 Lyceums gathered together at St. Bride's Institute and spent a joyous evening. The Winchellis Dance Band again provided the music for dancing. Miss Winifred Bradley charmed us all with her beautiful singing. Mr. W. Drinkwater gave us musical monologues in his usual forceful way and Miss Green recited. Our visitors included Mrs. Ensor (Sec. of L.D.C. S.N.U.), Mr. Curnow, and the L.L.D.C. Executive, except the President, who was unable to be present. Our thanks are given to all who helped to make the evening a social and financial success.—K. M. Barnard (Social Secretary).

#### NORTH-EAST CHESHIRE DISTRICT.

The Quarterly Meeting of the above Council was held at Macclesfield Spiritual Church on Saturday, October 25th, when Mr. Dransfield presided over a large gathering of associate members and delegates from Macclesfield, Ashton, Hyde, Stockport (Central), Baker Street, Denton and Dukinfield.

The following were made associate members:—Mrs. Beech, Mrs. A. Brown, Mrs. Hannon and Mrs. Greening (Central). The minutes of last quarterly and E.C. meeting were accepted. The reports of the U.D.C. delegate and D.V. were accepted with thanks. It was resolved that the "Interchange of Conductors" be discontinued. Nominations for Election of Officers:—It was resolved that Lyceums be asked to send in nominations within one month from October 25th. The Annual Meeting is to be held at Stockport (Central) Church on Saturday, February 7th, 1925. Collection realised 6s. 8½d. The report of the "Manual" Revision Committee was accepted. Vote of thanks were given to Macclesfield friends for excellent catering and donation to Council funds, also to Ashton and Stockport (Central) Lyceums for their splendid efforts on behalf of the funds.—Mary Maltby, Sec.

#### NORTH-EAST LANCASHIRE DISTRICT.

##### NOTICE OF COUNCIL MEETING.

The above Council will hold the last quarterly meeting on Saturday, December 20th, in the Church and Lyceum at Brierfield. Commence 3-30 p.m.

Business: Minutes, Correspondence, Reports, Conference, 1925, President's Address.

\* Tea will be provided at a nominal charge. Associates please note.—J. S., Sec.

#### SOUTHERN COUNTIES DISTRICT.

Our quarterly meeting at Exeter on November 15th showed an improvement during the quarter in the numbers attending Lyceums, more cash in hand, and the addition of another Lyceum; Reading. Several proposals are to be brought forward at the A.G.M. with a view to better consideration of Associate membership, Manual Revision, and Education.

Invites will be welcomed to fill vacant dates and places of meetings.

Before the meeting the Exeter friends entertained us all to tea, and afterwards had a Whist Drive, the delegates being well represented among the prize-winners.

On Sunday afternoon, November 16th, the Session was conducted by the President who thanked the local friends. Greetings were exchanged by the delegates, and Miss Munday responded for Exeter. The D.V. and Secretary spoke for a few minutes each. The explanations of pearls by the young members were excellent, and in addition to individual items by Maurice Scott, Alice Smith, Edith Coombe, Eric Graham, Gwennie Graham, Marjorie Lee, and Paul Grainger, ten of the smallest Lyceumists sang "Welcome Angels."

\* At the Evening Service Mr. Tarr, the Council President, gave an address and the Treasurer, Mrs. Baker, also spoke.—R. B. Long, Sec.

#### SHEFFIELD DISTRICT.

The Sheffield District Council met at Wombwell on Sunday, October 26th. Mr. Saxelby, presided; Opening Exercises; Mr. Hadfield gave the invocation; Mr. Phillips welcomed Council to Wombwell. Mr. Saxelby in his reply asked for 'live' workers. Mr. Jones replied on behalf of Council and moved that a vote of sympathy be sent to Mr. Pleasance, who was unable to attend owing to injury. Minutes and Correspondence accepted. Credential Report showed a very poor attendance of delegates. Various Reports accepted, interesting discussion arising from Demonstration, Area, and U.D.C. Reports.

Afternoon Open Session and Evening Service conducted by Members of Council. Next Meeting to be held at Darnall on December 21st. Business to commence at 10-30 a.m. Usual catering arrangements. A full representation is required.—H. Heath, Sec.

#### SOUTH SHIELDS UNITED LYCEUM WORKERS.

The monthly meeting was held in Cambridge Street Church on Saturday, November 1st. Our next United Session is to take place in Fowler Street Church on Sunday, November 23rd. We are looking forward to it being as big a success as the previous one. We were sorry to receive the resignation of our Treasurer, Mrs. Blanchard, who has left the district. The Lyceum Visitor gave his report which was satisfactory. The Choir and Scouts were reported as doing well. Mr. White was elected Choir Sec, at a special E.C. Meeting and the action endorsed by the committee. Next meeting in Fowler Street on Saturday, December 6th.

Our Scouts formed a Guard of Honour at Fowler Street Church on Sunday, November 9th, on the occasion of their Remembrance and Reunion Service. Flowers were presented at the Roll of Honour to each of ten members who made the Supreme Sacrifice, also to some members who had passed away during the last year, including our esteemed brother, Mr. Wm. Atkinson, D.N.U., whom we laid to rest last week to the regret of all spiritualists throughout the district. "They are not dead: They live Forever."—J. White, Sec.

#### TEES-SIDE DISTRICT.

The Quarterly Conference was held on November 9th, at Horden Lyceum. President for Conference, Mr. Roeder (Middlesbro'). Invocation by Mr. Edwards (Middlesbro'). A cordial welcome was extended by Horden Lyceum, and replied to by Secretary and Mr. Edwards. Minutes of last meeting were read and, after really good discussion from various delegates, were all confirmed. The E.C. were appointed as this Council's revision (Manual) Committee. The Council recommended each Lyceum to form its own committee. Reports of the District Visitor and A.D.V. were read and adopted. Inter-Relation questions were discussed. It was one of the best Conferences held on Tees-Side for a considerable time, and it was pleasing to note the business-like attitude of the whole of the delegates, some of whom were new to the Council. Lyceums were requested to facilitate the work of the Conferences. The Conference closed with votes of thanks to all concerned in its success. Next Conference will be held at Middlesbrough in February, 1925.—Geo. A. Atkinson, Sec.

## 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.

**BRADFORD**, Boynton Street.—In loving memory of Elizabeth Ellis, who passed to the higher life on Nov. 29th, 1923.

The world may change from year to year,  
And friends from day to day,  
But never will the one we loved,  
From memory fade away.

From her late Conductor, Mrs. Ward.

**BRIERFIELD**.—In loving memory of a dear husband and father, Mr. Richard Wane, who passed to the Higher Life on Dec. 7th, 1923.

"His hands have clasped ours, for Death can not Divide."  
T. Wane, Sec.

**BURNLEY**, Hammerton St.—In memory of Cecil Cowpe, who passed to the Higher Life on October 27th, 1924. Aged 3 years and 2 months.—H. Brown, Sec.

**BURNLEY**, Hammerton St.—In loving memory of Annie Greenwood, who passed to the higher life on Nov. 3rd. Aged 29 years.—H. Brown, Sec.

**LIVERPOOL**, Boaler St.—In loving remembrance of our young brother, William Cato Smart, aged 5 years, who passed to the higher life on Nov. 7th.

"Gone to the Summerland."

Wm. Roberts, Sec.

**OLDHAM**, Central, Bow Street.—In loving memory of Mrs. Standish the beloved wife of our President, Mr. Standish, who passed into Spiritual Life on Oct. 21st, 1924, and was interred at Greenacres Cemetery.

"With Deepest Sympathy."—Ed. L. W. Norbury, Sec.

**OSBORNE**.—In every loving memory of Marjorie Osborne, a Lyceumist. Passed into Spirit in December. 10 years ago. "To us a sweet memory."—J.M.P.

**NORTH SHIELDS**, Rippon Hall.—In loving remembrance of our dear daughter, Jennie Dixon, 50, Bamborough Terrace, North Shields, who passed to the higher life Dec. 5th, 1923. Earth holds one gentle soul the less. Heaven, one angel more.

She passed in beauty! like a rose  
Blown from its parent stem;  
She passed in beauty like a pearl  
Dropped from a diadem.  
She lives in glory! like the stars,  
Bright jewels of the night;  
She lives in glory! like the Sun  
When at meridian height.

Ever remembered by her loving Mother, Father and Sister Eva.

**WALMSLEY**.—In loving memory of our dear daughter and sister, Gladys Pickup Walmsley, who passed to the higher life on Dec. 4th, 1923. Aged 23 years.

"Ever remembered by those who loved her."—From Mother and Father and Family, Hr. Cloughfold.

## 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 November 26th.

**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 December 18th, to ensure insertion in the January 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 November 2nd we held our Open Session. The Assistant Conductor gave the invocation. Comments on the S.C., M.R., and G.C. were very instructive. Marching and calisthenics very fair. Solos and duets from various Lyceumists brought a most enjoyable session to a close. Mr. Fazaekerly gave the benediction.—Miss Coleclough, Sec.

**BACUP**.—On November 2nd we held our Open Session. Conductor Mrs. Carter. Pearls, Recitations, Songs and Piano solo were rendered by our young Lyceumists in a very able manner. The attendance was good and we held a delightful session.—B. Lord, Sec.

**BARROW**, Ramsden Street.—On November 2nd we held our Open Session. Recitations were given by Mary Howbrook, Ethel Huddleston, Vera Harris, Lily Fenton, Frances Jones, Marjorie Chaptman, Ethel Ankinson, Jackie Howbrook, David Brown, Frank Hirst, and Gordon Haznell. Greetings to all Lyceums.—L. Brown, Sec.

**BEDWORTH**.—Open Sessions, November 8th. Mrs. Smith, of Kettering, distributed the prizes to the scholars. There was a number of friends present who were very interested in the proceedings.—Albert Wood, Sec.

**BIRKENHEAD**.—An enjoyable session was held on November 2nd, when a number of visitors were welcomed. Our solists were Messrs. Woodley, Taylor, and Hirst, also Percy Woodley. The following favoured us with selections from their seemingly unending list of recitations: Eileen Edwards, Margaret Ellis, Ida Hemsall, Florrie Hirst, Letty Simpson, Nancy Stretton, Freda Whitely, Charlie Ellis and Mr. Breakell. The younger ones still hold their reputation as amateur elocutionists.—Millie Hemsall, Sec.

**BLACKBURN**, St. Peter St.—On October 26th we held our Open Session. It was one of our Lyceum days and the speaker was Miss E. Elliott, of Manchester. A large number of friends and Lyceumists were present. Very good Session, efforts by the scholars. A short address was given by Miss Elliott. It was a very bright and enjoyable Session.—H. Hopper, Sec.

**BOLTON**, Bradford Street.—At a Council Meeting some time ago Mr. H. T. Batten promised to give a lecture on "Human Auras." On November 23rd our Lyceum took advantage of this generous offer. We enjoyed this lecture which was highly interesting and very instructive. Many questions were asked and were ably answered. Most of the time being taken up, it was a very enjoyable change. We are to hold our half yearly election of officers on December 7th, and we hope that all the help and guidance needed by our future officers shall be given to them. Fraternal greetings to all.—Albert Batten, Sec.

**BRIERFIELD**, John Street.—We held our Open Session on November 2nd, conducted by Mr. Dilworth and Miss Graham. Recitations by Mary, Lily, Ivy and Arthur Rhodes and Miss A. Duerden. Song by Violet Rhodes. Duets by Ivy and Eva Dean, Miss Graham and Miss Oldfield. Trio by Annie Bradshaw, Ivy Rhodes, Matilda Earnshaw. A reading was given by Mr. Dilworth entitled "The Day Dawn." Pearls and texts were said by the elders and children. A most pleasant and uplifting session.—T. Wane, Sec.

**BRIGHTON**.—On 23rd November we held a memorial service in the Lyceum for Mrs. Meikle who has passed to the Summerland. She was an ardent Lyceumist, and her life was one of service to others. Splendid social items were rendered by Jack Austin, Ruby Cook, Jean Grey, Daisy Richardson, Eva Woolley, and Mr. Cager. Christmas Greetings and best wishes to all Lyceums.—Lilian Parks, Sec.

**BURNLEY**, Hammerton Street.—On November 2nd, we held a memorial service for one of our arisen Lyceumists: Master Cecil Coupe, who passed away under sad circumstances. The service was conducted by Mr. R. Maxfield, our late Church President. There was a large attendance of Lyceumists. Mr. T. Richmond sang from Lyceum Manual. A very impressive service. Best wishes to all Lyceums.—Herbert Brown, Sec.

**BURNLEY**, North Street.—We held our Open Session on November 2nd. A good number of Lyceumists were present. Recitations by Ada Dugdale, Lizzie Davies, Evelyn Parkington, Bertha Mills, Clara Cowban, Edith Blakey, Gertrude

Holden, Arthur Crabtree and Clifford Ingham. Songs by Alice Ann Wolfendon and Molly Daly Lofthouse, to all whom is given every encouragement and we are pleased to see meet with success.

We extend our Christmas greetings to all Lyceumists at home and abroad. May the bond of fraternal love bind all Lyceumists and Lyceums more closer together in the New Year.—May Wagner, Sec.

**BURY, Freetown.**—On October 26th we held our Open Session with a good attendance of Lyceumists and friends. Pearls, recitations and solos were given by Lyceumists and friends. A happy time was spent together.—Miss A. Nurse, Sec.

**BURY, King Street.**—A Carnival Social and Dance was held, with great success, on Tuesday, November 4th, to benefit the funds of the B.L.D.C. Friends came from Sydney Street and Radcliffe, with the spirit of carnival. Wm. Haworth (Jun.), and friend supplied the music, and W. Kaye officiated as M.C. Refreshments were provided during the evening.—Wm. Haworth (Jun.).

**CHESTERFIELD.**—November 2nd was our Open Session. Recitations by Lillian Slater, Edith Slater, Frances Hobster, Marion Wagstaffe, Lily Driver, Cyril Percival, Connie Slater, Monica Anthony, Leslie Driver, Elsie Gore, and Mr. E. Hobster. Songs by Avis Bown, Ivy Philpot, Louie Gore, May Wheatley. Pearl by Kenwood Widowson. It was a short but enjoyable session.—Harold Lee, Session Sec.

**CLECKHEATON.**—Open Session held November 2nd. Very good attendance. Three visitors from Batley Carr, two of whom rendered a lovely duet. Abundance of pearls, solos and discussion. It was a beautiful session.—W. Connor, Sec.

**COVENTRY, Broad Street.**—Open Session, November 2nd, Mr. Speight and Mr. Hutton gave poems. Recitations by E. Collins, M. Browett, W. Chambers. Also musical items by Mr. Bartlett, musical readings were given by BANNER group.—Mrs. E. Hutton, Sec.

**DARWEN.**—Saturday, November 1st. Lyceum Reunion Tea, and Social. We had a good time with Mr. Batley as pianist.

November 2nd. We held our Lyceum Anniversary. Mr. Batley conducted the Open Session. Many Lyceumists came forward with songs, recitations, pearls, etc. Session much enjoyed. Mr. Batley also conducted the evening service. Greeting to all.—J. Nightingale, Sec.

**DUNEDIN, NEW ZEALAND.**—The Lyceum in Dunedin meets every Sunday in Smith's Hall, Hanover Street. On September 21st five children were dedicated during Open Session by Miss Burgess. Five fellow Lyceumists crowned them with flowers. Recitations given by the children and many of the adults. Greetings to Lyceums.—(Miss) R. Burgess, Conductor, Sec.

**EARBY, Back Green End Avenue.**—We held our Open Session on November 2nd. Recitations were given by M. Ennis, O. Dawson, E. Clarks, A. Taylor, P. Hunter, C. Smith, S. Warrington, E. Tillitson, A. Bannister, B. Taylor, and G. Milward. Songs by A. Taylor, M. Ennis, E. Taylor, C. Clark, E. Taylor, E. Tillitson, C. Clark, J. Waddington, W. Wintersgill, J. Jordon, H. Foster, J. Foster, A. Bannister, W. Smith, and G. Milward. We spent a good time together.—B. Fryer, Sec.

**EDINBURGH, No. 1, 9, Gayfield Square.**—Before a very large gathering of Lyceumists and friends, on 23rd November, the grandson of two of our oldest members was named "Alexander Lawrence Andrews." The Spirit Name was "Peace." All present were greatly impressed with the beautiful manner in which Miss Taylor, Bury, officiated at the ceremony.—J.M., Sec.

**FLEETWOOD, Oak Street.**—On November 2nd we held our Open Session. The Conductors were Thomas Firth and Irene Griffiths. Invocation by Miss Sunderland, the speaker for the services. S.C.R. was read by Thomas Firth; connective readings of the M.R. were read by Phyllis Jordan; Robert Chippindale and Irene Griffiths, the G.C.R. was read by Miss Sunderland. Marching was conducted by Mr. Jordan; calisthenics by Miss Doris Watkins; recitations were given by Phyllis Jordan, Alice Yates, and Mary, Katherine and Lily Smith; solo by Edna Shaw; pianist, Agnes Firth. Present 130.—E. K. Firth.

**GREAT HARWOOD.**—Open Session held November 2nd; S.C. led by Florrie Pickvance. M.R. by Walter Taylor and

Norman Hindle. Marching and calisthenics were gone through. Recitations and solos were rendered by the following Lyceumists: Maggie Nelson, Alice Fletcher, Mrs. Parkinson, Susie Braithwaite, Walter Taylor and Fanny Lupton. Best wishes to all Lyceumists.—H. Baxter, Sec.

**HORWICH.**—On November 9th we held our Open Session and were greatly encouraged by the large attendance. A very cordial welcome was given to visitors from Henry Street and also Deane Road, Bolton. The singing, marching and recitations, solos, etc., were greatly appreciated and of fine order.

In the evening the Lyceum Choir gave a service of song entitled "The Warning Voice," a large congregation being present. Miss Doris Ward was the reader, and performed her task with great ability. Our Liberty group is growing, and from the keen interest its members take, we are looking forward to great things. Old comrades have again returned with more determination than ever to stand shoulder to shoulder with us in our good Cause. We wish to mention we had friends from Ratcliffe and Bury who spoke on the good time they had with us. With greetings.—Mr. W. Wilkes, Sec.

**HYDE.**—On November 9th we held our usual Lyceum. We held the two minutes silence in memory of Armistice Day. The silence brought back memories of one who used to be Conductor of the Lyceum, Signaller G. Hill, who gave up his life for the freedom of the world along with thousands of others. Just recently his mother has gone to meet him on the other side. She was also a member of the Hyde Society.—Mr. A. Hill, Sec.

**IDLE.**—We held our Open Session on November 2nd. Conducted by Miss Hirst, of Sowerby Bridge. Recitations by Doris S. Illingworth, Gladys Seage, Nellie Stone, and John Allen. Reading by Mrs. Goodwin. Solo by Miss Thorpe. Duet by Miss N. Hirst and Miss C. Thorpe. "The Workers Win."—A. Illingworth, Assist. Sec.

**LANCASTER.**—We held a successful Open Session on November 1st, being favoured by recitations from Annie Smith (2), Ralph Parkinson, Nellie Lowther (2) and Harry Hulme (2). We have to record the passing to the Higher Life of our treasurer's father, known to most people as Mr. Bleasdale, Senr. He was well loved and respected not only by his own family but by a large circle of friends, and will long be remembered as one of the stalwart pioneers of the Lyceum movement in Lancaster. The record of his life, which is written in the hearts of those with whom he came in contact, is in itself an incentive to us to carry on whilst life and health are ours. Greetings to all fellow Lyceumists.—Marion Swale, Sec.

**LEICESTER, Rupert Street.**—November 2nd. We held our Open Session. Large attendance of friends and Lyceumists took part. Organ voluntary by Mr. C. Bent. Recitations by Misses E. Wicks, N. Smith, F. Carvell and N. Forryan. Solos by Misses P. Goldsmith and M. Smith. Duets by Miss D. Goldsmith and H. Jayes. H. Wicks and G. Beck, Miss M. Coysh and Master W. Coysh. Enjoyable session, best thanks to all.

On November 9th, Ald. J. Chaplin gave address to Senior Class on "Mediumship."—Mr. J. Wicks, Sec.,

**LEICESTER, Silver Street.**—On November 2nd we held our Open Session. Solo, Master B. Parker. Duets, Misses M. Smith, E. Smith, W. Coysh and M. Coysh. Trio, N. Forrian, M. Underwood and E. Hudson. Recitations, Misses M. Salmon, N. Smith and E. Smith. Organ Voluntary by Mr. C. Bent. Marching and calisthenics were very good, and conducted by Miss L. Lucas. Prizes for same was presented by Miss Darlow. Mr. H. Cartwright, conductor, assisted by Mr. S. S. Harvey.—Mr. A. Hurst, Sec.

**LIVERPOOL, Boaler Street.**—We held our Open Session on November 2nd, with a pretty naming ceremony which was performed by our Conductor, Mr. J. Owens, the child being the daughter of one of our Lyceumists. She was heartily welcomed and named Barbara Mavis (Wilde), spirit name, Protector. A majority of the Lyceumists gave recitations, solos, etc., which made our session very successful.—W. Roberts, Sec.

**LONDON, Clapham.**—Harvest Services proved happy events. Gifts received ultimately gave much pleasure to local "Home for Girls." Hearty Xmas Greetings to all Lyceumists.—Grace M. Todman, Sec.

**LONDON, Forest Hill.**—November 3rd was Open Session as usual, with good attendance, pearls and efforts good. We had a visit from Uncle Bert, Auntie Ruth, and Cousin Doris in October; also Mr. Miles. Auntie Ruth and Uncle Bert congratulated us on our marching and calisthenics. We all

thoroughly enjoyed a very pleasant afternoon together.—Alice E. Payne, Sec.

**NORTH LONDON.**—October 26th. We were again privileged to take the evening service. Three young scholars gave papers. Others explained the various readings well. A solo was given by Miss Hodgins. The anthem "Glory to God in the Highest" was rendered by the Lyceumists. We look forward to these occasions with pleasure.—(Miss) N. C. Whorlow, Sec.

**MANCHESTER, Lr. Broughton.**—On November 9th we held our Open Session. There were several solos and recitations given by Lyceumists which were appreciated by all.—William Ogden, Sec.

**MANCHESTER, Pendleton.**—We are still trying to keep the flag of Truth and Love flying by helping others in every way we can. Our Lyceumists gave a "Service of Song" at Coomassie Street Spiritualist Church on November 23rd, and were well repaid, not with money, but with the promise that before long they will start a Lyceum of their own as they were so pleased with the way in which the children are taught in the Lyceum.—Jessie Walter, Sec.

**MORLEY, Cross Church Street.**—On October 26th, the newly appointed D.V., Mr. Barraclough, visited our Lyceum. He spoke very encouraging words on the Lyceum Movement.—Miss Haley, Sec.

**MORLEY, Queen Street.**—On Saturday, October 25th, the Lyceum gave a Service of Song, "Summerland," which was well rendered. There was a fair attendance who gave praise to the young children for their efforts. We are thankful for the encouragement they gave us. Wishing the best to all other Lyceums.—H. Sutcliffe, Sec.

**OLDHAM CENTRAL, Bow Street.**—October 26th. Ladies' Day and Memorial Service of our Lady President (Mrs. Standish). Conducted by Mrs. Fielding, of Shaw, also Mrs. Hough, Grimes, Leonard, of Oldham, Mrs. Taylor, Baguley, Woods, James, Henshaw, Chappell, Froggart, Howarth attended. Miss Fielding occupied the chair.

November 9th at 11 o'clock, two minutes' silent prayer on behalf of two of our Lyceumists who passed into Spiritual Life in the war, "George Leonard and H. Pointon," and all others who did their duty.—E. Norbury, Sec.

**RAWTENSTALL.**—Anniversary, October 26th. Sunday morning: Open Session, Conductor, Miss A. Walmsley. Solos and recitations given by scholars. Afternoon, Open Session, solos and recitations again given by children, golden chain recitation conducted by Mr. Hibbert. Evening, service addressed by Mr. Hibbert. Solo given by Mrs. Hassall, Clairvoyance by Mr. Hibbert.

On November 2nd we held our monthly Open Session and were favoured with a recitation from Miss P. Greenwood. Solos given by Misses P. Greenwood, M. Smith, A. Walmsley, L. Stansfield and V. Mantle. Messrs. R. B. Stansfield, A. Hindle, A. Stansfield, J. Lea, R. Fletcher, T. Whitworth, L. Richardson.—A. Stansfield, Sec.

**ROCHDALE, Penn Street.**—On November 2nd a Memorial Service was held for our late Guardian, Mr. L. V. Holt, who was for many years our Conductor and Vice-President of our Church. He passed after only a week's sickness, and all of us feel his loss greatly. The service was conducted by Mr. Hibbert, of Bolton. Mr. A. Wright in the chair. The choir sang the anthem "Vital Spark."—T. Dixon, Sec.

**SALFORD CENTRAL.**—We held our Open Session on November 2nd. Numerous songs, pearls and recitations were given by all Lyceumists. Thoroughly enjoyed by all.—P. Knight, Sec.

**SHEFFIELD, Heeley, Gifford Road.**—Open Session, November 2nd. Splendid attendance. Pearls, recitations and solos given by members and much enjoyed. Marching and calisthenics. A good time all through.—T. J. Hopkins.

**SOUTHAMPTON.**—Anniversary held October 26th, Mr. Tarr, President, S.D.C., taking services. Morning Reading taken by Brenda Hart and Victor Newbury. Muriel Baker rendered a beautiful solo, "God's Garden."

Afternoon Reading by Julie Rabley and Roy Newbury. Beautiful items and pearls given by children.

Evening Reading taken by Muriel Baker and Robert Rabley. "The Homeland" was beautifully rendered by Beryl Rabley. Violin Solo, "Monastery Garden," by Raymond Hart. Mrs. Baker, our Conductor, greatly helped to make it the grand success it was.—D. G. Hart, Sec.

**SOUTH MANCHESTER, Princess Hall.**—Nov. 9th, Fred Pitt recited "The Dead"; Muriel Lamb, Elsie Pitt, Dialogue, L.M., 77; Miss M. Booth, solo, L.M. 37. Mr. A. Hope's address (All War is Premeditated Murder) followed. He described one of the many "Spirit Visitors" (recognised by a visitor.) Efforts and address very much appreciated by a large number of friends and visitors. Another year draws to a close. Looking back, we note much progress made—we trust coming year will show still further progress. The Session's greetings and sincere wishes to all. Open Session Dec. 21st. All welcome.

**SOUTH SHIELDS, Fowler Street.**—On November 9th we held our 4th Armistice Reunion Service. Blooms were presented to each Lyceumist who fell in the Great War, and placed on the Roll of Honour, the Lyceum Scouts formed a Guard of Honour. A most impressive service, greatly enhanced by Mrs. Berry's vivid description of the visions she saw clairvoyantly.—R. Smith, Sec.

**STOCKPORT CENTRAL.**—On Saturday, November 15th, and Wednesday, November 19th, our Dramatic Society gave a Shakespearian production, "The Merchant of Venice," which was greatly appreciated by those who witnessed it. Great credit is due to our coach, Mr. Haylock Eyres. We sincerely thank him for the generous efforts he has put forward to make our first effort a success.—E. Joules, Sec.

**STOCKTON, Brunswick Street.**—On October 26th, at the Lyceum Session we held our yearly meeting and election of officers. Our Conductor, Mr. Williams, was re-elected. Guardian, Mr. Westbrook; Musical Director, Miss E. Cannon; also Miss F. Oldroyd, Assistant Musical Director; Treasurer, Mrs. Hickman; Captain of Guards, Mr. C. Tuck; Secretary, Mr. G. Tuck; Guards, Stanley Williams, Jessie Crawford, Robert Ruddock and Berty Crace; Leader of Liberty Group, Mrs. Harrison; Leaders of Groups, Mr. Westbrook, Mr. A. Tuck, Mrs. Makin, Mrs. Ruddock, and Miss Stott.

On November 2nd we had our usual Open Session which was one of the best. The Readings were splendidly given by Lyceumists. Solos and recitations were very much enjoyed. Fraternal greetings to all Lyceums.—G. Tuck, Sec.

**STOCKTON-ON-TEES, Cecil Street.**—Open Session held November 2nd. Attendance good. S.C., M.R., Golden Chain, all well taken. Pearls were plentiful all round. Recitations good. Solos show a very marked improvement, especially among the adults.—Geo. A. Atkinson, Sec.

**WELLINGTON, Kent Terrace, New Zealand.**—Our Lyceum is still growing in numbers, and the attendance is steady. On 7th September a Children's night was held. The children responded well, and the recitations and readings were conducted by the Lyceumists. The pieces used for the "Groups' Welcome" were taken from the June copy of the BANNER, referring to Uncle Bert's visit to Manchester. Our Conductor, Mr. Webb, altered the pieces to suit the occasion.

On 21st September an Open Session was held, when items were given by Misses M. Francis, E. Rindell, J. Kirk, L. and G. Webb, E. Harris, John Feury and Seth Harris.

During the last few months we have received letters of encouragement and goodwill from the Cheetham Hill Lyceum, Manchester, and from their Secretary we learn that all overseas Lyceums are kindly remembered by them. We thank each and all for their kind thoughts.—(Miss) S. Kirk, Sec.

**WINNIPEG, Canada.**—On November 2nd we held our Open Session which was very well attended. Pearls and recitations were given by the following: Winnie, Edna and Harold Brown, Ella and Milly Crawley, Olive Forrest, Dolly Sutherland, Viola Dale, Lennie and Harry Towns, Walter Chadwick, and Mr. W. T. Brown, Pianoforte Selections by Mrs. John Parkinson, Sylvia Parkinson, and Winnie Brown.

We have also heard from Miss Jean Grindlay, Ottawa, late of a Glasgow Lyceum. This may be of interest to some of her Fellow Lyceumists. We shall also be pleased to hear from other Lyceums and Lyceumists in Canada or abroad.—F. H. Lawrence Sec.

**WINNIPEG, Canada.**—Princess Street.—We have had good attendances during the summer. Our last Open Session was conducted by Mr. Burnes. The marching was led by Mr. Hardgreaves. Recitations by Mrs. Knox, Jennie Busswell and Alice Pinkerton. Duet by Misses Maud and Evelyn Hardgreaves. Piano solo by Mr. Knox.—Mrs. Crosse, Sec.