

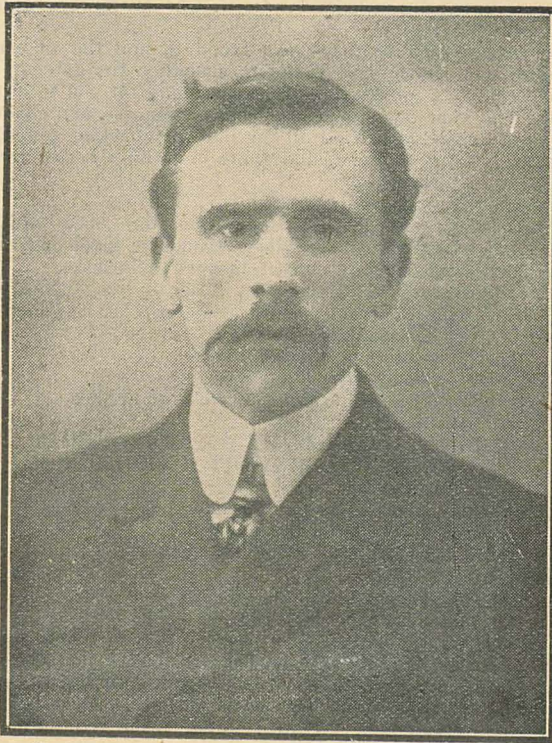
THE LYCEUM BANNER

No. 428. Vol. XXXVI.

OCTOBER, 1926.

PRICE TWOPENCE.

The Transition of John K. Jones.



THE PAIN DEATH WEAVES.

O death! what pain thy power weaves to make our eyes so blind;
Thy work the human heart still grieves, and mystifies the mind.
Twin soul of sorrow, day by day, some heart in trouble cries;
At thy command the bodies lay, as each one droops and dies.

Why in the plan of beings form, with God's own power clad,
To thus pass through a life of storm, and lose the love we had?
An answer to our thoughts we find, perchance, is in thy hand,
As we pass through the ties that bind to reach that better land.

The ones for whom we mourn are lost to human hearts in pain;
These souls who join the nightly host will be with us again.
Some day we all may know Thy Will, and see things that are
past;

May feel Thy love is with us still though death may come at
last.

Mr. John Kane Jones, of Sheffield, passed to the higher life on Thursday evening, September 16th, after a long period of failing health. He leaves a widow and five young children to mourn his physical loss. He had a happy home and a devoted wife. Loving friendship surrounded any spiritualist visitors who were happy enough to be their guests. The Lyceum spirit pervaded all that happened and the bonny children looked with pleasure to greet the parents' friends.

Mr. Jones has been one of the bulwarks of Spiritualism for nearly 40 years. He has entered whole-heartedly into all the activities and growth of the Movement, especially at Attercliffe Church and Lyceum. Mr. Jones has been Secretary of the Attercliffe Church for over 30 years and the Lyceum elected him life-Conductor some years ago, as a tribute to his long service and faithful devotion.

Mr. Jones was specially devoted to children and the children

loved him greatly. There are more young children at Attercliffe Lyceum than the total membership at most Lyceums. The children's groups have a separate room and it was delightful to walk in with Mr. Jones and see the happy smiles of greeting which shone on the baby faces when he was amongst them. During their Field Days and picnics he would draw forth their roundelays in happy song and jolly shouts.

And now, all that has ceased, and the children will sorrowfully miss a genial understanding friend.

Mr. Jones was the son of Unitarian parents and became interested in Spiritualism in his teens. Encouraged and influenced by his old friend, Mr. Jonathan Oates, he became Secretary of Attercliffe Church at a time when the Church was heavily in debt. He became one of a new complement of officers and a re-organisation of the Church took place. For sixteen years a free platform was run, all officers and members giving freely and put in their labours gratis.

Mr. Jones had a magnetic influence for zeal and enthusiasm, with the organising ability of a practical mind which eventually resulted in the buying of land and the building of a temporary Church. There is land ready for the building of a better Church, the provision of a Lyceum, and an Institute for other purposes. It will be the mission of those who respect his work to complete the ideals, some of which have already been fulfilled.

Whilst Sheffield Spiritualists know the sterling worth of Mr. Jones, through his local and district work, there are many distant friends who will respect his work and labours. He has worked on the old E.C. of the B.S.L.U. and was a member of the Management Committee until business and illness forced him to retire in 1925.

Mr. Jones was a vigorous speaker and could rise, especially under spirit influence, to eloquent appeals which found a loving response in many congregations round Sheffield. He was the ministrant at many interments and other special services.

As a National worker Mr. Jones has filled the office of Auditor to the S.N.U., and he attended most of the Conferences and National meetings, as the representative of Attercliffe, until his health broke down a year ago.

During the last twelve months he has had many misfortunes, and a very dangerous illness from which he never completely recovered. His later life has been full of disappointments, sickness and trouble, until at last he broke down and the physical frame gave way, but his indomitable spirit will persist. There is already evidence of his continuity and we look for a re-union in happier times with his old spirit of comradeship and cheer.

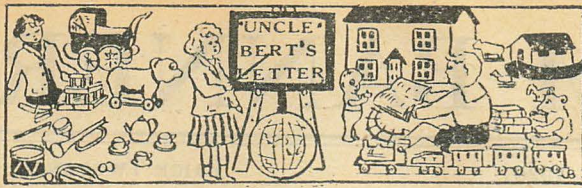
In the meantime, our thoughts surround his widow and her children with prayer for comfort and help to be given them to tide over the break in the home condition from which the physical presence of the father has gone. In our respect for Mr. Jones our love is due to his family, and especially to Mrs. Jones, who has been his mainstay during the days when her husband so steadfastly and earnestly served our Movement, and since he became an invalid and was not able to help himself.

A cloud has shrouded a loving home and we mourn with the family that the break has come. We have lost a faithful friend.

May the power of the spirit soothe the woe and bring the real help and comfort so much needed in the physical loss of our common friend.

G. F. KNOTT.

The interment was preceded by a service in the Attercliffe Spiritualist Church, which was crowded with members and friends. Appreciative tribute and the last rites were performed in the Church and at the graveside by Mr. G. F. Knott. Appropriate hymns were sung. All the Churches and Lyceums in the district were represented at the interment. Many beautiful wreaths covered the grave.



My dear Boys and Girls,

By the time you get this letter all of you will have got quite used to school life again. Writing, arithmetic, dictation, etc., will be looked forward to with great joy. What? Can I hear some of you say "I don't think?" Why, surely you will not let any school lesson beat you, even if you cannot do it very well at present. All you have to do is to make up your mind that you are going to get top marks, even if it takes months to do it. Stick at your lessons for all you're worth, and you will win, and do it "Off your own bat." Now what do you think that means?

It means you have to work out your sums and the words you spell, by yourselves, and not copy from the school chum who sits next to you. That would be cheating. Lyceumists would never do that. It would also be stealing, for when your chum has worked out his answer it belongs to him. And of course you would never think of taking anything which did not belong to you, would you?

Copying from another at school is like wearing water wings when you're learning swimming, you are all right while you keep them by you, but when they have gone you lose confidence in yourself and sink; therefore, in all things, start now and cultivate the habit of relying on yourselves. Then, when you grow older you will understand more fully the meaning of our Fifth Principle, "Personal Responsibility." As you know, I always like to give you boys and girls lessons from the commonplace things of life, objects which you see, or come into contact with, every day of your lives. Therefore these few remarks on school life may help some of you, but I want my main lesson this month to be on "Gates." Last month I referred to "Doors" which were opened and closed, now for the "Gates."

First of all I want each one of you to try and think of every kind of gate you have seen. If you do this I am sure you will be surprised at the number. Some of you may like to make a list of them in that letter you are going to write me this month, telling me how many you have seen.

Five-barred Gates, Garden Gates, Kissing Gates, Castle Gates, etc., etc.

First of all, let us consider Farmer Brown's field gate. A five-barred gate, painted white; what a nice gate it is.

Next to this is Farmer Giles' field, with a gate of the same description in design, but the woodwork is rotted and some of the bars are broken in half. What is the lesson here for us to learn, I wonder?

CARE AND NEGLECT. Farmer Brown has taken a pride in his gate and each year he has protected it with a coat of paint in order to keep the wet weather from rotting it, while Farmer Giles has been careless and neglectful, thus you see the difference between the two gates.

Have you ever stopped to think, boys and girls, that our lives are like these gates in many ways? We sometimes neglect to protect our lives against the wet weather of temptations; therefore allowing rot to set in, when, by just a little coat of paint of Spiritual or Lyceum Education we could protect our lives. That of course is only one of heaps of lessons I might suggest.

We will now look at another pair of gates in a village. Here I see a wonderful gate, set on beautiful carved pillars, the entrance to the Lord of the Manor's house. Next to these, there is the humble wooden gate which leads to a poor old widow's cottage. They both lead to the same place, "HOME." When we remember our teachings, "There are no high or no low except in Spiritual attainments," it helps me to think that even your little lives and mine are just gateways of attainment. Whether we be rich or poor, they lead us to the home which we prepare by our thoughts, words, and actions, for "Home is what we make it."

There are two more gates we often see side by side,—Railway Crossing Gates. The large one for motor or horse traffic, while the small one on the side is for foot passengers. I shall

call them the old and the young, they both have the same mission to serve. They are safety gates; closed when danger is near and opened wide when all is clear. If I had more space I would try and show you of how many gates our lives are made, but I must just give the suggestion and leave you to work them out. Ear Gate, Eye Gate, Nose Gate, Mouth Gate, Hand Gate and so on. In the last pair of Gates I have mentioned we can use all of them. We hear danger through Ear Gate, see it through Eye Gate, smell it through Nose Gate (strong drink), and warn others by Hand Gate. Thus we walk across the level crossings of life's journey, free from the dangers of the express trains of evil, etc.

I must just refer to one more gate! A Squeaking Gate. What kind of human gate does this remind us of? Why! Boys and girls, and men and women, who are always whining about something.

They whine because they have failed to find the oil can of happiness and the hinges of joy to smoothen the gate of life.

Come on, boys and girls, here is something for you to do this month. Fill your oil cans with Lyceum happiness, and go round your town or village and oil all the human squeaking gates you can find. It can be done, and there is nothing better than a child's love to do it.

PUZZLE AND COMPETITIONS.

As the Essays and Puzzle Competition were open until the end of the month, names of winners cannot be given until next month, nor names sending correct answers to Puzzles.

CORRECT ANSWERS.

No. 37. Thames. Trent. Ouse. Severn. Dart. Mersey.

No. 38. Now Good-night.

No. 39. (1) Go to the butcher's shop.

(2) Because it has many leaves.

(3) Because his tail comes out of his head.

PUZZLE No. 40. JUMBLED FLOWERS.

ADLHIA. LOHYCKHOL. EYKSNOUCHLE.

DLOGIRAM. NUSREWOFI. XPLHO.

No. 41. LYCEUM SONG.

A Sunday School in six letters.

A birthday in eleven letters.

Rhymes with Long. Four letters.

No. 42. RIDDLES.

(1) When is coffee like a garden?

(2) Why do men carry walking sticks?

(3) Why does the moon weigh less than a star?

I have just received five shillings from some friends who want to give prizes, so I have decided to give two shillings as a First Prize, one and sixpence for the Second and Third Prizes, for the best Essays received on "How I would spend five shillings." (This is for children under 15.)

LIBERTY SECTION ESSAYS on "Smile and be contented."

I will conclude my letter this month with a beautiful quotation by Gene Stratton Porter, referring to the study of a moth.

"There never was a moment in my life," she said, "when I felt so in the presence as I do now. I feel as if the Almighty was so real, and so near, that I could reach out and touch Him, as I could this wonderful work of His. If I dared, I feel like saying to Him, 'To the extent of my brain power I realise Your power. Help me to learn, even this late, the lessons of Your wonderful creation, help me to unshackle and expand my soul to the fullest realization of Your wonders; Almighty God, make me bigger, make me broader.'"

With Love,

Your Loving Friend,

UNCLE BERT.

2, Villiers Road,

Osterley, Middlesex.

The following comment on current matters was put forward at the Quarterly Meeting of the London Lyceum District Council:—

"We, the London Lyceum District Council of the British Spiritualists' Lyceum Union, express our heartfelt appreciation that Germany has now attained a seat on the Council of the League of Nations, and trust that she, with all Nations, will do her utmost to further the Cause of the League, and with that body ever strive to evade warfare, and ever work for the upliftment of mankind.

May they indeed realise the Fatherhood of God and the Brotherhood of Man."

ERNEST E. YOUNG, Sec.

Dead Empires—Persia.

By MARY E. PICKLES.

History records the birth, life and death of Jesus of Nazareth, and for nearly 2,000 years pilgrims have visited, with deep interest and devotion, the scenes of His early and lowly life at Bethlehem, Nazareth, Jerusalem, and other places.

His disciples carried His teachings through some of the provinces of Asia Minor and round the Mediterranean coast, where the wavy shores of countless islands have just the same soft beauty as those of Greece across the Archipelago.

From Greece the religion of Jesus spread to Rome; from thence all over the world; and through some pages of the Bible all races have become familiar with the various features of Palestine, the desolate salt lake known as the Dead Sea (which is over 1,000 feet below the level of the Mediterranean), the river of Jordan, and the shining Lake of Galilee among the hills.

The third of the great world religions that have sprung from South-Western Asia arose about 600 years after Christ, from Arabia, when Mohammed, the camel-driver, a man of immense personal power and enthusiasm, announced his message—"There is but one God, Mohammed is His prophet."

His teaching soon spread far and near, and South-Western Asia has remained ever since so much the heart and centre of Mohammedism; that the history of its countries is closely bound up with the history and progress of that religion.

It is said that the peninsula of Asia Minor was not a spot of ground but what contains some relic of great and stirring events that swept over it for thirty centuries. And it has not only been the battle-field of powerful nations, but the home of the beautiful arts of peace and culture, which crossed over from Greece by the stepping-stones of the lonely islands of the Archipelago. Close to the highlands of the Western Peninsula are the beautiful forest-clad mountains of Lebanon in Syria, and eastwards to the high plateau of Armenia.

These highlands spread over the greater part of Persia, sinking southwards into the Indian Ocean and rising in the East to the highest mass of land in the whole world.

A rich tract of land lies round the south of the Caspian Sea, shut in by the Elburge Range, and some other parts of Persia are very fertile too.

The greater part of the country consists of high and dreary plateaus and deserts; and in the east these tracts are full of salt, where nothing will grow.

Mesopotamia, the land of the two great rivers, separates the highlands of Persia (or Iran, as its inhabitants call it), from those of the Southern Peninsula of Arabia. To-day, Mesopotamia is chiefly a dry and dreary country with very few people living in it, and its fields beyond the river banks are little cultivated.

In Abraham's time, and also earlier and later, there were thousands of people living in great cities, whose grave-mounds now dot the desolate landscape; others worked in the rich green fields, orchards and farms, watered by a wonderful system of canals, ditches and other channels.

Arabia is a million square miles in extent. Rocky plains, stony peaks, and naked cliffs are found all over the tableland, as well as wide stretches of grass, where flocks and herds make their pasture. Here and there, too, are cultivated patches of land where water can be obtained. In the interior of the deserts neither vegetation nor animal life exists. The yellow sands reflect the glaring sunlight until the eyes ache and the senses reel. Many a huge caravan has been lost in the terrible sandstorms and the heat is unbearable. Yet on the outside rim of the country and the mountain terraces above it is what is called Arabia the Blessed, or the Happy. Here the cool sea-breezes temper the heat and the thirsty soil has enough to drink. Coffee gardens, date groves, cinnamon trees and other spices all flourish on the edge of Arabia.

Old writers speak of sailors far away on the sea enjoying the odours of the sweet spices wafted to them from these luxurious coasts. There are hosts of Mohammedan pilgrims continually visiting Mecca and Medina, the birth-place and burial-place of the Prophet. For centuries before the birth of Mohammed at Mecca this town had been looked upon as a holy spot, and its temple was a place of pilgrimage for tribes and peoples of varying beliefs who lived in Arabia and beyond. The wildest of these tribes wandered about the sunbaked interior, as they do to-day, seeking pasturage for their flocks and herds; the more civilised ones were partly settled in the fertile spots, busy tilling the ground and farming.

One of the first objects of the Prophet's life, after persuading his own family of his great mission, was to get his countrymen

to give up idolatry that was carried on at the Temple, to worship only one God.

Every Moslem must turn towards Mecca when he prays, and must visit it at least once in his life.

In the grounds of a great Mosque stands the holy kaaba, a small temple which every year receives new hangings of rich material from the Sultan of Turkey. No pilgrim visits Mecca without walking seven times round the kaaba and kissing a sacred black stone built into its wall, which Abraham is said to have received from Paradise.

Mohammed also tried to persuade them to sink differences and unite as one nation. As with all reformers, he had to face constant opposition and great dangers. He had to flee from Mecca to Medina, further north, to save his life. This is called "The Flight," and it happened in 622.

His followers all over the world date their years from the "Flight" or "Hegira," as Christians date their Calendar from the birth of Christ.

Mohammed has been the prophet to millions of the human race and has sometimes very ignorantly been compared with Christ.

The truth probably is that Mohammed knew the teaching of Jesus, and he was making great efforts to save or rescue the teaching from the confusion it had been brought into by the Christian Church. He was born of poor parents at the close of the sixth century at Mecca, and was early left an orphan. An uncle took charge of him till he was of marriageable age, and then he was sent to act as master of the camels of an elderly woman, who traded in Syria. This woman fell in love with him and married him. At forty he was the father of a family, with married daughters. Later he had many wives, and is said to have excused himself for beating one by saying he had flogged her as a woman, not as his wife. Some authors say that he was subject to epileptic fits, and that, being ashamed of his infirmity, he pretended that he fell into convulsions, because he could not support the glorious sight of the Angel Gabriel, who came from God to inform him of things concerning religion. In any case he certainly had swoons, and he became on account of his visions a feared and honoured person. His followers became enthusiastic in devotion to one God, Allah.

Much of his teaching seems to be borrowed from the law of Moses. He rejected the Church, and in his own fashion accepted Jesus.

The Koran, the scriptures of Mohammedism, is a wonderful book. Mohammed is supposed to have been inspired by the Angel Gabriel when writing it. In it are the most monstrous and horrible fables, but in it, too, are occasional aspirations towards immortality and experiences of repentance which are beautiful.

With all its faults the Koran rules millions of the human race, but it prevents progress.

On the whole it is a book neither very profitable nor pleasant for any but students of religion. And yet it is this book which Mohammedan children must use as almost their only school book. Mohammedism, youngest of all religions, is perhaps the most distasteful to European knowledge. All aspects of religion are a struggle from ignorance to knowledge, an effort in man to understand himself and his Creator, and the teachings of Jesus of Galilee are on parallel lines with the philosophy of Modern Spiritualism, breathing as it were the very air of the heavens.

This study of the life of Mohammed helps us to see how directly the history of countries and men are woven together. It would not serve my purpose to detail the long and horrible wars carried on during those centuries between Greeks and Persians, spreading even to Spain and to France, but in the course of these wars the Persians gained from the Eastern emperor all the lands that had been won through the centuries by the Romans, and the Persian king, who marched victoriously from the Euphrates to the Bosphorus, called himself "The Asylum of the Universe." Suddenly the splendour of the great king came to an end; for only a few years after the torch had been lighted by the Prophet, his successors burning with zeal, turned their arms against Persia and shattered the hosts arrayed against them. They crushed the old fire-worship of the Persians, and while some remained steadfast to the old faith of their country there, many fled to India, where their descendants to this day are known as Parsees or Persians. Thus Persia—that most ancient kingdom—passed under Arab rule, and to-day the proof that Persia is a decaying kingdom is well illustrated in the fate of the capitol, Ispahan, which at one time was a world-famed and powerful city. This is now being rapidly deserted. Whole streets and many palaces are almost tenantless and the modern capital, Teheran, has never attained the glory of ancient Ispahan.



KIDDIES' CORNER.

Dear Kiddies,

Hello! young Guildites! Here we are again to give you more adventures of our happy band, Jolly Jack & Co. Now, read very carefully and let me know how you like our story. Thanks to those who sent such nice letters. To those who failed to carry off a prize in the August Competition, we wish better luck this month.

JOLLY JACK & CO.—IV.

"Well, this is the end of our first day at school," remarked Jolly Jack to Rob, as they walked slowly home, arm in arm, with their playmates and sisters, Joan and Carrie.

"Yes," said Rob, "I wish every day was like the first day after holidays, a long play-time and no sums." "Ha! Ha! Ha!" laughed Joan, "of course it would just suit you, Rob, but then, none of us care much for sums, except Jack, and he must learn them or he won't win the scholarship."

"I say, Jack, are you picked to play football for the school tomorrow against Rodmouth Private Boarding School?"

"Of course I am, Rob, you know they always put me down as goal-keeper, being the tallest boy in the class."

"Well," replied Rob, "I'll let you into a secret, I'm playing as centre-forward."

"Jolly good," said Jack, and he slapped his friend on the back, making him fairly gasp.

"Oh! that's splendid!" said Carrie, "I'm glad they have picked you. The match is for the benefit of the poor people in the district. They are playing once each month to raise sufficient money to take the poor to the seaside and to assist them generally."

"That is a splendid idea too," said Jack, "and the best part of it is, it was our Sunday School Leader who suggested it."

On the morrow, excitement prevailed amongst the large throng assembled on the ground around the playing pitch. A large number of the residents of the town were fairly well-to-do, but, unfortunately, a greater number were very poor. The officials of a certain Church had recognised this, and came to the conclusion that something could be done to ease the pangs of hunger of the unfortunate, to give them a happier time during the festive season, and prepare them for an enjoyable holiday during the summer months. The main idea was to have football matches and subscription concerts to raise money for this purpose and to trust to the generosity of the wealthy and middle classes. The players entered the field. Rob was spick and span in his white shirt and knickers; and Jack wore his red jersey and blue shorts. All were looking radiant and happy, as if conscious of the fact that they were doing good work for a needy cause.

The game commenced, and Joan and Carrie, who had been busy disposing of rosettes to the spectators for a small charge, ceased their labours, and settled down on a form with their parents and Baby to watch the game. Rob was in fine trim, He loved the "footer" game, and proved his skill by scoring for his team just before the game drew to a close. It was, as many people remarked, a great game, and the proceeds were for a splendid cause.

"How much better it would be," Jack remarked to Rob, "if every town would do the same, and provide for those genuinely in need of assistance. The proceeds of our match will provide a few Xmas dinners for the poor in our little town."

"You're right, Jack. Do you know what Dad says? He says that many people in the town are very poor, have always been poor, and have never had a holiday in their lives. He was one of the Committee who investigated and found out the circumstances in which people were placed, mostly through no fault of their own." "Yes, Rob, Dad told me all about that. I am glad too, that it is our Sunday School that introduced the whole scheme. It is leading the way to better conditions for the poor, and the sick."

"Now, what about our Xmas Concert practice? We must remember to be there early tomorrow evening."

"Righto Rob, Hello! where are you going, Joan?" said Jack, as he spied Joan creeping out of the doorway.

"Now, don't be inquisitive. I was trying not to disturb you, and of course, I didn't want you to see me," and she hurried through the doorway, closing the door quickly behind her.

"Ah! she has a secret, Rob. We must find out what it is. Put your hat on and we'll follow." The pair were bent on being mischievous, it seemed, and they watched Joan enter the home of a friend, having been met at the door by Carrie.

Together Jack and Rob followed through the doorway, on tip-toe, creeping silently to the kitchen, where they espied Joan and Carrie and several other girls busy sewing. Inverted gas mantles, broken ones, clothes pegs, pieces of calico, cretonne and other material were lying about on the table and on the girls' knees. All seemed very busy and engrossed in their work.

"What do you make of it all?" whispered Jack to Rob. "I'm beat this time," answered Rob, "unless they are making dresses for their dolls."

"Why! you are slow, Rob, they are making fancy things for the Xmas Sale of Work for the Sunday School."

"Well, I'm blessed. I never thought of that, Jack. But come, we must clear out. Don't let them see us. We'll go to your house and make something ourselves. Tomorrow we can tell the girls, and ask them to help us. We shall need them to put the finishing touches to our work."

So they returned to Jack's home and commenced their task.

(To be continued.)

Our young friends are getting busy, you will see, for their Xmas Concerts and Sale of Work, not to mention the Socials. What a fine time they are going to have! Are you preparing, Kiddies, for a rollicking time during the festive season? I should like to help you all I can. Joan, in our story, has told me of various ingenious ways of making fancy goods. Just a little trouble is required and very little money; in some cases, none at all. Just write me and I'll gladly tell you the secret, then you Kiddies can start right away and have a stall all to yourselves at your next Sale of Work.

OCTOBER COMPETITION (Closing date, Nov. 27th.)

For Guildites, and intending members, 12 years and under. Write an original Xmas Greeting, which must be your own work, and contain these three words: *Love, Joy and Happiness*. Book Prizes will be given, either Lyceum books or Xmas Annuals, to be chosen by the winners. Now, children, off you go and remember the three words and include them separately in your greeting. 1st Prize value 5s., and six other prizes in order of merit. All efforts to be written on a *plain postcard*, together with Guild number and name and address, and addressed to: "The Guild Imp," c/o 17, Bromley Rd., Batley, Yorks.

BIRTHDAYS.

Now, Kiddies, does your birthday come in Oct., Nov., or Dec.? If so, send to The Guild Imp and you will receive your gift by return.

Heaps of Love,

Yours fraternally,

THE GUILD IMP.

Education Department.

EDUCATIONAL ACTIVITIES.

Saturday, 11th September, was a very busy day in Spiritualist educational circles. At 10-30 a.m. the Joint Education Committee met at the Britten Memorial Library in Manchester; at noon the Committee resolved itself into the College Governing Board; at 1.30 p.m. the S.N.U. Conference Committee met and adopted all the recommendations of the Joint Committee and Governing Board—while at 3-30 the B.S.L.U. Education Committee met at the Library, and the S.N.U. Exponents Committee at the National Offices in London Road.

S.N.U. AND B.S.L.U. JOINT EDUCATION COMMITTEE.

Some very important decisions were arrived at. It was decided:

- (1) to recommend to the S.N.U. Education Committee that students in the Graduate Course who obtained 80 per cent. or more in two of the three subjects set for examination, but less than 50 per cent. in the third, should be allowed to sit specially for the subject in which they had failed—the conditions of the second sitting being left for the deci-

sion of the S.N.U. Committee; so that a student who obtains 80 per cent. in (say) the Reading Course and the Philosophy Course, but gets less than 50 per cent. in (say) the Evolution Course, will be allowed to sit again, (after an interval for further study) for the Evolution Course, and, if he obtains 50 per cent. or more, will be declared to have passed the examination concerned. It was also decided:

- (2) that holders of the present S.N.U. Diploma (if it was gained by examination) would be exempt from the Entrance Examination and eligible to proceed at once with the Intermediate Grade;
- (3) that Lyceumists 25 years old or over, who had been members of a Lyceum (or Lyceums) for at least five years, should be allowed to take both the B.S.L.U. and S.N.U. Schemes at the same time (but in order to take the Entrance Exam. they will need to be Church members);
- (4) to have 5,000 copies of the Entrance Syllabus and Instructions re-printed from the *National Spiritualist* in the form of a 4-page leaflet for distribution;
- (5) to postpone the first Intermediate Grade examination to 1928: and
- (6) to award Certificates to students successful in the Entrance Examination.

The following arrangements were made for the Entrance Examination:—

- (1) That it be held on Saturday or Sunday, March 26th or 27th. This means that all the entrants from any one Church must sit EITHER on the Saturday or the Sunday—not a part on EACH day;
- (2) The last date of entry is 15th January, 1927;
- (3) All candidates must forward with their entry an examination fee of two shillings and sixpence; and
- (4) That Entry forms and Circulars to Churches be drawn up and circulated to the Churches in the Union.

THE NATIONAL SPIRITUALIST COLLEGE.

At the subsequent meeting of the Governing Board, the College Secretary reported on the work done since Conference and that applications for the Associate Degree and for enrolment as Local Branches were steadily coming in. He was instructed to record the Board's appreciation of Sir Arthur Conan Doyle's generous donation—and of the generosity of Mr. and Miss Kitson in supplying the College with a full outfit of the necessary stationery. The financial agreement between the Secretary and Treasurer was approved, as also the selection of the Lancashire and Yorkshire Bank as the College's bank. The Secretary was appointed College Registrar. It was decided:

- (1) That South Manchester Church should be accepted as a Local Branch;
- (2) That a "College" booklet be issued as soon as financially possible;
- (3) To issue a Diploma to Fellows (F.N.S.C.); and
- (4) To seek co-operation and collaboration with other Spiritualist educational bodies (re exchange of reports, etc.)

AN IMPORTANT INTERPRETATION.

The following interpretation of Article 5(a) of the College Constitution was adopted (See Answers to Queries on page 145 of the September issue of *THE LYCEUM BANNER*):

If not less than twenty students from a Church and its Lyceum sit at the annual examinations (in any one year), in one or more of the various Grades of the National Education Scheme (ORAL Grade to FINAL Grade), and not less than ten of these are Church members as well as Lyceum members—or *vice versa*—BOTH the Church and the Lyceum are eligible for enrolment as Local Branches of the College.

DONATIONS.

The College Board gratefully acknowledges the promise of a donation of five guineas from the London Lyceum District Council, and also donations of varying amounts from applicants for the A.N.S.C. Diploma. These donations are very welcome, as the initial expenses are very high, and our only source of revenue is donations and subscriptions fees.

A. T. CONNOR, *College Secretary*.

19, Oakhurst Road, Forest Gate, London, E.7.

B.S.L.U. EDUCATION COMMITTEE.

At the B.S.L.U. Committee meeting held in the afternoon all the various recommendations of the first two meetings were approved. It was decided that no exceptions could be made to the minimum ages laid down in the new Syllabus and adopted by last Conference.

The new Oral Grade Reader (a companion booklet to the Oral Grade Primer) is now on sale at 4s. 9d. per (13-12) copies, or 7d. per single copy, post free. It is an excellent handbook not only for Oral Group Leaders but also for Leaders of other Groups—who often despair of making up lessons which will be interesting as well as instructive. It contains 19 lessons founded on the Primer, but yet of general interest and value; and a helpful introductory "Chat About Group Leaders," which is full of useful hints. It is hoped that every member of the Oral Groups will be provided with a copy of both Primer and Reader, even if the booklet is not adopted for general Group work. Even adults could read the books with benefit.

A COMPLETE SET OF EDUCATION LITERATURE.

A set can be obtained at the specially reduced price of 3s. 6d. post free. (Single copies, bought separately, are charged full price, plus postage.) A set contains nine text-books, and various pamphlets and leaflets. These books give an excellent introduction to Spiritualism, in all its phases; and are specially suitable for the enquiring investigator, the earnest student, and the thoughtful reader. For full list of subjects and articles, see Price List on back cover of this issue.

SEND ALL CORRESPONDENCE (orders, enquiries, etc.) to the *Honorary Education Secretary*, Miss M. E. Kitson, B.A., 17, Bromley Road, Hanging Heaton, Batley, (Yorks.) (Please make postal orders payable at Batley.)

THE LYCEUM GUILD.

TO LYCEUM GUILD MEMBERS.—Instead of the usual page this month, we are giving you an article by Mr. Tinker (whose Guild number is 2), to give all readers—especially students—new view-points about the statement often made "*Spiritualists have no creeds*." We feel sure it will be thought-provoking and beneficial in its stimulating effect.

Will members please note that the *last* day for posting GUILD ESSAYS is 16th October.

THE GUILD LEADER.

THE CHILDREN'S PUZZLE.



Find a butterfly, a rabbit, a squirrel, a cow, a mouse, a rook, a frog, a pig, and a stag.

CHANGE OF SECRETARIES.

North-East Lancashire District Council.—District Visitor, Northern Section, Miss M. E. Lawton, 14, Park Avenue, Barrow-in-Furness. Dalton-in-Furness, Mr. Legge, Herbalist, Market Street, Dalton-in-Furness.

GLASGOW ASSOCIATION OF SPIRITUALISTS. 26, HOLLAND STREET.

(Bothwell Street and Elmbank Street Corner).

Tuesday, 3-0. Wednesday, 8-0. Healing Circle, Friday, 8-0. Sundays, 11-30 and 6-30. Public Circle, 1-30. Lyceum, 4-0.

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

Terms to Lyceums and Societies:

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

Send your Orders not later than the 23rd of each month.

Annual subscription, post free, 2s. 6d. To Canada and the United States, 60c. Foreign currency taken.

Money and postal orders should be made payable at Wardleworth post office.

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Office hours: Monday, Wednesday, Thursday, Friday, 8-30 a.m. to 6-0 p.m.; Tuesday and Saturday, 8-30 a.m. to 12 noon. Callers by appointment.

OCTOBER, 1926.

The Expression of the Ego.

It is a great joy to know that spirit communion is true and dwells on the experiences which have produced such revelations to us that have influenced adults to change their religious views and accept the broad and unfolding teachings on which modern Spiritualism is founded.

The Lyceum system exists for all those people, of whatever age, who have liberty of expression and are prepared to face life in the fulness of its unfolding variety and complexity. We have evolved certain fundamental truths as the foundation of our teachings and feel that in natural and spiritual truths we are safe in introducing our children to Spiritualism and self-development as a means of expressing a fuller life than was previously possible.

We are faced with the need of understanding the emotions which produce the desire to learn life's lessons. This is the first asset of a leader or teacher who wishes to introduce any pupils to real education as expressed by the unfolding of the faculties of the mind in their due order and degree. It is the expression of the ego and will lead to an understanding power of controlling forces for the personal and social commonweal.

In the old days we paid the minister to think for us and our minds were largely dormant on the principles controlling conditions and influences which shaped our lives and destiny. We became mobile automatons in the hands of the ministerial potter and our individuality formed units in a congregation. We are more than granules of clay to be moulded, heated and cooled by the desires of another man's will and notions.

Through spiritual experiences from spirit people we have been able to overcome the conventional environment of orthodox views and find we are really our own ministrants, with the tabernacle of the spirit existent within our being, instead of approaching a material altar as the centre of attraction.

Every human being is an embryonic saint and the process of our growth depends largely on first impressions. We have a duty to children to keep their minds free from many of the ideas that were given to us in our earlier years. The things we have learned which are true we can intuitively feel we must retain and thank our forebears who handed the knowledge on to us.

Practical experience and personal contact with spirit people has done much to give us a firm foundation on which to build a science and philosophy, which leads to a practised association with the eternal verities, as expressed in the continued existence of our ancient people who have passed beyond our mortal sight, but who are still visible to those possessing the psychic vision large enough to soar to the expression of their spiritual faculties.

By their intervention of our ordinary life on earth we have become aware of a real definite spiritual world quite near enough to be actually permeating the personality of individualised mediums and giving the knowledge that where spirits are the spirit world must also be.

We thus learn that the spirit world is where the spirits are, and as they continue to live amongst us, influencing our lives

and guiding our destiny, the spirit world and the earth world are interblended and fused within each other as different expressions of life, yet the same location for the sphere of environment. Life becomes a series of moods blending in thought and action to produce character and personality.

The great first lesson to learn is we are just what we think we are. Some minds are dynamic and creative; others are purely followers of their chosen leaders. The real people are those who can harness the things of life to give the fullest expression to the needs of the race in physical welfare, mental advancement, intellectual accumulations for the desire to embrace spiritual perceptions, and a sequential concordance of evolutionary factors that will give us an eternal battery charged with a living force to enervate us for the personal, social and spiritual welfare of mankind.

In the foregoing exposition of ideas and ideals may be found the sources and nucleus from which the desire of Lyceum education springs; to be a school of liberal and harmonious unfolding for the human and spiritual perceptions in their due order and degree. We immediately become a school of cosmopolitan eclectics, who retain our feet on earth, but look up to the heavenly inspiration of the higher spheres of wisdom to vibrate to us, through the beatitudes of sympathy and love, that we may shape our human ways for the blending of souls in the common task of understanding our individual natures, dropping into the scheme of things where each finds his or her place in the production of harmony, that we may enter into the silence and draw therefrom the expression of the faculties to blend in the general scheme for the production of commonweal.

It is not so much what can I make out of life, but what can I contribute that shall produce the service needed from me to build the world we want to live in. We need to learn before we can teach. In all humility our ignorance will keep us quiet and passive until we have some knowledge to impart. Then will come the desire for service. There is no greater charm than to gain the love of those who do not know by imparting the knowledge we possess in an understanding way so that the simplest mind may see the truth and love of what we say and do.

The discussion of an ego and what it may become is a most absorbing theme. We are playing with a living mouldable force that shall some day express itself in individualised life through personality. How careful then we should be when we play at making new egos of identity; each one forming some new character. Let us mould our thoughts on a sound constructive plan that the creative impulse may be meditated and predestined in utility. There is always a charm surrounds the person who has a true conception of the blending of personality to social relations. That is the psychic meaning of "Do unto others as ye would have others do unto you." It is a law of the angels and found as a spiritual rule in all the great religions of the world. It is in fact a divine intuition and was the central code of the early moral life when man first herded with his kind, and before religion was born in human minds.

In the expression of an ego we become inordinately conscious of a force and intelligence within ourselves. By observation, imitation, experiment, influence and deduction we find our bodies are the expression of a presence which becomes the vehicle of the spirit through the mind of man.

In our creation and entrances into a physical world we become conscious entities that are linked with the God-consciousness of the universe, but our vision is limited by our material expression which confines most men to the physical plane of life's consciousness. Some men are able to soar above this concept and realise that finite forces and things are earthly limitations which harness the full freedom of the spirit until the laws of spirituality can be understood. Thus our knowledge confines us to the sphere of activity to which our minds have soared. If our love of material wealth is great, then we shall covet only those things that are earthly and we shall hypnotise ourselves with an overwhelming cloud that shuts the vision from the spiritual world.

In all, the intuitive consciousness will continue to persist but we shall not notice the divine urge within the ego, as our minds are occupied with base material things and most people try to feel content in this sphere of activity. It is this constant striving for worldly wealth and to possess this thing and that substance which causes all the disorder and strife which leads to competition, avarice, greed and discord, eventually leading to the survival of the so-called fittest. Nations are led into war and human lives are sacrificed to this fetish.

We are all miserable with the inert coma by which we have beclouded our vision and shut our eyes to the presence of the spiritual forces.

When we are tired of chasing the alluring phantom of possessing the matter which decays we shall turn again, back through our bodies to the divine evidence which created the ego, and find the intangible essence of spirit beyond the silver lining of the material clouds may once again manifest itself as the primary source and inspiration of all objective life.

For such a purpose the Lyceum exists. Out of the all-pervading atmosphere of God's unfolding love and law, His dynamic force of generative power works through nature up to man. From our inner beings the eternal impulse of God draws the procreative impulse. Separate beings diversify and personify the expressions of His ego. By the fulfilling of His unfolding law we evolve higher methods of conduct and relations. Sex is raised from instinct through passion to love.

Love will subject economics to a new form of expression. Marriages will cease to become a trade. We have seen bestial strength and ingenuity used to result in the slaughter of millions. We are witnessing a battle of minds for the supremacy of economic will between two sides of commercial enterprise.

There is a battle of good and evil proceeding in social life. The divine impulse is forgotten; even the moral laws are smothered in the fight for economic and material vantage.

From these horrors we must emerge to the conscious growth of the ego where the spiritual law of love can fuse with the mundane law of life and find the true expression of at-onement

when all life and action is in accordance with divine will. The ego will find its sphere in the scheme of unfolding law, blend the personalities of men in the commonweal, to find its nearness to the central Ego of God's wisdom expressed in human relations. The operation of the beautudes and the control of passion may be expressed in justice, harmony and love.

In the Lyceum we find a ready means of coming into touch with the immortals. We can gather from those who no longer need the grosser substance, of which our bodies and the earth are made, that the true expression of life is based in motives. Our ideas are expressed in visions of immortality. Substance is needed for the expression of earthly life and its continuance, but some day we shall learn that the transitory and decompositional nature of substance will give us the needed lesson to use it for its natural purpose, to provide the desires of physical expression, but not to smother the finer forces of our nature or the building of the finer body through which we shall function in the higher life.

It is in the true relation of the spiritual body and the physical body, both of which we possess now, that the true juxtaposition of organised social and economic life will ensue. The expression of the ego is for the moment engrossed in the social code, but we must turn inwards to our Lyceums and develop the consciousness and understanding of the individual ego and eliminate its dissipations before we are able to influence the outer world with the vibrations of the harmonial laws. Therein lies the work of the educated Spiritualist.

G. F. KNOTT.



[Photo by E. Raw, Neeson.]

THE MANAGEMENT COMMITTEE OF THE B.S.L.U. 1926-27

The names, reading from left to right, are:—Standing: Mr. J. E. Hart, Area F.; Miss H. Cleland, Area A.; Mr. J. F. Smith, Area C.; Mr. J. Slimin, Area B.; Mr. G. A. Mack, Vice-President; Mr. C. J. Williams, Treasurer; Miss V. G. Rayner, Area G.; Mr. W. Burrows, Area D. Seated: Mrs. L. Nurse, Area E.; Mr. G. F. Knott, General Secretary; Miss E. Elliott, President; Mr. A. Kitson, Adviser; Mrs. T. Tims, Area H.

THE FUND OF BENEVOLENCE.

The Fund has been a source of great relief this year to old persons and others who needed assistance. Many tributes and quiet thanks have been expressed by those who have had assistance. It is a source of pleasure to find this active avenue of practical expression enables all Spiritualists and Lyceumists to do a little more than extending sorrow for the penalty of our pioneers. The appeal this year is earnestly needed to provide funds for assistance, especially when we remember that other Charities are being cut off in the interests of economy.

We have a special duty to provide for those who have handed down to us the heritage of a practical religion and shown us the way to spiritual unfoldment and eternal life.

THE SPIRITUALISTS' UNITED LYCEUMS DISTRICTS COUNCIL.

The Annual Meeting and Election of Officers will be held on Saturday and Sunday, Oct. 16th and 17th, in the Church and Lyceum at Dalkeith Street, Barrow-in-Furness.

Delegates to this meeting are requested to write Miss M. E. Lawton, 14, Park Avenue, Barrow-in-Furness, stating the time of arrival and length of stay.

Tea will be provided on the Saturday at 4-30 p.m. The meeting will commence at 6-30 p.m.

Lunch and tea on Sunday in the Lyceum. Sunday afternoon: Massed Lyceum Session. Service on Sunday evening.

J.S.

Two World-Wide Religions.

By HENRY J. BAYLIS.

"As I am, so are these. As these are, so am I. Thus identifying himself with others, the wise man neither kills nor causes to be killed."

—Buddha.

It is said that the followers of Gautama Siddhartha, The Buddha—The Illuminated—The Light and Christ of Asia—number 500 million souls, since their creed holds fast in many lands.

In the religious teachings of Buddhism one may find peace, goodwill, unselfishness, compassion, love and joy; in its History (550 years the senior of Christianity), we find, with few exceptions, that it is free from wars, persecutions, cruelty and aggressions—but sweet and clean—wonderfully consistent with the injunctions laid down by its founder.

King Asoka, having accepted the faith, issued an Edict (about 250 B.C.), among much that it contained was the injunction to his people to 'Purify their hearts and cease to kill,' for that is true righteousness.

H. Frieding Hall, in "The Soul of a People," mentions:—"No ravished country has ever borne witness to the prowess of the followers of Buddha, no murdered men have poured out their blood, killed in his name, no ruined women have cursed his name to high heaven. He and his faith are clean of the stain of blood."

Loftus Hare states, in his writing, "Buddhism": "Buddha was the preacher of the Great Peace, of love, of charity, of compassion. So clear is his teaching that it can never be misunderstood. The Burmans have sometimes waged war, but never in the name of their faith. They have not been able to prostitute his teachings to their own wants, for there is no flexibility in Buddhism. Their souls are not guilty of hypocrisy."

Dr. Paul Carus informs us, in his work "Dharma" (Truth): That the practice of their religion involves as a first principle a loving, compassionate heart for *all creatures*; that Buddha said "Cleanse your heart of malice and cherish no hatred, not even against your enemies; but embrace all living beings with impartial and unlimited kindness."

"Have regard for life; steal not, neither rob; lie not, but be truthful. Speak the truth with discretion fearlessly and with a loving heart."

"Have right comprehension; right aspirations; right speech; right conduct; right living; right endeavour; right self-discipline; the attainment of the right bliss."

Ellen Cornish, in her writing on "Travels Abroad," states:—"There is no single sound so fine as that of their Temple Bell, and it never fails to awaken the chords of religious feeling."

The gifts of the faithful are always so ample that the monastic order becomes a gigantic system of relief.

There is no pauperism, the poor laws are quite unknown.

Sir Edwin Arnold says, in "The Light of Asia":—"Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula 'I take refuge in Buddha!'"

It is recorded that the Buddhists were the first community to institute the hospital system into civilization—at a time when our forefathers were a barbaric race—ill-spoken, ill-clothed, ill-housed—they had them fully equipped.

The Buddhists say that if they embraced the Christian religion among much they would countenance would be the slaying of animals for food, consequently greatly adding to the number of evil-smelling slaughter-houses which Europeans inaugurated already on their beloved land.

They would ever hear the cry of anguish and pain from sentient creatures which they delight to protect; would destroy and maim birds for sport, not consider the injured that get away, in long-suffering to die; would advocate and join in the chase of animals of the forest and kindred kind, irrespective of pain and terror thus given; would cage birds for life—rows; endless rows!—deprive them of their Creator-given freedom till death claims them.

"Crack—snap—bang! Do you hear the shot
From the guns go hurtling by?
Do you hear the patter of furry feet
Through the forest, with terror fleet?
Do you hear the pitiful cry

Of the creatures wild, in their mad despair?
For they scent the smell of death in the air,
And they have no wish to die."

All grave effronteries of man to over-ride, to overseership His creations, by breaking His cosmos laws.

They would require societies and organizations to protect the sub-humans. Wealth would become their paramount desire, and the shame of slum-land would shadow their fair land.

Buddha said: "One is the road that leads to wealth, another the road that leads to Nirvana"—sublime haven of everlasting peace.

Mr. Chas. Forward, Lecturer and Writer, says:—"We should do well if we would insist that no missionary should go to India who is not willing to adopt the humane practice of abstaining from the flesh of his fellow-creatures, on the principle that 'he prayeth best who loveth best all things, both great and small.' And we should further do well if we took pains to look after the welfare of every Hindu youth who comes to our shores, if we encouraged him to join our societies, to come to our social meetings, to sojourn at a vegetarian guest-house, and to understand that, while the nation as a whole may be rushing down to the depths in the Gadarene fashion, there are a faithful few who are fighting for the principles of Gautama Buddha, and seeking to stem the torrent of bloodshed that disgraces our so-called 'civilised' country."

Rev. W. Wynn states: "By no means original are the moral principles involved in the Sermon on the Mount, for they are paralleled in what we are pleased to called heathen systems."

Therefore, let us look to our shortcomings, customs and habits that require altering, or cleaning right off our slate—not white-washed, but cleaned unto spirituality—transparent through and through.

If we earnestly desire to win other races (of whom we arrogantly brand heretics) over to our religion we must shew them in every case, by example, how near we are to perfection and God, in our claim as adherents of the humble, self-sacrificing Jesus of Nazareth; that we sincerely and *practically* imitate Him in truth, love, brotherhood and consistent humanitarianism; then we may hope for logical, lasting and happy results.

But, we must differentiate between a *system* called Christianity and a *religion* of the same name. If we do not carry out implicitly the latter, then what can it avail us? For nearly two thousand years we have failed to Christianize our own country. If we earnestly desire success, let the watchword be "Jesusanity."

There is little doubt, if any, that Jesus was an Essene of Essenes, imbued with fervent brotherly love for the poor; that He decried material riches, enjoined men to lay up their treasures in Heaven, by goodly, self-sacrificing acts on earth.

He was a non-alcoholic drinker (the wine he drank was in grape-juice form) and flesh-abstainer, whatever may be said to the contrary; for no great evolved mind, no Being filled to overflowing with the Spiritual—a living example in abnegation to all men—could use, traffic, or be a party to *anything* which might be, or become, a pit-fall, or cause misery, privation, suffering, horror and death to defenceless creatures, rebounding in effect a serious stumbling block in the pathway of mankind from true progress, uplifting thoughts and advanced psychic vision. He would not support a horrible lowering work cast upon our brother-kind in order that men might feast upon a flesh and blood diet, against the principles of Truth, mercy, and the maxim that "God is Love."

Jesus was a Humanitarian in *every sense* the word incorporates and defines, and the sooner we give due honour to Him, in recognizing this verity, faithfully portraying Him by word and deed; the sooner we place Him among Nations in His rightful exalted position with other illustrious Teachers and makers of men throughout the ages, the sooner we shall receive His gentle loving Spiritual heart from sadness and distress in the world above—"of things said and done in His name, but *assuredly* not of Him."

Each day brings us nearer to our "passing over," with each morn comes the fresh appeal, let "Truth be your guiding Light," that we should embrace the God-given opportunity to do our part to help make life on this plane kinder, happier and more healthful than we found it, and so practically hasten on His kingdom on earth.

Professor Howard Moore says:—"The ideal man obeys the Golden Rule. He does not stop at the bounds of his own species, but is a brother to *all that feel.*"

Anna Kingsford, M.D., Author, Spiritualist, Clairvoyant, states:—"Paradise can never be re-gained, regeneration never completed, man never fully redeemed, until the body is brought under the law of Eden, and has cleansed itself thoroughly from the stain of blood. None will ever know the joys of Paradise who cannot live like Paradise-men; none will ever help to restore the Golden Age to the World who does not first restore it in himself. No man, being a shedder of blood, or an eater of flesh, ever touched the Central Secret of things, or laid hold of the Tree of Life. Hence it is written of the Holy City: 'Without are dogs.' For the feet of the carnivorous beast cannot tread the golden floors; the lips polluted with blood may not pronounce the Divine Name."

Creeds are Indispensible.

(The Guild article this month.)

By JAMES TINKER.

In an examination paper I wrote "We cannot dispense with beliefs." The examiner put an interrogation mark to that sentence, as though asking, "What do you mean by that?" I have noticed among both Spiritualists and Christians a disposition to deny the importance or necessity of creeds. Antagonism is justifiable when the creeds are erroneous or are put in the place of the need for righteousness; but it is necessary to have well-defined statements of what we believe to be true. Such statements are rightly termed creeds when applied to church beliefs. In our Manual we state "those who believe in a continued future existence and that departed spirits communicate with man" are "Spiritualists" in the "broadest sense." That gives the two most noted articles in our creed. (137 & 136.)

Some Spiritualists say "I don't believe, I know." I reply that they believe what they know. They rely on one definition of "belief," which states that it is "an assent of the mind to the truth of a statement on authority, testimony, or other evidence distinct from personal experience." But do we accept anything "distinct from personal experience?" The mind never acts on personal experience alone. It is always influenced by statements from others, received in early life as well as later life. It also uses its experiences to judge their credibility and the credibility of its own experiences. Those who insist that they know from their own experience alone should try to separate the facts of that sole experience from the testimony of others (including teachers of all kinds) and find out *how they arrive at conclusions* like those in our Seven Principles. They think they know that human survival is true from their personal experience. They obviously have not experienced human survival personally. They rely on statements and evidences produced by others—the spirits who survive. I grant that the personal experience is a dominant factor in the assurance of the truth of the belief we hold, but I repeat that we do not accept any statement, to the degree of assurance of its truth, unless we have had some sort of personal experience to guide us as to its credibility. The definition is impracticable in actual life.

Other and more acceptable definitions are to the effect that 'belief' is the assent of the mind that a fact or statement is true, whether the evidence for it be within our personal experience or the credible statements of others. Of course we believe the most firmly things we have personally experienced, and the judgments we form about them. But are we right? The wisest are careful to have their own judgment confirmed or corrected by the experiences of others. When we are tempted to over-value our personal experience it is well to remember that there is an axiom among philosophers that all we can know are the states of our own consciousness. That is the limit of strictly personal experience. The objects that we believe to exist outside our states of consciousness are—we know not what. We more or less reasonably assume that they exist and must to some degree correspond to our concepts of them, to account for certain changes in our states of consciousness. Because of our mental experiences we believe they exist. But as to the greater extent of our knowledge about them we rely considerably more on the statements of authorities than on our own experience. Credible beliefs and their authorities are not to be despised, even in spiritual matters.

My most important reason for insisting on the necessity of creeds is that *the mind must form associated conceptions* about objects perceived. The mind cannot be satisfied by amassing images of things personally experienced. As Spiritualists we have reasoned judgments about "spirit" and "spiritual," whether what is so called has other names or not. The seemingly

simple phrases "Immortality of the soul," "Continuity of human life," "Spirit Communion," epitomise complex masses of associated ideas in the minds of the believers, necessary for their intelligibility, and most of those ideas were contributed by theological and scientific controversialists of the past. Because they seem to be consistent with our personal experience we adopt them and modify them. Our complex judgments and the sources of them depend so much for their verification and formation on evidence beyond the range of anyone's personal experience that those judgments are best described as beliefs—co-ordinated conceptions that we accept as truths.

In the early days of Modern Spiritualism the pioneers were drawn from people with all kinds of creeds, and that process continued. They united for the purpose of proving human survival and practising spirit communion. It was then correctly stated that Spiritualists had no creed, meaning that they had not formulated a creed. The large variety of creeds professed individually were chiefly Christian. Hence the ease with which leading beliefs of Liberal Christians were adopted by Spiritualists as consistent with their experiences by spirit communion and also as acceptable to most of the Non-Christian Spiritualists. Mrs. Britten gave these beliefs in the list quoted at the end of 136, Manual, and evidently considered them as tantamount to a creed. Whether it was right to establish them as such in the S.N.U. and B.S.L.U. constitutions is another question. That summary of principles is a statement of beliefs and therefore a creed. Let us briefly test them.

(To be concluded).

An Internal Education Scheme for Lyceumists, Officers, etc.

(As suggested to the M.S.L.D.C. by J. E. Hart. The Lyceum Section based on the Internal Education Scheme of Mr. R. A. Owen, adopted by the U.D.C., with additions).

The following Sections with their Sub-sections will be fully discussed:—

1. The Lyceum.
 - (a) Its objects.
 - (b) Its membership.
 - (c) Its Officers and their duties.
 - (d) Its Library.
 - (e) Groups and their Leaders.
 - (f) Marching and Callisthenics explained.
 - (g) A session programme explained.
 - (h) Points worth remembering.
2. The District Council.
 - (a) What it is and what it should be.
 - (b) Its formation.
 - (c) Its Officers and their duties.
 - (d) Its business and finance.
 - (e) A Meeting and its Agenda.
 - (f) An Agenda explained.
3. The United Districts' Council.
 - (a) What it is and what it should be.
 - (b) Its formation and representation.
 - (c) Its Officers and their duties.
4. The B.S.L.U.
 - (a) What it is and what it stands for.
 - (b) Its management, Officers and representation.
 - (c) A Conference, what it is, Rules of Conference, duties of Conference, Representation, Agenda, etc.
 - (d) Nominations.
 - (e) Election of Officers.
5. The B.S.L.U. Constitution. A survey.
6. Conduct of Meetings.
 - (a) The Meeting.
 - (b) Standing Orders.
 - (c) The Agenda.
 - (d) The Secretary.
 - (e) The Chairman.
 - (f) The Quorum.
 - (g) Motions.
 - (h) Amendments.
 - (i) A point of Order.
 - (j) Adjournment.
 - (k) Minutes.
7. The Education Scheme. Exams., Tutors, Supervisors, etc.

£2,000 Effort.

Dear Lyceumists,

This month I have to report what I don't like, that I have no receipts whatever. Surely some Lyceum has something in hand somewhere for the Effort. I know that it means sacrifice, and more in some districts than others, but when I read in the monthly reports of the *Banner* of Lyceums holding Whist Drives, Concerts, &c., I wonder if one couldn't be run now and then for the cause for which we have appealed so long. Please try and push the effort another little step further, it needs all your help. I have now in hand collecting cards. Each card has on it 72 squares, and for each penny a pinhole must be made in the square. I shall be pleased to forward to any Lyceum any number of cards so that the Lyceum may be responsible for the keeping and returning of cards and donations.

Yours fraternally,

W. BURROWS,

29, Kliffen Place, Hon. Sec., £2,000 Effort.
Coronation Road, Halifax.

Christian Spiritualism.

(Reprinted from "The Two Worlds.")

Perhaps it would simplify matters if those who desire to be known as Christian Spiritualists would define the term "Christian." Judging from the nature of the definitions which have appeared up-to-date (October 23rd), I feel sure that the air will have been cleared and a way will be opened for a general understanding to be arrived at. As an aid to this desirable end, I wish to submit to those who have already favoured us with their definition of a Christian, another definition, bearing the stamp of the official authority of the Evangelical Alliance, as being the recognised standard of the Christian world.

The Rev. John Eadie, D.D., LL.D., in his *Biblical Cyclo-pædia*, says:

"VI.—DOCTRINES OF CHRIST'S RELIGION.

We enter not into any denominational creeds or confessions. We refer only to the truths held by all evangelical Protestant churches; and we cannot do better than quote the basis of the EVANGELICAL ALLIANCE, which is designed to exhibit the unity of the churches, and already numbers so many members and friends in this country, on the continent of Europe, and in America. *The tenets avowed to be essential to a pure Christian faith* are the following:—

- "1. The divine inspiration, authority and sufficiency of the holy Scriptures.
- "2. The right and the duty of private judgment in the interpretation of the holy Scriptures.
- "3. The Unity of the Godhead and the Trinity of Persons therein.
- "4. *The utter depravity of human nature in consequence of the fall.*
- "5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.
- "6. *The justification of the sinner by faith alone.*
- "7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
- "8. *The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous and the eternal punishment of the wicked.*
- "9. The divine institution of the Christian ministry and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper." (The italics are mine.)

Now, I submit to the impartial reader that to an outsider—that is, one who knows nothing of the teachings of Spiritualism, but has been trained in the Christian faith, the term "Christian Spiritualist" would be understood to mean a Christian who had added to his faith the knowledge of the continuity of life after death of the physical body and the possibility to hold communion with spirit people. This being so, I also submit that for any individual or society to prefix "Christian" to their appellation of Spiritualist or Spiritualism is misleading to the public. Hence arise the objections of those who declare themselves Spiritualists, even at risk of the loss of the recognition of relations and valued friends,

In the early seventies the "Christian" Spiritualists were consistent with their profession, as the following excerpt from a letter published in *The Medium and Daybreak*, February 3rd, 1871, signed by J. Donnelly, George Street, Hulme, Manchester, says:—

"In the first place, the society or members, rather, are composed of Baptists, believers in the Lord Jesus Christ, having their sins put away through his blood on the cross—'For God so loved the world that He gave His only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (St. John iii. 16). They adhere to the following order: First, faith in the atonement and a knowledge of their sins forgiven through the Spirit of God; secondly, baptism by immersion; thirdly, meet once a week to break bread and drink wine in remembrance of the bruised body and shed blood of the Saviour, and for spirit worship, on which occasions the mediums are taken possession of and used by the good spirits present, to the glory of God; fourthly, a collection once a week to assist the poor; Such is Christian worship, and these Christians possess the gifts spoken of in the 12th, 13th and 14th chapters of Corinthians, which proves a blessing to themselves and a benefit to others."

Moreover, a monthly magazine called *The Christian Spiritualist* was started in February, 1871, and edited by the Rev. F. R. Young, and published by Freeman, 102, Fleet-street, London.

The teachings of the Christian Spiritualists were upheld and vigorously defended by a Mr. Enmore Jones, of London, for quite a long time in *The Medium and Daybreak*.

The various liberal definitions of the term "Christian" that have been offered are not recognised by any Christian denomination. All the old doctrines, tenets of the six days' creation of the world, the disobedience and curse, the virgin birth of Jesus and his crucifixion as a vicarious atonement for all sinners who believe in him, is still preached throughout Christendom and taught to the children both in Sunday and elementary schools. As an earnest of justification by faith, the prison chaplain is sent to the criminal in his cell to offer him a free pardon for his sins if he will but believe on the atoning blood of the Lord and Saviour, Jesus Christ.

From a Sunday School Anniversary hymn sheet:—

"Working will not save me!
Purest deeds that I can do,
Holiest thoughts and feelings too,
Cannot save my soul aright:
Working will not save me!"

—Ira D. Sankey.

No. 337 Sacred Songs and Solos.

If the fifty Christian Spiritualists' Societies who are members of the S.N.U. do not believe in "Salvation by Faith" as taught by the Christian tenets, let them be morally strong enough to cease using the term "Christian," which is leading the public to think they do.

SEMPER FIDELIS.

South Manchester Lyceum.

(Branch of the N.S.C.).

25TH ANNIVERSARY CELEBRATIONS.

Our greatest efforts have been made to attain efficiency for our 25th Birthday. We united with the Church and formed the Anniversary Committee, comprised of the Lyceum Committee and the Church Committee. Mr. A. Hope, President of the Church, was elected Chairman, and Mr. R. Hope, Conductor of the Lyceum, was elected Secretary. The celebration was inaugurated to last 9 days, and 18 meetings were organised: 12 Services for Propaganda, 4 for social events, and a Jumble Sale. 10,000 Souvenirs, Lantern Slides in local Picture Houses, Posters around the district, and Press Adverts. were used to attract attention to the events.

It is difficult to give an exact estimate of the number of people present during the events, the Sunday services exceeding all previous records. The social events had an average of some 300 people. On Saturday, Sept. 18th, a Ladies' Effort commenced the celebrations, and Mr. Knott, the Chairman, introduced "Uncle Bert," who, in well-chosen words, declared the event open.

"Uncle Bert" conducted the Sessions on Sunday, Sept. 19th. The attendance throughout the day numbered about 1,000 people. The various readings were spread among the Lyceumists, who ably dealt with them. "Uncle Bert" answered ques-

tions. Greetings from 17 Lyceums, two D.C.'s, and the M.C. were extended at the afternoon session, and 22 greetings were given at the evening Session. A special Anniversary March was conducted by Mr. H. Pitt. It comprised 11 adults forming a semi-circle, each holding a letter of Anniversary, and individually reciting:—

A-B-V-S-H-T-A-I-N-N-V

- (A) Ah! great is the use of virtue,
When firmly founded on truth.
- (N) Never must we hold back the due
From those who thought for the youth.
- (N) Nor forget by any negation
The memory of those that have gone.
- (I) Inspiring a new education
In nineteen hundred and one.
- (V) Very good are the thoughts that we hold,
In teaching the spirits' own way,
- (R) Right through the twenty-five years,
Bejewelled with tears and smiles.
- (S) Sweet lingers the thought that endears,
To the love that reconciles,
- (A) As year by year in truth we grow
And learn our lesson free;
- (R) Revealing all the angels know
And our clairvoyants see.
- (Y) Years live in the mind's museum,
Of those who have seen unfold
In South Manchester Lyceum
The joys of a love untold.

25 children formed X.X.V. and recited the
ANNIVERSARY GREETING.

This is one of our greatest days,
We are grateful in many ways
For the cause well-founded in truth
To help us learn in our youth.
From the things unseen and above
They have come to us all in love,
With the mystic sight immortal,
To glimpse through the heavenly portal.

Joy reigns in our hearts completely,
We sing from our hearts so sweetly;
The sound swells forth in great content,
We feel a happy sentiment
For those who love and linger still,
Through death they've passed, yet 'tis their will
To guide our lives and cheer along
Our path to truth in deathless song.

We gather here to make life sweet;
With purest love the angels greet,
That they may guide our lives in peace
Till mortal trouble and trials cease.
Thus hand in hand we greet you all,
Twenty-five children tall and small.
We're a symbol of years that's gone
Since the year nineteen hundred and one.

After this, four children recited the following welcome to
Uncle Bert, Auntie Ruth and Cousin Doris.

GREETING.

In cheerful things alert,
As daffodils in spring,
We look to Uncle Bert
Some happy news to bring.
We welcome here with him
One who loves light and truth;
Our pleasures soon begin
When we meet Auntie Ruth.
Nor can we ever miss
The cousin that we've found;
Sweet love to dear Doris,
Who sends her smiles around.
We meet in happy mood,
And clap our hands with glee,
To greet the Banner brood
Who write for you and me.
We'll sing our sweetest lay
To make you welcome here;

To bind us all to-day
Within the heavenly sphere.
With thoughts of former ties
We meet all present now,
To find the joy that lies
Within the Lyceum vow.

To think of all as brothers,
Obeying God's decree;
Respect to all the others,
And with our friends agree.
So, Uncle Bert, we pray
For wisdom through your lips,
To learn what angels say
From the eternal scripts.

Owing to the many items at the evening Session, this portion of the programme had to be deleted. Uncle Bert gave a 15 minutes' address which was greatly appreciated.

On Monday, Tuesday and Wednesday meetings were attended fairly well and the clairvoyance and addresses were excellent.

Thursday's Potato Pie Supper was a most enjoyable evening and Friday's Whist Drive was well attended.

On Saturday, September 25th, the Gent.'s Effort brought the social events to a close. Mr. H. Smith introduced Councillor Nicholl, who, in a most appropriate manner, declared the Effort open. The judges of the Carnival dresses were Mr., Mrs. and Miss Turner. It is notable that they were present at the first Lyceum Session held at South Manchester. Mr. Smith introduced Alderman Chaplin, who proposed a vote of thanks to Councillor Nicholl, and said he had extra pleasure in doing so to one who had come forward and opened the Effort though in no way connected with the Movement.

The Effort was a huge success in every way, and Mr. A. Hope thanked all for the help rendered.

On Sunday, September 26th, the D.C. held a Massed Session, conducted by Mr. J. E. Hart, the D.C. President. 200 people were present and greetings were extended from 17 Lyceums, the D.C. and the B.S.L.U.

Miss Elliott, President, B.S.L.U., led the S.C. Recitation, and gave a short address, pointing out the application of the lesson to the 25th Anniversary.

Mr. Marks (Newton Heath), Mr. Dixon (D.C. and Manchester Progressive), and Miss Ashton (D.C. and Collyhurst), read the connective readings of Musical Reading 232. Mr. Lloyd (D.C. and Pendleton) conducted Marching and Miss Muriel Booth (South Manchester) led the Callisthenics. Many individual efforts were rendered. Mr. Hart read the Golden Chain Recitation, and each dealt with their readings very well. Mr. S. Briggs linked up the Session programme in words suitable for the children and then for the adults, and he was well applauded. Alderman Chaplin addressed the Session on "Being Earnest," and illustrated his lesson by a few stories which were accompanied with much laughter. The applause before his address and after showed the appreciation of his audience. Orchestral music added to the success of the Session.

At 6-30 Alderman Chaplin addressed a Propaganda Meeting in the Picture Theatre (next door). Mr. Knott, Chairman, introduced Alderman Chaplin, saying it was the 25th Anniversary, and it was a pleasure to him to preside for Alderman Chaplin.

Alderman Chaplin gave an excellent address lasting some 50 minutes. He spoke of the Nazarene as the greatest of mediums and illustrated Bible incidents displaying how they harmonised with the incidents during his own life. He gave some striking facts of healing and many personal experiences.

Madame Gaunt contributed two excellent solos which were well applauded. The Orchestra rendered selections throughout and was greatly appreciated.

Councillor Nicholl proposed a vote of thanks, and in a few appropriate remarks spoke of the need for each one to do their best to bring about happier conditions in the world.

Mr. Oaten seconded the vote of thanks and spoke of the work put into the events. He said what counted was what we left behind and urged all to get busy and do something.

Mr. A. Craven gave some remarkable clairvoyance at the 8-15 Service, which brought a finale to the celebrations.

The work in connection with these events cannot be told, neither can the names of the many workers be given, but to ALL who have helped, both known and unknown, in this world, and especially the Spirit World, have the sincerest thanks of the South Manchester National Spiritualist Church and Lyceum. May the future structure prove as solid as the present which we have made from the foundations of the past.

The Spiritualists National Union, Ltd.

FUND OF BENEVOLENCE.

INCOME RECEIVED.

June. Nottingham (Beaconsfield Street), £2 0s. 0d.; E. Swan, 5/-; Lyceum Union Conference Retiring Collection, £1 10s. 6d.; A.G.M. S.D. Council Tea Collection at Brighton, 8/-; Mr. A. Scott, 5/-; Seance at Barrow, by Mr. Fullard, £1 15s. 0d.; A token of Love, J. A., 2/6; Mr. W. Heald, 5/-. Total £6 11s. 0d.

July. Cathay's National Church, Cardiff, £1 0s. 0d.; three Circle Members, Marsden Church, 10/-; M. U. Waterloo, 2/6; S.D.C. Lyceum Tea Collection, 9/-; Mr. and Mrs. Batten, Toronto, 9/-; Blackpool Church, £2 0s. d.; Holiday Shillings from Scarborough, 2/-; a Grateful Friend, 10/-; A. Scott, Cardiff, 5/-; London District Council, £5 5s. 0d. Total £10 12s. 6d.

August. Northern District Council, Good Friday Retiring Collection, 15/-; Northern District Council Quarterly Conference retiring collection, 11/-; Mr. and Mrs. Brooks, 5/-; Mr. A. Scott, Cardiff, 5/-. Total £1 16s. 0d.

Disbursements for quarter, £131 10s. 0d.

The Committee are grateful for the help received and are looking forward to a good response from the Lyceums when the Annual Appeal takes place. Note the date, October 17th. With grateful thanks.

On behalf of the Committee,

Yours fraternally,

M. L. STAIR, Hon. Sec.

Tunstall Lyceum have provided meals to 498 children during the poverty arising through the coal dispute.

W. and G. Foyle, Ltd., Booksellers, 121-125, Charing Cross Road, W.C.2, announce that they deal in new and second-hand books. Over a million books are always in stock. Enquiries will be appreciated.

District Visitors' Reports.

LEEDS DISTRICT.

I have made the following visits to Lyceums:—

Cleckheaton, July 4th. 50 present. Connective readings well rendered. Questions ably explained. The singing and exercises were good.

Birstall, July 25th. 24 present. Readings, singing, questions and answers were good. Physical exercises were fairly done.

Hull, Holborn Hall, August 15th. Not many present. All members took part in readings and explanations.

Hull, Dairycoates, August 15th. 48 present. Readings and answers to questions were good. The singing was very good. The church is rather small. A good session.

Leeds, Easy Road, August 29th. 39 present. Singing, responses, and explanations were well done. Many pearls. The exercises were well performed.—H. Spencer, D.V.

LONDON DISTRICT.

During this quarter I have had the pleasure of attending the following Lyceums:—*Kingston* (twice) at Anniversary, 91 present. *Brixton*, Floral Sunday, 104 present. *Lewis-ham* (twice), one an Executive Meeting; *Bowes Park*, Executive, 41 present; the new Lyceum at Dover: where an earnest endeavour to present our truths is in active force; *Surbiton*; *Walthamstow*, Executive, 66 present; *Stratford*, 54 present; and finally *Southerd's* second Anniversary, at which 125 were present to enjoy the feast of good things provided as usual in an up-to-date style at this go-ahead Lyceum.

At nearly all questions and answers have been really good, individual efforts fairly good and the marching and callisthenics at many have been a treat to witness. Notwithstanding the holidays being in full swing attendances have been good. To all Lyceumists greetings and best wishes.—Fred. John Miles, D.V.

SOUTHERN COUNTIES DISTRICT.

I visited Portsmouth Temple on Sunday, August 15th, and found the members and friends enjoying their Anniversary services. Meetings held at 11 o'clock, 3 and 7 p.m. enthusiastically carried through by the Lyceumists, led by their Conductor, and ably assisted by Mr. H. C. Guy (President of the Council) who was the speaker for the day. The Church looked very bright and cheerful with its wealth of floral offerings and banners tastefully arranged. There were 62 members present besides a number of friends at the afternoon session, everyone entered into the spirit of the Lyceum with a right good will, and the responses from the children must have been an inspiration to those who are working for their welfare. Pearls were given by the youngest Lyceumists and the Principles recited by J. Johnson and I. Grice. Silver Chain 27 'There's room in the world,' conducted by Vera Rose, and M.R. 203 'The Voyage of Life' by R. Smith, D. Gordon and P. Ferguson; good explanations given. The usual programme was interspersed with well rendered vocal solos and recitations by Misses L. Paget and E. Twine, B. Taylor, W. Ventham, Mr. Wheeler, Dennis Glanville, Douglas Russell, Iris Grice, Jessie Johnson, Mrs. Taylor, Messrs. Grice and Wheeler, Misses Arberry and Briggs, and a happy little five year old trio, Kathleen Ring, Joan Grice, and Peggy Harris. A short address by Mr. H. C. Guy was well received and called forth a pleasing response from the Conductor, Mrs. Hayward. During the afternoon prizes were presented for the solutions of puzzles on titles in the Manual, and Mr. MacFarlane (Hon. Sec. of the S.D.C. of the S.N.U.), the promoter, is much to be commended in so helping the children in an interesting way to become more acquainted with the Manual. Greetings from Southampton and Brighton were exchanged and one felt the wonderful bond of Brotherhood very manifest in our midst.

One particular feature of the day was the sequential recitation by twelve Lyceumists of the following verses composed by Mr. MacFarlane for the occasion. Each of the twelve children reciting the verses had a decorated wand with their letter affixed and these were turned to the congregation coincident with the last word of their verse: the whole displayed LYCEUM SUNDAY. The effect was greatly appreciated. The Conductor recited the final verse.—A. L. Scoggins, D.V.

I rise to welcome one and all
Who've answered our Lyceum's call,
We're pleased to see you here to-day,
And some of us have planned to say
A special verse, and in it show
Some of the things we have to know;
First, *loyalty* I have to spell,
A splendid start for letter L.

Youth ever will have fullest sway,
And banish troubles all away;
It gives the pleasures ample rein,
And speaks of lessons we may gain,
This time well spent is planished gold,
And serves us well as we grow old;
My letter then you'll soon espy,
It stands for *youth*, 'tis letter Y.

As through our daily work we jaunt,
At school or home when e'er we want
To follow out some golden rule,
We think about our Sunday School,
We're taught to see when we are men,
What's due from every *citizen*;
That's splendid training you'll agree,
And typifies my letter C.

Each Sunday afternoon at three,
We gather here right merrily,
To learn as much from every lesson
As can be crowded in our session;
We ask our teachers please to state
Those things that tend to elevate;
These motives you will plainly see,
Spell *education*—hence my E.

I want to mention silver chain,
Which we have often to explain,
In simple words or sentence terse,
When we have finished with the verse.

Sometimes we don't quite realise,
Then call on others to advise,
For thoughts combined, though may be few,
Show *Unity*—that's letter U.

We use a Manual full of lore,
But stocks are low and we need more;
This book with our philosophy,
Is worth its weight in gold to me.
There's studies of our grand old earth,
And sterling pearls of priceless worth;
We want so many more of them,
That *Manual money* means my M.

About the Summerland I'll tell,
Where spirit children really dwell;
They tell us that there are no dead,
That life's continuous instead;
That when this mortal frame we quit,
We find a home that's bound to fit;
This home, I'm sure, you all will guess,
Is *spirit land*, and thus my S.

Our principles we learn by heart,
And can explain in whole or part,
What's meant in our Creator's plan
About the Brotherhood of Man.
We know it matters not the breed,
Nor even colour, race nor creed,
Embracing all, and not the few,
Thus *Universal*—letter U.

We deprecate all sham and fraud,
For this we never could applaud;
But everything in Nature's scheme
We take and study for our theme;
We've nothing eerie, nothing drear,
And not a thing you need to fear,
Come, join in harmony, and then
You'll see we're *Natural*—that's N.

We're taught devotion to our work,
A duty we must never shirk,
"The workers win," our clarion call,
A slogan fit for each and all;
Our teachers strive and do instil
In us the way, if we've the will,
They serve the Cause and for their fee,
Get our *Devotion*—letter D.

I know that I've an angel guide,
Who travels daily by my side,
And should I chance to err or stray,
I'm guided in the better way;
Our spirit friends are real indeed,
And come whenever we're in need,
Inspiring us the right to say
These *angel* friends I link with A.

These final words are most sincere,
I'm thanking you for coming here;
These thanks as well anticipate,
Your help when we pass round the plate.
This special day we'd have you know,
Assists our funds, they're always low,
Be free in giving, don't be shy,
I plead to *You*, now you see Y.

Now parents listen while I say
What we are hoping from this day,
You've many children, this we know,
Who do not to Lyceums go,
We teach them as you've seen to-night,
To overcome all nervous fright,
So send them please for us to train,
And of results you'll ne'er complain.

The Birkenhead Lyceum have joined the local "Children's Day" for the first time, displayed their new Banner and gained two prizes during the day. The event was arranged on Sept. 4th by the Birkenhead Sunday School Union and the Temperance Federation.

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 the previous year will be charged 1/- for 24 words, and 6d. for additional 9 words. Poetry 6d. per line.

WEDDING.

LONDON, Stratford.—Wood-Barratt. We have pleasure in announcing the marriage of Miss D. Wood to Mr. L. Barratt, on Sunday, September 5th.—R. A. M., Sec.

IN MEMORIAM.

SHEFFIELD, Attercliffe.—On September 16th, J. K. Jones passed to the higher life.

Sweet are the ties that bind in one.
When Angels whisper, be comforted.

Correspondence.

Dear Editor,

I wish to refer to an item in your "Overseas Report" (May issue), and also to a paragraph on the same page, quoting a letter from a well-known New Zealand spiritualist. Neither of the statements is strictly accurate, and both are likely to be misleading in regard to the position, and condition, of Kent Terrace Church and Lyceum. You state "The establishment in law of the Spiritualist Church has caused some division among the workers in New Zealand and two groups have resulted." You also state "This has affected the Lyceums in that colony, especially in Wellington." In regard to the first of these statements, the fact is that Kent Terrace Church separated from the National body long before the inception and passing of the Spiritualist Church Bill. The reasons for such separation need not be here stated, as such reasons are only of interest to the spiritualists concerned. The separation occurred 3½ years ago; long before the present National body came into being. The separation has *not* adversely affected either our Church or Lyceum. Indeed, since the un-affiliation took place, the attendance at the Lyceum has more than doubled. And during the period of non-affiliation the Church has prospered; so much so that we have been able to carry out all needed repairs, decorations, etc., to our most desirable Church property. Some twelve months ago a family left our Lyceum, and later a Lyceum was started at the affiliated Church, but it has in no way affected us, or our attendance. We have no desire to enter into a dissertation on the policy of the Churches in N.Z., but we wish it to be clearly understood that the "split in the forces at Wellington" was not caused by the "new charter," but took place long before the said charter came into being. Our Church has a very democratic constitution, which is working smoothly and well. In every possible way we try to present the best spiritualism. The attendances at both Church and Lyceum are good, and the use of our fine Library, and the sales at the Literature table are eminently satisfactory. We wish all Societies and Lyceums in New Zealand, whether affiliated or not, every success. Thanking you, sir, in anticipation of the insertion of this letter in our loved "Banner."

I am, yours fraternally,

REUBEN A. WEBB.
Speaker and Conductor.

District Council Reports.

LEEDS DISTRICT.

Quarterly Conference held Saturday, September 11th, at Alpha Street, Leeds. Owing to the absence of President, Mrs. Hurley, agreed Mrs. Adamson, Castleford, be elected to the chair. Opening exercise 305 Invocation, Mr. Peel, Dewsbury. President's address. Regards this as a great honour

to act as President of this Council Meeting. Let our hearts be for and with the children: let us put into operation our great and glorious principles: let us show our activities: let us work in God's name with a spirit of love and happiness; no bitterness, no enmity: let us state our point, it may seem cruel and sometimes hard: let this be a happy gathering doing the best for the great Cause of Lyceumism and Spiritualism. I give you all delegates, associates and friends a loving welcome.

Auditors' Field Day Accounts, Mrs. Harding and Mr. Hirst. Minutes accepted and confirmed. Correspondence accepted. Reports: District Visitors. Five visits show progress with one exception. Treasurer's Report shows balance £4 os. 2½d. Field Day Secretary Report and Financial Statement and Auditor's Report accepted with best thanks of Council, no B.D.C. Report; L.D.C. accepted with thanks. No Competition Business. Invitation Field Day Demonstration (1927), Wakefield invitation accepted. Associates, Mrs. Wright, (Castleford), Mrs. Haigh (Morley and Church Street) Mr. Woodhead (Alpha Street). Open Council: Agreed Miss Hesp be delegate along with Miss Kitson to next U.D.C. Conference. Re Management Committee and Rota Plan agreed on acceptance and Secretary write General Secretary. Alteration of date for next Field Day, 1st Saturday in July. Date and place of next meeting, to be held at Birstall, if possible. Date for Secretary to arrange. Vote of thanks to local friends proposed by Mrs. Harrison and Mrs. Spencer was accepted by Mrs. Schofield on behalf of Lyceum and Church. Roll Call: officers 2; Lyceums: Armley, Batley Carr, Birstall, Castleford, Cleakheaton, Dewsbury, Dairycoates (Hull), Easy Road, Cross Church Street, Liversedge, Normanton, Leeds Psycho, Queen Street, Morley; Wakefield, Horbury and Ossett, Alpha Street, 16 Lyceums, 10 Delegates, 1 Associate, 1 Fraternal Delegate.—A. W. Harding, Sec.

LIVERPOOL DISTRICT.

The Quarterly Meeting of the above Council was held on Saturday, September 11th, at Daulby Hall, Daulby Street, Liverpool. Mr. Watson presided over delegates from Boaler Street and Daulby Hall, Liverpool, Rock Ferry, Runcorn, Warrington and Wigan. There were also three visitors and four associates present.

The minutes of previous meeting were read and confirmed. Correspondence and Reports were accepted. Warrington delegates strongly protested against the sale of leaflets to young children at the Open Air Demonstration; they considered they ought to have been given to the younger ones.

The District Visitor reported visiting Daulby Hall, Boaler Street and Warrington.

The Session Competition resulted in Boaler Street winning the Shield. Mr. Watson handed the Shield to Boaler Street delegates, and in congratulating them, stated that he hoped Boaler Street would not think they had reached perfection, but that they would continue to work for progress. A vote of thanks to the Adjudicator was passed.

At the invitation of Runcorn Lyceum it was decided to hold a Massed Session at Ashridge Spiritualists' Church, Runcorn, on October 31st. Tea will be provided at a cafe near by. Information of the numbers requiring tea must reach the Secretary not later than October 23rd.

An invitation to hold the Annual Meeting in Warrington on February 12th was accepted.

A vote of thanks to local friends for their hospitality brought the meeting to a close.—E. Clitheroe, Sec.

SOUTH EAST LANCASHIRE DISTRICT.

The quarterly meeting was held at Mill Street, Middleton, on Saturday, September 11th. Credential Officer, Mr. Buckley (Baillie St.). Minutes of last meeting were adopted. Correspondence accepted. The application of Waterhead Lyceum for membership to B.S.L.U. was endorsed.

Agreed that we accept the invitation to conduct Mass Session and Propaganda Meetings at Regent Hall, Rochdale, on Sunday, January 30th, 1927. Agreed that Secretary write to M.P. for Rochdale as requested the resolution of the S.N.U. President's address accepted. Auditors' and D.V.'s Report accepted. A vote of thanks was given to Mr Buckley for services as D.V. at his own expense and other efforts on behalf of the Council.

Credential Report, 13 Delegates representing 8 Lyceums, 1 D.V. and 1 Visitor. Conference Report taken as printed in the BANNER. Notice of Motion from Bacup Lyceum "That all

correspondence be sent to each Lyceum at least 14 days before Council Meetings" will be on Agenda for next meeting.

Invitations to hold next Council Meeting to be sent to Secretary as early as possible.

A vote of thanks was given to Mill Street friends for entertainment.

Next meeting will be held on Saturday, November 27th.—T. Dixon, Sec.

LONDON DISTRICT.

The above Council held their Quarterly Meeting at Kingston-on-Thames on September 11th. Tea was provided by the Kingston workers, a good number partaking of the good things provided.

After tea the Council and Delegates were warmly welcomed by the President of Kingston Church (Mr. Humphries), who gave us their greetings and wished us God speed in our work for the children.

6 Officers, 25 Delegates, 6 Associates and 7 Visitors were present, total 44. Good reports from the various officers were given, the Treasurer's report showed good financial stability.

Nomination and election of Silver Bell Committee, and Adjudicators were chosen:—Sec., Mr. A. A. E. Young, Comm., Miss E. Ashley, Messrs. Potter and Stewart. Adjudicators, Mrs. Bell and Mr. Clements.

A donation of five guineas was made to the National Spiritualists' College. Resolutions were passed asking for alterations to District Councils' Constitution and B.S.L.U. Bye-Laws. D.C.'s Constitution, delete the whole of Section (b), Article 5, and insert the following: Make not less than twenty-six attendances at some Affiliated Lyceum, during the twelve months preceding their candidature. B.S.L.U. Bye Law 10, Section i. "H" Area to be divided into two parts, viz., "H" London Area, "I" Southern Counties Area.

A vote of thanks to Kingston Church and Lyceum brought the meeting to a close.—Ernest E. Young, Sec

NORTH-EAST CHESHIRE DISTRICT.

The Quarterly Meeting was held at Lord Street Spiritual Church on Saturday, August 28th, and was presided over by the President, Mrs. Ennion. There were 31 delegates and associate members from Ashton, Macclesfield, Hyde, Denton, Baker Street, and Stockport Central. The following were accepted as new members:—Mrs. A. Booth, Mr. and Mrs. Howarth, Mr. Lovett, and Miss A. Moss.

The minutes of last Quarterly and E.C. meetings were accepted. Correspondence passed as read. The Financial Statement of Annual Outing showed a balance of 19s. 10d. The B.S.L.U. report, also D.V. report were accepted with best thanks. Resolved that Council obtain six dozen copies of "Baby Plants." Collection realised 6s. 2d. It was also resolved to hold the next meeting at Heaton Norris on November 6th.

A vote of thanks was given to Stockport friends, for their splendid catering.—(Miss) Edith Joules, Sec.

Special Reports.

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

BIRKENHEAD.—On Saturday, September 4th, Birkenhead Lyceum did something they have never done before. It was to join in the "Children's Day" Procession held every year in the town. Sixteen other Sunday Schools and Associations participated and marched, with the bands provided, through the main roads to the park. About two thousand children had refreshments, games and races, after which were displays of gymnastics, balloons and conjuring to amuse them. Our tableau "The Voyage of Life" was awarded second prize for being amongst the most beautiful tableaux, and we also received first prize for the best decorated horse. Our new Banner which is also our first, was greatly admired, and had been unfurled the previous Sunday by the President of the Church.—Millicent Hemsall, Sec.

BRADFORD, Laisterdyke.—We held our Open Sessions on September 3rd, with a good attendance under the Conductorship of Miss N. Hudson. Songs were given by Miss Mable Cooke, Miss L. Long, Mr. Brewerton. Duets by Miss L. Farnell, Miss E. Hunter, Joseph Farnell, Frank Waite, Miss E. Hillis, Miss L. Batty. Recitations by Miss P. Wilman, Miss E. Keene, Mr. Wilman. The pearls, marching and

callisthenics were much appreciated by our visitors.—J. Babbs, Sec.

LONDON, Tottenham.—On Sunday, Sept. 19th, we held a naming service. During the Lyceum session which was very ably conducted by Mrs. Prescott, the children named were the daughter of Mr. and Mrs. Raymont, who was given the spirit name of "Hope," and the son of Mr. Mussard who received the spirit name of "Evangel." We had a full Lyceum and many visitors; plenty of flowers were in evidence and a very enjoyable session was spent by all.—S. Bragg, Session Sec.

TUNSTALL.—Our Lyceum Annual Meeting was held on Sept. 1st, Mr. J. Gordon presiding, and was supported by Mr. T. Dean, the Church President. After opening with hymn and prayer our Conductor gave thanks for all the work performed in the past year. The Secretary's report was accepted; one outstanding item was the 498 children who had been fed during the present trade dispute. The Treasurer's accounts showed a balance in hand. The election of officers found renewed confidence expressed; the whole of last year's officers being returned again. Mr. J. Gordon, Conductor; L. Smith, Secretary; Mr. A. Lovatt, Treasurer; A. Weston, Registrar. All Leaders of Groups were re-elected.—L. Smith, Sec.

LONDON, Hackney.—On June 20th, July 25th and August 29th, we held our Lyceum Sessions in the open air, on Hackney Downs. On each occasion Mr. Drury, Vice-President of the L.L.D.C., conducted the sessions, and we were further supported by Mr. M. Clegg. Both gave short addresses. Lyceumists from Woolwich and Plumstead, Bowes Park, Manor Park, Clapham, Tottenham, and Walthamstow, ably supported us and brought their banners, which helped to attract the attention of the passers by. We here take this opportunity of thanking all those who attended.

We have also been holding Propaganda Meetings at the same place every Wednesday evening since August 4th inclusive, which have proved very successful; questions being asked and answered. In conjunction with these meetings we have been holding Friday evening meetings in the Hall. Enquirers have attended and secured demonstrations of the fact of the continuity of life.

At one of these Friday meetings we had for our speaker Mr. S. W. Jepp, a blind gentleman and a member of Bowes Park Lyceum. He gave a fine inspirational address. Other speakers and workers have been Lyceum members who have responded well to calls upon their time. Collections at these meetings are in aid of the Church Building Fund and Propaganda expenses. The Friday meetings will continue until further notice.

The next number of our magazine, "Onward," will soon be ready. Anyone wishing to obtain a copy can send a 2d. stamp to the Secretary. A combined Flower and Harvest Festival will be held on Sunday, October 3rd. A hearty welcome to all.—M. Hester, Sec.

LYCEUM REPORTS.

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

RULE 2.—Record only the events occurring after Sept. 22nd.

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

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

RULE 4.—All Reports must reach this Office not later than October 26th, to ensure insertion in the November issue.

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

ACCRINGTON, Pearl Street.—We held our Open Session on Sept. 5th, conducted by Mr. Taylor, of Great Harwood. Solos were rendered by Mrs. Crabtree, Ennie Rimmer, Hilda Swift, Rhoda Swift, Alice Wilson, and Miss Kennedy. Recitations by Alice Wilson, Ennie Rimmer, and Nellie Laycock. Mr. Crossley was the Musical Conductor.—A. Anderson.

BACUP.—Open Session Sept. 5th. Pearls, songs, and a pianoforte solo were given by our Lyceumists. Afternoon the Lyceum Choir gave a service of song entitled "Onward March." In the evening "The Danger Sign." The reader was Mr. Harold Greaves. Conductor and Organist was Mrs. Carter. Choirmaster, Mr. H. Shaw. Organist was Mrs. B. M. Shaw. Solos were sung by Miss L. Scott and Miss B. Bell. Well appreciated by all.—R. Lord.

BISHOP AUCKLAND.—We held a very successful Lyceum Anniversary on August 29th, conducted by Mr. A. G. Summers. We offer thanks to all who helped in the services.

BOLTON, Bradford Street.—On August 22nd we held our Open Session, and we had a very enjoyable time. Friends from other Lyceums were present. Our speaker was Mr. Knott, of Rochdale. Our Conductor asked him to take us through the "Golden Chain" and afterwards he spoke for a while on the reading which was very interesting. Pearls and recitations were rendered very well.—Albert Booth, Sec.

BRADFORD, Ripley Street.—On Sept. 5th Misses Bairstow, A. Gallagher, N. Wright, L. Whitley, Mrs. Whitley, Messrs. Hill, Plumb, Pickles, Stevens, and G. Schofield rendered recitations and solos. A day well spent.—E. Pickles, Sec.

BURNLEY, North Street.—Open Session on Sept. 19th. Mrs. Rawlinson gave a welcome. Recitations by Ernest and Arthur Crabtree and Marjorie Blackburn. Items by May Sagar, Molly Daly and the choir. Mrs. Rawlinson, A.N.S.C., gave a splendid address at the evening service.—A. Pollard, Sec.

CLIFCKHEATON.—We held our Harvest Festival Services on Sunday, Sept. 19th; had a good session conducted by Miss Burke, a young conductor, but very promising in the future of our Cause.—A. E. Rayner, Sec.

COLNE, Cloth Hall.—Open Session was held on Sept. 5th. Recitations and pianoforte solos were rendered, making a very pleasant session indeed. All the readings, etc., were well executed under the leadership of Mr. G. Townley.—H. Crabtree, Sec.

DOVER.—On August 20th Mr. E. Boddington paid us a visit and gave us a very nice address.

On September 10th Mrs. Petz visited us and gave us all a very enjoyable talk.—Maud Ash, Session Sec.

EARBY.—On Sept. 5th the following Lyceumists contributed items to our Open Session: Nancy Hopkinson, E. Clark, O. Dawson, O. Wilkin, M. Enniss, H. Eccles.

On Sat., Sept. 11th we also had our Annual Lyceumists' Free Treat to Shipley Glen. 38 children and 54 adults went by chara. Tea was provided at Glen House, after which we held sports, later being joined by the Keighley Lyceum. A very enjoyable day was spent.—J. Hodgson.

GLASGOW S.M.U.—On Aug. 22nd we held our Flower and Fruit Service. Although small in numbers there was a good response. Our Conductor was assisted by Miss H. Cleland (Area Representative) and Mr. C. Rankine, D.V. Flowers and fruit were taken to "Eastpark Homes" for Cripple Children. We thank all Lyceumists and friends who helped to make the service a success.—(Mrs.) Etta Hastie, Sec.

GT. HARWOOD.—On Sept. 5th we held our Open Session, conducted by Mr. Cooke, of Rishton. Recitations by Maggie Nelson, Winnie Chambers, May Pickvance. A solo by Mrs. Braithwaite. A most enjoyable and interesting session.—N. Davis, Sec.

GRIMSBY.—On Sept. 5th we had our usual Open Session. In the morning recitations by Rose Howard, Vera Newton and Doris Jensen; also marching conducted by A. Keyworth. During the afternoon session duets were rendered by N. Howard and F. Smith, M. Marshall and V. Clayden, and G. Hockley and A. Dunhill. Solos by E. Robinson, P. Stanham, Daisy Deveren and Lucy Sutton. Recitations by R. Barron, May Willey and D. Jensen. Session presided over by Mrs. Barron. Heartiest greetings to all.—P. Stanham, Sec.

HAMILTON, CANADA.—On Aug. 29th we held our Open Session which was well attended. Mrs. Lonsdale conducted. The following contributed to an enjoyable afternoon: song by Miss Bridge. Recitations by Mrs. Fisher and Master A. Holt. Readings: Miss Greaves and Master Wylie. A pianoforte solo, Miss Woodstock; and Mr. Wylie, D.P.L.A. of A.P.W., spoke a few encouraging words on "Punctuality."

men gave a few messages. Pearls were in abundance. Afternoon was well appreciated.—H. Greaves, Sec.

UDDERSFIELD, St. Peter Street.—We held our Open Session on Sept. 4th, conducted by Mr. Garside. Recitations by Missie Kerrison, Peggy Turbin, Florence Senior; pianoforte solo by Phyllis Wilson. Solos by Lily Wilson, Miss Hinchliff, Eva Farnhill, Mr. Wallis. We had a very pleasant time together.—Elizabeth Farnhill, Sec.

KEIGHLEY.—On Sat., Sept., 4th we held our Annual Outing to Grassington, Bolton and Burnsall. A very enjoyable time was spent.

On Sept. 5th an Open Session was enjoyed.—E. Shackleton, Sec.

LEEDS, Armley.—On August 1st Mrs. Firth conducted the naming ceremony of the infant son of Mr. and Mrs. William Speight. The child was given the name "William Francis."

LEEDS, North.—On August 29th we held our Harvest Thanksgiving with a beautiful array of fruit and vegetables. The Lyceum took the service assisted by Mr. Warner. One of the Church members, Annie Painforth, read the Lesson. Mrs. Bolton gave the benediction.

The spirit name of Mr. and Mrs. Brown's son, named on Sept. 11th, was Strength the Conqueror.—Mrs. Land, Sec.

LEICESTER, Silver Street.—On Sept. 5th we held our Open Session with a good attendance. Marching and callisthenics were rendered by the scholars. Recitations by Miss M. Salmon, and Miss J. Geddes, and M. Coysh. Duets by Master and M. Coysh, D. Spencer and N. Forrian. Solo by Miss C. Jones. We had a district visitor from Nottingham. We thank all friends for their help.—L. Underwood, Sec.

LINCOLN Progressive.—August 28th, our Annual Outing. 40 of us started at 8 a.m. to Cleethorpes by chara. A pleasant ride and glorious day by the sea. Mrs. Powell provided tea. Arrived home tired but happy about 10 p.m. Each Lyceumist brought home a stick of rock which was sold on September 1st, making 8/6 for our funds.—N. Willey, Sec.

LONDON, North.—Now that the holidays are over we are looking forward to our full Session, although the attendances have been wonderfully good.

On Sunday, October 24th, we conduct the evening service. A welcome to all visitors.—Nellie Whorlow, Sec.

LONDON, Stratford.—On August 21st we journeyed by Brake to Theydon Bois, regardless of weather, everyone enjoyed themselves. We express thanks to all those who helped.—R.A.M., Sec.

MANCHESTER, Gorton.—On September 12th we held our Open Session conducted by Mrs. Green. Recitations were given by Kathleen Ellis, Muriel Everett, Doris Eccles, Mary Wright, Ernest Meredith, Eric Barlow, Fred Brierley, and Harold Green. Duet by Ernest Meredith and Doris Eccles. Solo by Kathleen Ellis, and violin solo by Muriel Everett. We had a very enjoyable Session, and a day well spent.—E. Eccles, Sec.

MANCHESTER, Maskell Street.—We held our Open Session on Aug. 29th, conducted by Mr. Geo. Dixon, assisted by Mrs. Vernon and Miss Jackson. Pearls and recitations and solos were given by Lyceumists and friends. We had a good attendance of visitors from various Lyceums and spent a pleasant and enjoyable time together.—Thos. J. Cross, Sec.

MANCHESTER, Stretford.—We held our Open Session on August 29th, conducted by Mr. Higginson. The readings and explanations were ably given by the children. We also had a good number of recitations, pearls and solos. The Session was a great success.—E. Miller, Sec.

MIDDLESBOROUGH, Grange Road.—On September 5th we held our Anniversary Services. Prior to morning and evening services the Lyceum paraded the streets singing Lyceum hymns. The morning service was taken by Messrs. Roeder and Shipman. The evening service was taken by the children with great success. On Monday the adults gave a grand concert which was enjoyed by all present.—Edna Bonsor, Sec.

NELSON.—On September 4th our usual routine of Open Session was held. Items were rendered by the following Lyceumists:—Recitations, Cedric Pidwell, George Dodson, Mrs. Bury, Mrs. Haythornthwaite and Mrs. Jackson; songs, Annie Hacking, William Sutcliffe and Emery Raw. Great praise is due to all who helped to make our session a success.—Cissie Smoothy, Sec.

NEWCASTLE, Benwell.—The Session held on Sept. 5th was very good, considering that we had to postpone our Open Session, because the leaders were visiting Blackhill Lyceum Anniversary. Pearls were numerous, and the average number of recitations. We are pleased to say that we now have a Scout Troop, and a Girl Guides' Company in formation.—Thos. McCallum, Sec.

PORTSMOUTH, Sept. 5th. At an enjoyable Open Session the infant son of Mrs. Dorothy Miterell was named by our Conductor, Mrs. Hayward, and received the spirit name "Freedom." Several social items were pleasingly rendered by the younger scholars.—L. Paget, Sec.

PRESTON, 68, Lancaster Road.—On September 5th we held our monthly Open Session. We had a good Session throughout. The following contributed to its success:—Solo: Miss Curtis; duets: Misses Bradley and Norris, Mr. Rae and Miss Hough, Mrs. Bradley and Curtis, R. Daniels and A. Curtis.—Rd. Smalley, Sec.

RAWENSTALL.—On Sept. 5th we held our Annual Open Session, during which there were solos rendered by the scholars, and after all had sung "Heart Flowers," Mr. Ed. Rostron named the infant son of Mr. and Mrs. Sparks. The name of Jim, and his spirit name Valiant were given. We had an enjoyable Session.—Mrs. Greenwood, Sec.

RIPLEY, Codnor and District.—The members and friends had their Outing to Alvaston Park on Sept 4th, being favoured with lovely weather. We had a most enjoyable day Open Session on Sept. 12th. Songs and recitations were given by the scholars. Our Conductor, Mrs. G. Sheldon, and Assistant Conductor, Mr. H. Outram, took the service. An enjoyable time was spent.—J. E. Eyre, Sec.

SHEFFIELD, Attercliffe.—On August 29th we had a musical evening, conducted by Mr. Hales, entitled "The Angelus," a part-song. It was beautifully rendered by the adults and children. Solo by Mr. Stanford; songs by Miss Salmon and Miss M. Jones; solo, Mr. Armitage; piano, Miss Stanford. On Sept. 19th at our Harvest Festival we had a glorious Open Session. We cannot express the feeling of sorrow that has come to our Lyceum owing to the passing out of our beloved auxiliary Conductor, J. K. Jones.—N. Thwaites, Sec.

SMETHWICK.—Harvest Service taken by the Lyceum on September 19th and 20th. Services being in aid of the Church Building Fund. The chair was taken by the Leader, Mr. Upton. The speaker, an old Lyceumist of this Church, Mr. Lennard, The special feature, "The Gleaners," was much appreciated; also the singing and recitations.—J. Cotton, Sec.

STOCKTON-ON-TEES, Brunswick Street.—We held our Open Session on Sept. 5th; attendance small owing to holidays. Invocation by Conductor. G.C. taken by Robert Ruddock; marching and callisthenics were good; pearls from Liberty Group. Duets: Mr. Miller and R. Ruddock, Mrs. Dodsworth and Mrs. Ruddock; solo by Vera Johnson. A good session for the number of scholars present.—A. Hickman, Sec.

MANCHESTER, Swinton.—Our Session on Sept. 12th was conducted by Mr. G. A. Dixon. The session was most enjoyable. Much encouragement in Lyceum work will, I hope, will result from his visit. Five young Lyceumists and two adult Lyceumists are taking up the Education Scheme. We are indeed progressing.—Leonard Breedon, Sec.

WALSALL.—A very enjoyable time was spent at our Open Session on Sept. 5th. The following Lyceumists rendered songs or recitations: Jessie Hollingshead, Thurla Hollingshead, Rosie Hollingshead, Lily Walker, Edna Boyce, Florrie Sanders, Harriet Evans, Janie Evans, Beatty Jones, Dorothy Beckett, Norah Johnstone, May Baker, Harriet Willets and Harriet Sanders. A cordial invitation is accorded to all Lyceumists to visit us any time they are at Walsall.—L. L. Wadsworth, Sec.

WEST PELTON.—We held our Open Session on Sept. 5th. Solo by Miss Robinson; recitations by Lizzie Abbott, David Douglas. Conducted by Mr. Abbott. Organist, Mr. Greenwood.—Mrs. A. Dryden, Sec.

WINNIPEG, Polson Avenue.—We held our usual Open Session on Sept. 5th. Pearls and recitations were given by Daisy Knox, Isabelle Brown, Olive Forrest, Edna Brown, Clara Dale, Millie Crawley, Harry Towns and Verna McLeod; a song was sung by Mr. H. Forrest; pianoforte solos by Mrs. Parkinson and Olive Forrest. A lovely afternoon was spent which pleased the visitors.—Winnie Brown, Sec.