

THE LYCEUM BANNER

No. 430. Vol. XXXVI.

DECEMBER, 1926.

PRICE TWOPENCE.

HYMN.

Words by Thos. H. WRIGHT, Sowerby Bridge.

Tune: South View, by J. W. HAIGH, Sowerby Bridge.

To Thee, O God, we come this day,
In thankfulness and joy,
For all the blessings we have gained,
We praise Thee evermore.
O help us so to live aright,
That we shall then be true,
To those sweet messengers of love.
Who makest all things anew.
Then let us sing our tuneful lay,
For all the lessons bright,
Which Angels have bestowed on us
In love, and truth, and right.
May we in faith and knowledge too
This greatest truth to know,
That life is ever on before,
That death, is passing through.
We know that life is only one,
Eternity is here,
May then that peace, which comes from God,
Be ever with us near.

The £2,000 Effort.

I hope that seeing our General Secretary has once more published the reason for, and the ultimate intention of, our £2,000 effort, we shall once more be able to make more headway.

I quite realise how hard it must have been during the past half year for Lyceums, especially in the colliery and iron districts to keep their heads above water, but I am one of those optimistic individuals who sees that a revival in trade is near at hand. I hope that we shall be able to soon feel the benefit of this spirit and get along with our Effort.

This month I have to record a donation of 6d. in farthings from an old worker in Halifax and on behalf of the Union I tender sincere thanks to this individual for the sacrifice; I know it is one. Some people are afraid to send small donations, but please believe me when I say that I know that small donations (and often) soon add up to a large sum, and I would gladly welcome any donation however small or large.

So far there has not been a great demand for the collecting cards and I shall be very pleased to hear from any Lyceum requiring the cards, pencils and bookmarks. Try and remember this Christmastide when you are having your parties, either big or little, to make a collection for the £2,000 effort and forward the same to me.

In conclusion may I wish all Lyceumists wherever they are a Happy and Joyous Christmastide and I trust a more prosperous New Year than we have had for quite a long time.

29, Kliffen Place, Yours fraternally,
Coronation Road, W. BURROWS,
Halifax. Hon. Secy.,
£2,000 Effort.

We learn with pleasure that the President of Nelson Church, Mr. H. Hargreaves, has been elected on the Nelson Town Council. Mr. Hargreaves is a past member of the B.S.L.U. Executive Council and deeply interested in both sections of the Movement. He will now be able to use his influence to obtain recognition for the Lyceum to be considered worthy to join in the Whitsuntide Festivities along with the other Sunday Schools in Nelson.

OPEN INVITATION TO ALL LYCEUMISTS.

Dear Friends,

The M.C. of the B.S.L.U. have accepted the invitation of the Brighton Lyceum to hold their quarterly meeting at Mighell Street Hall, Mighell Street, Brighton, on the 8th and 9th, January, 1927. We cordially invite all Lyceumists to join with us in this visit. We are holding a Dance, Saturday evening from 8-30 to 11, so that all Lyceumists will have the opportunity of meeting the M.C. of the B.S.L.U., also the officers of the S.C.L.D.C. who are to visit us that week-end. The Sunday morning service will be in the hands of the officers of the S.C.L.D.C. commencing at 11-15 a.m. The Sunday afternoon session and the evening service will be taken by the Management Committee at 8 p.m. and 7 p.m. respectively. Tickets for the dance, price 1s., also free tickets ensuring seats for the Sunday afternoon and evening meetings will be sent on receipt of a stamped addressed envelope to the above address. Any Lyceumists coming from different towns will be required to make their own arrangements *re* accommodation for the week end.

Wishing all Lyceums every success for the New Year, also that they may continue to grow in love and harmony.

Yours fraternally,

LILIAN PARKS,

49, Freshfield Street, Brighton.

Hon. Sec., Brighton Spiritualists' Church Lyceum.

"DREAMING."

The fire burns low, and as I sit and dream—
My thoughts play hide and seek with every mystic gleam,
And wondrous fancies seem to spring to life,
For in its glowing heart strange scenes are rife.
A tiny cottage shimmers in the light,
It softly nestles in the radiance bright,
And all around—a garden—very fair,
With flowers, oh! such flowers, growing there!
While on the pathway leading to the door,
There surely stand some friends I knew of yore!
My heart leaps out to them; there's one I see
Who waves a hand as if to welcome me!
A merry child runs to me very fast,
As if he hopes I'm coming home at last!
The curtain falls, but in my heart does stay,
The knowledge of my home across Life's Way.

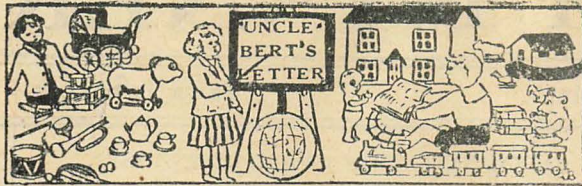
E. L. ANNING.

The National Spiritualist Church at present meeting in the Cloth Hall, Colne, are proposing to commence building a new Church with a brick foundation and a panelled asbestos effect. The cost will be £1,200, exclusive of furnishing. It will be centrally situated. From the sketch of the Church there is a nice building being erected. Donations will be gratefully received by Mr. H. Crabtree, 37, Ninevah Street, Colne, Lanc. It is a pleasure to learn of the many projects in various parts of the country where Spiritualists are endeavouring to own their own buildings.

WHAT THE LYCEUM TEACHES ME.

The Lyceum teaches me that we should love one another, and that we should help one another, and do all the good we can, so as to make life happy for everybody. It also teaches me to do unto others as I would have them do unto me. The Lyceum teaches me to be helpful, useful, and kind to others. It teaches me about Nature's beautiful things, and when I go to Lyceum I often can feel the harmony there. The Lyceum teaches me to be truthful and kind, it also teaches me many other things. It teaches me how little I really know about what there is in the world.

JOAN CHATFIELD. Age 10. Brighton Lyceum;



My dear Boys and Girls,

What do you think I heard someone saying, I know you will be surprised when I tell you, "Why, Christmas is coming." There's little Jack Horner telling everybody he means that he intends to kiss little Miss Muffit under the mistletoe. I hope it keeps fine for him, don't you.

Then there's little Boy Blue trying to get the right side of Contrary Mary, to invite him to her party. Yes, he gave her one of his sweets the other day, saucy young puss he is. Cinderella, Dick Whittington, Bluebeard, Sinbad the Sailor, with a few others, have all arranged to go to the pantomime together. What jolly fun they'll have.

Old Mother Hubbard has been busy making a Christmas Plum Pudding as a special treat for all the children who live in the shoe.

Jack and Jill are all excitement because they have found a Crooked Sixpence to spend at the Christmas Bazaar. Tommy Tucker is looking forward to a party supper, he says he is going to have an extra helping of Shivery Shake, you know, that stuff that wobble wobbles all over your plate, and then slips off your spoon just as you are putting it in your mouth.

Froggie intends to go wooing again, so look out, you little girlies who are so fond of throwing glad eyes about when you play winking or Come and sit on my chair, or he'll have you if you don't look out.

The Queen of Hearts is very busy making tarts, while Old King Cole is going to make his fiddlers play Christmas Carols.

Georgie Porgy is trying to find out how to kiss the girls without making them cry, I think some of you youngscals could show him, for I've seen many of you doing it you know.

Father Christmas has hired the Banbury Cross Horse this year, because so many people have had their fireplaces closed in, and electric or gas fires put in their rooms.

Simple Simon is keeping his eyes open for a mince pie, and Four and Twenty Blackbirds are singing already.

The Ten Little Nigger Boys are going out to dine, while the Three blind mice intend getting a look in somewhere.

The Tinker, Tailor, Soldier, Sailor, Richman, Poor Man, Beggar Man, Thief, are having a Yuletide party, at which I heard they were going to have oysters, in the hopes of finding some new pearls. Nancy Edicote says she is going to bed early Christmas Eve to get to sleep quickly before Father Christmas arrives.

What an exciting time all these friends of ours are going to have.

Wait a moment, there's someone else who wants to say something. Why its the Fairy Godmother; she has just told me the following Christmas story.

It was nearly ten o'clock on Christmas morning, when the postman arrived at a modern villa, at which lived a little girl named Eva.

Eve rushed out to meet him with the usual excitement by which all postmen are greeted on this day. There were letters and parcels for all the members of the family, but the one which attracted her attention most was a long flat parcel addressed to herself. This she quickly opened, finding within a pretty new dress with a letter from Auntie Mabs.

Rushing upstairs, she was soon trying it on, alas it was too small. She naturally felt very disappointed, but seeing there were so many other presents, she soon forgot her sorrow. Breakfast and the examination of the mail being over her father suggested they should go for a walk before dinner. This they did, and on their way home were overtaken by the doctor who was a personal friend of the family. After exchanging the usual greetings, the doctor told Eva he was just going to visit a little girl who was ill and lived in a very poor home.

Can I come with you, doctor please, asked Eva, to which he had to refuse.

Then a bright idea flashed into Eva's mind, the dress; would her mother or Auntie Mabs think her unkind if she were to give it to this little girl, as the doctor had told her she was not quite so big as herself?

Her mother was quite delighted with the idea, and was quite

sure Auntie Mabs would be too, when she knew the circumstances. She soon was helping Eva to repack the dress in the box and adding a number of other little presents for the household where sickness and lack of employment had cast a cloud of darkness over the spirit of Christmas.

That evening while Eva was enjoying a stock of good things provided for the occasion, the little sick child was surrounded by the light of love shining from more than twenty Christmas candles, which were arranged along the mantelpiece, while on the bed laid the pretty new dress with a note, "To a little sister with love from a Lyceumist."

Truly the fairy's wand had brought peace and goodwill to one of God's little ones.

I hope this little story will create a spirit of unselfishness in the hearts of all readers at this festive season.

Now I have someone else who wants to have a little say, this is the BANNER Jester. He wants to tell you a few Riddles, so I suppose I had better let him carry on.

1. Why does a dog wag his tail when he is pleased?
A. Because the tail can't wag the dog.
2. Why do old maids wear mittens?
A. To keep off the chaps.
3. What part of the apple tree is most like a dog?
A. Its bark.
4. How many letters are there in done?
A. Two, for if you take one away, one remains.
5. What is the difference between a kiss and a sewing machine?
A. One seems so nice, and the other sews seams nice.

He's a funny chap isn't he, I hope all he says is correct.

Now for answers to last month's Puzzles and Riddles.

No. 43. SPARKLING WATER.

No. 44. TEN
EVE
NET

- No. 45. (1) When its down.
(2) When it can't bear you.
(3) In the dictionary.

THIS MONTH'S PUZZLES:

No. 46. FXXXXR, SXXT, CXXXXXXS, SXXXE, SXXXR,
AXXXXXS, EXXS, SXXT, MXXK, BXXXD CXXXXS,
RXXXXN, SXXXXXS,

The answer to this puzzle can be given in two words.

No. 47. SSARHMICT EEGGTSNIR.

CHRISTMAS, 1835 (from Fraser's Magazine).

THE MISTLETOE.

Of all the nights within the year,
Oh, Oh, the mistletoe!
That's the night to lovers dear,
Oh, Oh, the mistletoe!

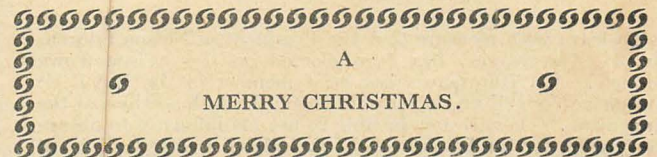
When blushing lips, that smile at folly,
As red as berries on the holly,
Kiss, and banish melancholy,
Oh, Oh, the mistletoe!

There is a very beautiful custom carried out in Norway and Sweden, with which I must conclude this letter.

The shoes of the entire family are polished and set in a row not in expectation of presents, but as an expression that the family may walk together in peace and happiness through the coming year.

This letter concludes the third year of this page, I trust as we consider this custom here referred to we may all continue to work side by side in this spirit of happiness.

Ever striving to bring our Lyceum work before the world as a broad minded Spiritualist educational centre. To every reader known or unknown, Auntie Ruth, Cousin Doris and I wish you



A
MERRY CHRISTMAS.

Your Loving Friend.

UNCLE BERT.

Education Department.

CONCERNING THE EXAMINATIONS.

PREPARATION CLASSES.

The first half of the Winter Session has gone, and Education classes which started work at the beginning of September, or earlier, will now be looking forward to finishing the Lesson Course set out in *How to Prepare for the Examinations*, before leaving off for the Christmas holidays. If, in the New Year, the pace is doubled—and two weeks' work revised each week—the Course can be covered again before the date of the examination. During this revision period Tutors should concentrate specially on the subjects, or parts of subjects, in which their classes seem to be weak; and if this is done, there is no reason why each class should not do well at the examinations. As much time as possible should be devoted to writing answers to questions (those set at previous examinations will be found in the March *Lyceum Banner* from 1922 onwards), and this will be a first-class preparation for the actual test.

LISTS OF ENTRIES.

All entries must be made on the Entrance Form supplied in September by the Education Secretary. Will Lyceum Secretaries please bear in mind that all entries for the February examination should be sent in during this month. Students should by this time have made up their minds whether they will take the examination or not; and the Education Secretary would be very grateful if Lyceum Secretaries would get the names of all intending sitters, and send in the list to her BEFORE Christmas week. They should carefully read the instructions sent out with the Form, and fill in the names Grade by Grade as directed. It will save a lot of work at a very busy time. Postal orders should be made payable at SAVILE TOWN (see the Education Secretary's new address)—and, please, do NOT cross them.

CONCERNING TUTORS.

At the United Districts Council meeting in October, one of the subjects discussed was the scarcity of tutors. In view of the number of Lyceumists who have passed the examinations up to Grade IV, and know where they were weak and where they did well, there should not be any scarcity. But where there is a scarcity, tutors may be and could be (practically) created by following the advice given in the Education Pages of the November and September BANNERS. The chief qualification of a tutor is that he or she should insist on the students doing most of the work in class. It is not the tutor's duty to teach the students, so much as to guide them in their studies. And any ardent Lyceumist who wishes to help in educational work can find plenty of hints in *How to Prepare for the Examinations*—which was specially designed for exactly such a purpose.

THE EXAMINATIONS AND THE COLLEGE.

Please remember that every Lyceumist who passes Grade V with no less than 70 marks is eligible for the Degree of Associate of The National Spiritualist College; and every Lyceum which has not less than ten members sitting at the examinations (Oral Grade to Grade V) is eligible to join the College as a Local Branch.

HELPS FOR OUR STUDENTS.

Many of our intending candidates are not aware, even yet, that there are booklets available to make much easier their study of the *Manual* and the *Handbook*. To these students we would say, send for (1) a copy of *Summaries and Glossaries* (4d. post free), which explains all the difficult bits in your *Manual* selection, (and for ALL the Grades, too); and (ii) a copy of *How to Prepare for the Examinations*, which plans your work and gives valuable hints. (This is sent for cost of postage only).

Mr. Tinker, who is the author of several of the articles in the Handbooks for the examinations, offers to help any students preparing for the forthcoming examination. He writes: "I should be pleased to give any help I can in explanation of the Handbooks to any student who encloses a stamped, addressed envelope in a letter to me." His address is 32, King Street, Higher Broughton, Manchester.

GRADE IV CANDIDATES—IMPORTANT.

Your question-paper is practically fixed by the Syllabus of Work; and you are allowed to use your *Manual* at the examination, so you should be quite ready for your work on examination

day. But in previous years, candidates have lost marks by one or two general errors; and to help you to avoid these, we give you the following suggestions and hints. (Please refer to your Syllabus on Page 7 of the Education Scheme Pamphlet).

HINTS:—(1) In dealing with Section 3—drawing up a Model Lyceum Session—only give what is asked for in (a) and (b), i.e., the hymns, S.C.R., M.R., and G.C.R., chosen; and the main teaching running through them ALL,—in other words, the one thing that they all teach in common.

Further, set out your LIST of selected hymns and readings first—giving number and title (using a fresh line for each one), then deal with their harmony of teaching.

Do NOT give the routine items, such as roll-call, marching, groups, badges, salutes, etc.—ONLY give the *Manual* selections.

(2) Remember you will be asked questions on No. 2 Handbooks. KNOW it.

(3) Remember that a ten-minutes' address won't allow you to deal with any but main ideas in the reading. Some such "short" addresses in candidates' papers would take a couple of hours to give, judging from their notes.

(4) Let your Invocation and Benediction be short. Do not waste the time of a short session by two long addresses to the Deity.

GIVE THE KIDDIES A CHANCE.

Some of our critics of the Oral Grade have argued against the children memorising the answers given in the *Primer* because "they can't understand a lot of it." However, they can understand the rest of it, and this "rest" is a big share of it, if their Leaders use the ORAL GRADE READER, to clear away difficulties. However, even the NOT YET UNDERSTOOD parts have a claim to be learned! Why? Because we memorise things more easily and retain them far longer, when we learn them in our childhood.

But, further, "This is one reason for causing young people to learn by heart portions of Scripture, or extracts from standard authors" (and the Oral Grade Primer, and S.C.R.'s) "which they cannot at the time understand. It may be that years will elapse before the full meaning occurs to them. But the ideas are there, waiting for the fit moment of union. When such a moment comes, what has before been a sphinx's riddle becomes plain; and often the apperception takes place at some crisis when the new insight is especially valuable." (Extract from page 100 of the book of Practical Psychology, entitled *Know Your Own Mind*, by William Glover.)

Therefore, O ye elders of the Lyceums, teach to your "under-twelves" the essentials of our knowledge, as given in the *Primer*. You will thus give them such a ground-work in our teachings that later studies will be easy and sure; and the children in later years will thank you for their training, which has stood them in such good stead.

If you enter them for the (oral) examination, you pay no fee for them, and yet they receive a certificate of merit, which they will prize. Give each child a chance to win one.

(Send for the Oral Grade Leaflet which tells you what to do, and how to do it.)

A FULL LIST OF EDUCATION LITERATURE.

This is given on the back cover of this paper; and books can be ordered from either the GENERAL SECRETARY, or the EDUCATION SECRETARY: Miss M. E. KITSON, 37, South Street, Savile Town, Dewsbury, Yorks.

"AN ANGEL'S MESSAGE."

Oh! never journey far amid despair,
There is no need, and you do lose the Sun
That fills with glory all the upper air,
While in the mist you grope, ere day is done.
There is no need, my dear, for when you find
That seemingly a failure you may be—
Just turn to brighter thoughts with all your mind,
Forget yourself—Look to Eternity!
And then, Dear Heart, we too are very near
To help you through each day that comes along,
So do not droop your head, but with good cheer
Just square your shoulders, smiling, and be strong.

E. L. ANNING.

Poetical Prayers.

BY W. GEO. WHEELER.

THE SOUL'S CRY FOR LOVE.

Love is at war against a world of sin,
Love knocks and cries the human soul to win.

Love is the freeborn spirit of the King,
Love 'tis that bids the Inner Soul take wing.

Love is the golden sunshine of the world,
Love is the silken banner half unfurled.

Love is the boundless heart of Fatherhood,
Love the eternal source of Brotherhood.

Love is the soul of good o'er all the earth,
Love is the spirit of a heav'nly birth.

Our Lyceum Guild.

GREETINGS TO ALL

To all our Guildites and Readers we give hearty greetings, and wish them a Christmastide of pleasure and merriment.

Let us know as soon as possible what special activities have occupied Our Guild Classes at this season of the year; e.g. parties, plays, concerts, sales of work, etc., etc. Reports will be very welcome.

OUR ANNUAL ESSAY COMPETITION.

We thank our twenty-seven competitors very sincerely for their efforts, and their interest in this phase of our activities; and heartily congratulate the writers of the eight essays that have won a merit-badge by scoring 85% or more marks.

And let us here say that many of the other essays were very good too, but not quite up to the high standard demanded for an award. We hope these essayists will try again next year, and profit by the examiner's helpful advice and suggestions.

Our examiner this year has been Mr. James Tinker, of Manchester, whom we very sincerely thank for his valuable help, and the many hours he has given to the work.

PRIZES AND MERIT-BADGES.

The prizes and merit-badges should have been received by the winners by the time this appears in print. If not, please write at once to the Leader.

RESULTS.

	Entries.	Successes.
(a) <i>How to Form a Lyceum.</i>	10	5
(b) <i>Value of Training for a G.N.S.C. Degree</i>	5	1
(c) <i>Programme of work for preparation for Exams.</i>	3	1
(d) <i>Story—There is no Death.</i>	6	1
(e) <i>Story—The Guiding Hand</i>	2	—
(f) <i>Nature Study Essay (for Juniors)</i>	1	—

WINNERS.

<i>Subject (a)</i>	Miss G. M. Halliday (Halifax).	92%	4th success.
	Mr. A. E. Fruin (Battersea).	90%	2nd success.
	Mr. J. Taylor (Newton Heath).	89%	2nd ..
	Miss A. Scoggins (Brighton).	87%	3rd ..
	Mr. C. W. Dixon (Liverpool).	86%	3rd ..
<i>Subject (b)</i>	Mr. A. Collinge (Moston).	91%	5th ..
<i>Subject (c)</i>	Mr. Ed. Nellist (Middlesbrough).	93%	2nd ..
<i>Subject (d)</i>	Miss A. Scoggins (Brighton).	93%	4th ..

As two essayists have each scored 93%, the highest marks awarded, a prize value ten shillings goes to each, viz. Mr. Ed. Nellist (Middlesbrough) and Miss A. Scoggins (Brighton).

CERTIFIED ESSAYISTS.

Mr. Collinge is already a Certified Essayist of the Guild, this being his fifth success; and we heartily congratulate Miss Scoggins and Miss Halliday on winning their Essayist Certificate this year, by scoring a fourth success.

OUR STUDENT MEMEBERS.

We refer our student members, preparing for the Education Examination, to the helpful advice given in this month's *Education Article*; and we wish them every success in their studies and pleasing results in the examinations.

GUILD LEADER—Miss M. E. KITSON, B.A.,

37, South St., Savile Town, Dewsbury, (Yorks)., to whom apply for Guild literature, form of application, Aims and Rules of Guild, etc.

CREEDS ARE INDISPENSABLE.

In the first two lines of the first paragraph on p. 177, November *Banner*, there is an absurd blunder. I wrote "As we have absolutely no personal experience or knowledge of the emanation of the first men as celestial *monads*," &c. "Monads" means "ones," and I referred to the old Spiritualist teaching that the souls of men were created or evolved from the Divine as pure or simple spirit atoms or sparks, drops, etc., before being involved in matter or incarnated. "Celestial mounds" makes the statement rank nonsense.

In the third paragraph (p. 177) I wrote "We are deplorably neglectful of the finer modes and experiences of the *mystics* (not mysteries, as printed).

J. TINKER.



My dear Kiddies,

I must take this opportunity of wishing each Guildite a HAPPY CHRISTMAS.

I can just picture your happy, smiling faces on Christmas morning, your arms full of toys. How many of you kept just one eye open to take a peep at Father Christmas whilst he filled your stockings and pillow-slips with all the good things which come to you each year? Different toys, all designs, new inventions,—all these attract us. Probably some of you will be having a party, and will be busy decorating the house with trimmings and holly; and, Kiddies, don't forget the mistletoe. Now read about Jolly Jack and Co., and the splendid time they all have at their Christmas Party.

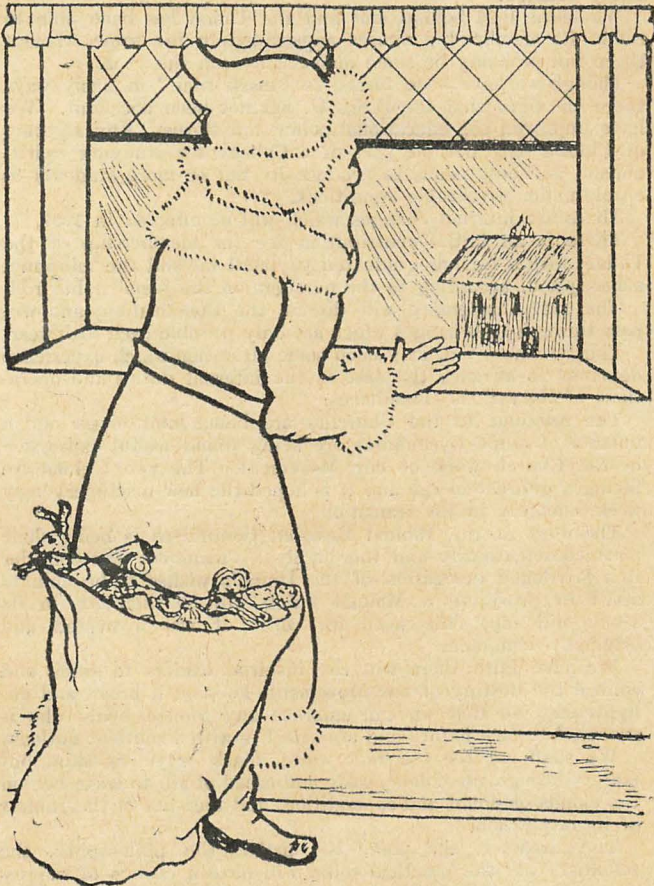
JOLLY JACK & CO.—VI.

The day of the Christmas Social was fixed for a few days before Christmas Day, most of the people wishing to spend Christmas Day at home. In the large room, stalls had been placed, all tastefully decorated with coloured paper and fancy trimmings, whilst overhead and around the walls holly, tinsel and Chinese lanterns, with a spray of mistletoe in the centre of the room, putting a finishing touch to the scene, had been hung. Joan and two of her friends were in charge of one stall, which was piled high with quite useful articles. Some of course had been made by the girls themselves; the others begged from the numerous members of the Church. None of the goods were marked, but Joan's stall was known as the nine-penny stall, as this sum was to be charged for every article sold. Jack and Rob were also present, and volunteered to serve at the sweet stall, their offer being politely refused; and the President jokingly remarked that this stall would, no doubt, make them both ill. However, they were given a heap of Christmas cards, some of which had been designed by Jolly Jack, and asked to sell them.

After tea everyone took part in such jolly games which made everyone happy. The youngsters roared with laughter at the antics of the gentleman acting the part of Clown, who skipped about the room playing tricks, quite harmless, on those present.

At last the Kiddies' Hour arrived, when toys and sweets were to be presented by Father Christmas. Baby Rob, Jack's brother, had watched with interest the proceedings up to the present, chuckling with delight. His eyes now fixed upon the doorway where his Mum had informed him that Father Christmas was coming to give him a toy. At last the well-known figure, with white hair and flowing beard, dressed in a long cloak, appeared in the doorway, carrying a large sack simply brimming over with toys. All the Kiddies gasped. It really

was Father Christmas, they told one another. Baby gave the game away, however, as he turned to his mother and said, "Mummy! Mummy! Look, it is Jackie!" Baby was not to be deceived; he knew his older brother despite his disguise. The people shook with merriment and Jolly Jack laughed aloud, dropped his sack and almost lost his wig. Many hours had been spent by Jolly Jack and his friend Rob. in making the Father Christmas robe and wig, knowing it would please the young kiddies more to receive a toy from a real, live, Father Christmas. How they all crowded round him! Each toy was labelled with the kiddies' name upon it, and not one grumbled at the toy received. After this ceremony was over, Jolly Jack allowed himself to be photographed in his costume. Then, in a contented frame of mind, the people departed, wending their way homewards, with happy, smiling faces, each at peace with all.



OUR CHRISTMAS COMPETITION

This drawing will give you an idea, kiddies, of Jolly Jack in his make-up dress. Now, I am sure all of you are good at crayoning or painting, I want you to copy this, and colour your drawing, and when you have done this, forward it to:—The Guild Imp, c/o 37, South Street, Savile Town, Dewsbury, Yorks. A prize value five shillings (5s.) will be awarded to the sender of the best effort. Three other prizes will be given in order of merit.

RULES.

- 1.—Crayons or paints only to be used for colouring.
- 2.—Guild Number, name and address, must be sent.
- 3.—Children 12 years and under allowed to compete.

Closing date of Competition is January 1st, 1927.

SIXTY BOOKS FOR COMPETITORS

Besides these four special prizes, sixty others are offered. To the senders of the first sixty drawings that I receive, will be posted a copy of "Toby," which is a book full of nice stories, jolly pages of fun, interesting puzzles, models of things to make; and lots of other interesting matter.

So get busy right away, and post your coloured drawing—done all by yourself—in time to win one of these nice books. Then read it, and use it: and write and tell me how you like it.

OCTOBER COMPETITION

As this is not yet completed, results will be published in January issue of the "Banner."

BIRTHDAYS.

Guildites 12 years and under born in January, February or March, send your name, address, Guild No., and Birthdate to: The Guild Imp, c/o 37, South St., Savile Town, Dewsbury, (Yorks).

Replies are being sent as each Guildite's Birthday arrives, so don't delay, write to-day.

TO SENIOR GUILDITES.

This is my first effort to arouse your interest by inviting essays from all who are greatly responsible for the welfare and upliftment of our "Juniors," but I will put a question to you that was asked of me a short time ago. It is this:—"What does 'Christmas' really mean to a Spiritualist?"

Can you answer this question satisfactory in one hundred words or less? I must reserve the right to publish suitable short essays received in reply to this question.

I conclude by wishing all Guildites, and those who so earnestly represent us in the Lyceum Movement, the Compliments of the Season.

With love to all,

THE GUILD IMP.

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

GATESHEAD, Beaconsfield.—On October 9th, 1926, Edith Dodds passed to the Higher Life, aged 20 years. A faithful and earnest worker as Guard in our Lyceum.

"Angel hands are ever near,
To guide and bless our sister dear."

I. Graham, Sec.

NORTH SHIELDS.—In loving memory of our dear daughter, Jennie Nixon, who passed to Higher Life, December 5th, 1923, in her 18th year.

"Angel hands shall clasp our own,
And we shall know, as we have known."

Ever remembered by her loving mother, father, sister and brother-in-law.

The Engagement is announced between Miss Annie Robinson, Conductor of Leek Lyceum, and Mr. Harvey Metcalfe, D.N.U., of Kettering.

WHAT THE LYCEUM HAS DONE FOR ME.

For six years I have attended a Lyceum, joining the Old Barn Lyceum in 1920. During this time I have learnt many things, which, if I had gone to an orthodox Sunday School I would have known nothing about.

My Lyceum training has taught me to express my thoughts and opinions so that if they are wrong they can be corrected, and if right can be enlarged. The fact that there is no death, but a change from a mortal to an immortal sphere has brought consolation to the fears and doubts about the grave which sooner or later would have risen in my mind.

The Lyceum has wiped out my shyness and in place has given me ideas and thoughts and taught me how to express them. With me, as bad as I am, Lyceum does not end at half-past four on Sunday, but extends into my weekday school work.

It is the custom at our school to set Friday afternoon apart for speeches on subjects chosen by the class, and often I have, conceited as it seems, made the best speech, due to the education and training I have received at the Lyceum.

Not only spiritual knowledge has been given me, but physical training. If I had had little worries, nothing has expelled them quicker than a good march at Mighell St. Hall.

GEORGE PARKS. Age 13. Brighton Lyceum.

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

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

Terms to Lyceums and Societies:

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

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DECEMBER, 1926.

1926---7.

The year 1926 will soon be history, and most people will look with pleasure to its close. It has largely been influenced by the economic difficulties arising through industrial pressure towards a lower standard of life and its opposition from the employable section of the community.

With the merits or demerits of either side in the industrial position we express no opinion, except to show its deplorable effect on the spiritual and progressive life of our countrymen and their dependents.

The horizon has been clouded in a mist which has hampered the march forward and has also had a deterring effect on all the activities which need financial support for their propagation.

It is in this view that we welcome any sort of peace which will enable us to recover the lost opportunities and look anew into the intricacies of social life. We are expressing ourselves at the moment in an earthly world governed by material conditions and must relate our conduct to allow for spiritual expression as opportunity permits.

A fight, whatever the methods or weapons used, will do one of two things; make us more bitter or teach us the folly of the destruction of many opportunities which sane minds could use to cement proper relations in human society. Here we should find the ground on which we may build a definite structure which may use all classes and distinctions to erect a structure so appreciative and useful that it will comprise all shades of outlook in its picturesque appearance, and be internally adapted to provide room for the expansion and growth of ideas with the progress and guidance which nature demands intelligent human beings should display.

If the lesson of impoverishment has been learned we shall face our issues with a new vitality. Just as a man has a spiritual counterpart of his material nature, so may we find a spiritual parallel in the events of 1926.

We have a spasmodic outburst of spirituality which bursts like a firework in our midst and a new movement is born, lives a little while, and then merges into the conventions of ordinary life.

Some few inspirations have a greater stability and the central fact persists. We hope to find Spiritualism may, largely through the Lyceums, be able to attract the new generations to a clearer vision that our forebears. We realise the man-made limitations of the confined system of most educational curriculums have a tendency to keep within the vale of an appointed way. The valley becomes a trench, and the vision is buried so deep that there is only visible to the eye and mind just one narrow strip of sky. All else is taken from our knowledge and we become bigoted and pessimistic. The sides of the trench are so steep the people within it are unable to climb, and become jealous of the people who peer over the edge, and would withdraw them from the fissures of a narrow mind.

Spiritualists must be aware of making a chasm and eventually burying themselves in such a groove. Out of the failures of

other systems we may survive. Their experiences and records teach us what to avoid.

We have one big difference between other Movements and ours. Their methods are largely founded on man-made creeds, dogmas, doctrines and formulas. Our methods are founded on facts and principles which are natural and spiritual in the origin and founded upon revealed laws which control and govern life.

The immediate task of the Spiritualists is to understand these laws and apply them to conduct in human relations. The Lyceum system opens the door to our investigations and the children provide the means of human salvation.

A child is born innocent and plastic and we need not narrow the mind as the feet of the children of the Chinese were formerly stunted.

We leave 1926 behind and find the Union has been able to retain its membership figures approximately the same, though there will probably be some financial loss on the year.

Though we have been forced to "mark time" in many ways there are signs that the B.S.L.U. has not been decadent. We have improved the educational policy and status. Any Lyceum or Church may become part of a College for studying Spiritualism, and only needs to produce its ten or more students to enrol, under favourable conditions.

There are internal changes which will be effected in 1927.

There is an initial contribution fee for membership of the Union, with a further graduated payment beyond the minimum subscription, according to the numbers on the membership roll.

The 1927 Conference will discuss the Constitution, and will pass through the changes which are only possible each fifth year.

The Bye-laws, too, may need some alteration which experience demands to advance the ease in the internal duties and operations of its various committees.

The relations to the Churches are being knit closer and a number of adult Lyceumists are being found useful expression in the Church work of our Movement. The two Unions are facing a gradual merge and it is hoped the new machinery may work smoothly in the transition.

The work of the Manual Revision Committee is being done most conscientiously and thoroughly by members who consider it a privileged delegation of the Union's wishes to be able to assist in providing a Manual which will be thorough in its scope and meet the need for which it was instituted and originally compiled.

We have faith there will rise inspired leaders to guide and control the destiny of our Movement, keeping it broad and enlightening, so that we can embrace any human being who is prepared to face nature and animate life with a sentient outlook.

We shall not see the red, white, black or yellow skin, but merge through the colour, caste and creed of all, to leave behind the clouds of doubt and superstition, and face life in the fulness of its inspiration.

The dreamer, the poet, the artist, the philosopher, the scientist, and the practical mind will have a chance of expression and all will blend as happily as the colours of the rainbow, stretching over the heights of human intellect as it blends with the purest inspiration and prophesy of a fuller life. The ideal will become real and the dream become a vision of reality and purpose. The traits of the gipsy will be discarded for a synthetic grasp of deeper truths through the psychic laboratory of a cosmic mind finding its practical expression through the vibration of our individual personalities, acting in accordance with an informed understanding of universal law.

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul."

The machinery exists, through our Unions, and 1927 can make a definite move towards a realisation of definite progress which will help each and all.

If we may venture just one single thought in the growth of a sweeter life, may we draw the reader back to the simplicity of childhood and take them to fairyland. There is indisputable evidence that children have seen and photographed fairies. Surely here is a fascinating and harmless experience which immediately charms our thoughts if we can return to childhood and mix with such moods. If the reader can bring his or her mind to the sweet simplicity and happy association of the childhood in early imaginations it is possible then to experience some of the thrills which are conveyed in the human similes in the Spirit world.

May this illustration give some guide to an earnest desire that our 1927 children shall teach us the world is full of a beautiful and creative meaning that can be most truly expressed in harmony. Distrust, envy, malice and oppression are the opposites which influenced conduct in 1926. May we bid these disruptive conditions depart from our individual lives. Thus may we refuse any wrong expression, at least through us, and possibly find the seeds being dropped in other minds. Virtue brings its own reward and we shall need no more compensation to add to the joy we feel when we see imitation is the sincerest form of flattery.

1927 holds many opportunities, but they will not be opportunities unless we make them so.

There are a host of thoughts and ideals waiting to be marshalled by any individual who has the cosmic spirit and can wireless his message. This is the real link which makes the Lyceums into a Union, all expressing the same idea but apart from each other. Apart only means divided by distance. Just as we listen to the lovely music from the next room and vibrate to its tone, do we feel the sweet message of immortality coming from the angels and linking us with the sweetness of child-life.

Between the two may we find the inspiration of 1927 is expressed in our desire to raise the commonweal, and understand more of the laws of life which are based on harmony and love and find their immediate expression for us in the Lyceums.

As the red light may supercede the darkness in the production of phenomena, so may we realise the lightness of our future is presaged by our present gloom. We look to 1927 to bring us one stage nearer and one step clearer.

District Visitor's Report.

SOUTHERN COUNTIES DISTRICT.

On Oct 3rd, at the invitation of the Worthing Spiritualists' Church, I had the pleasure of opening their Lyceum. This Church has long contemplated forming such a school, and I feel sure with the enthusiasm displayed, and adherence to Constitutional procedure, that the new venture will prove a success. Two later visits have found the work progressing well.

On Oct. 24th I visited Bournemouth Lyceum. Twenty members present. Session conducted by Mr. Gething. S.C. 53, M.R. 214, and G.C. 134 read and well explained. Pearls given. Marching and drill good. This Lyceum is struggling hard to carry on, but sadly needs the moral and sympathetic backing of its Church.

On Oct. 31st I visited the Southampton Lyceum, who were holding their Anniversary Services on that day. The morning and evening meetings were well sustained by Mrs. E. Baker (Hon. Treasurer of the S.C.L.D.C.) and Mr. Frank Reeves, supported by Mr. H. C. Guy (President of the S.C.L.D.C.) with Mrs. Hart (Lyceum Conductor) in the Chair. Bright singing by the Lyceumists contributed much to the day's enjoyment.

The session at 3 o'clock was conducted in the Church by Mr. H. C. Guy, and was a great success, practically everyone present taking part. Readings and pearls were given. The Seven Principles well rendered and explained. The Social programme was sustained by Russell Harwood, Miss Connie Carter, Elsa Sanders, Violet and Pearl Haybell, "Hilda," aged four years, Roma and Ralph Nolan, Gracie Robinson, Joan Long, Jack Saunders, Ena Glover and Jackie Stanfield. A good company of Lyceumists was present. Greetings from Brighton and Bournemouth were given and exchanged. Altogether it was a very happy and harmonious time.—Annie L. Scoggins, D.V.

District Council Reports.

BOLTON DISTRICT.

The Quarterly Meeting of the above Council was held at Radcliffe on November 6th. Delegates from Bolton (Bradford St., Deane Rd., and Henry St.), Radcliffe, Bury (King St. and Sydney St.) and Horwich were present.

Our President, Mrs. Johnson, gave a most encouraging address, dealing chiefly with the Education Scheme. She im-

pressed all to take up this glorious work. We had a most enjoyable time together, and the business was ably dealt with.

Our next Quarterly Meeting will be held at Bradford Street, on February 13th, 1927. We hope to see Lyceums well represented.—D. Ward, Sec.

LONDON DISTRICT.

The Quarterly Meeting of the London Lyceum District Council will be held at the Forest Hill Church, 29, Beadnell Road, Forest Hill, S.E., on Saturday, December 11th, at 4 p.m.

All Delegates and Associates are earnestly requested to be present, as matters of great importance to the Movement in London will be brought forward.—Ernest E. Young, Sec.

NORTH EAST CHESHIRE DISTRICT.

The Quarterly meeting of the above Council took place at Heaton Norris, Stockport, and was presided over by the President, Mrs. Ennion. There were 30 delegates and associate members present from Hyde, Denton, Ashton, Macclesfield, Heaton Norris, Lord St., Central.

The minutes of the last quarterly and E.C. meetings and Correspondence were passed as read.

The D.V.s report, and the Revision Committee report were accepted as satisfactory.

It was resolved the D.V. visit Hillgate Lyceum, with a view to them re-joining the Council.

It was suggested that all delegates take back to their Lyceums the following business, for consideration:—"That all Lyceums who are affiliated with the B.S.L.U. shall be affiliated to a District Council in their Area."

The Annual Meeting will take place at Denton, On Saturday, February 5th, 1927.

Our best thanks were given to Heaton Norris friends for their hospitality.—E. Joules, Sec.

Letter Box.

Lover of Truth.—You are one of the unfortunate contributors whose letters cannot be published, as no name is sent with your letter. We agree with your sentiments.

A Defender.—Your invitation to defend Spiritualism by letters to other periodicals is not often considered necessary by the B.S.L.U. officials. The truth needs no defence and is its own vindicator.

J. Stead.—Yes, there is a change in the annual payments. A Statistical Form will be sent to all Lyceums during the last week in December. All the members enrolled during the present year will count for payment of the 1927 fees. Your Lyceum has had the advantage of their membership and we should have no record of their enrolment if they are not recorded on the Statistical Form.

WEARING THE LYCEUM BADGE.

To the Editor.

Sir,—The time having now expired during which I have been looking out for Lyceumists wearing the Emblem during week days, those interested will be wondering how many volumes I have had to present, according to my promise, but I deeply regret that only *four* have come under my notice, displaying the lineaments of the Founder, save on Sundays. One case I must record, although I feel keenly doing so. One day in June, a well-known Lyceumist saw me approaching, and deftly transferred his Badge from his pocket to his jacket lapel, but my eyes were as quick as his. Not wishing to embarrass him, I merely touched the Badge and said, "You have omitted to clasp your Badge." When he reads this he will understand. Last week at the Tyneside Centre Armistice services, I was pleased to notice five Badges worn, and *all came from Gateshead*. Let me urge all, children and adults alike, who profess to love their Lyceum, to remember that it is no disgrace, rather a great pride, to wear their precious emblem, so that all may see what they are. It is well to do it in Session, but far better to exhibit it openly. I will continue to look out for it, and may add that I cover an area every week embracing nine Lyceums, so that my scope of observation is by no means confined.

Yours fraternally,

JAMES LAWRENCE.

Newcastle-on-Tyne.

Dead Empires.

BY MARY E. PICKLES.

We have read that early in the seventh century, the Persians held Egypt for 10 years, but were forced to retire by Heraclius; also we remember the great difficulties about religion. For when the Egyptians accepted the Christian faith with the rest of the empire they tacked on all sorts of ideas and customs connected with their ancient faith. There were endless persecutions and difficulties between those who thought one thing and those who thought another, and the feeling became very bitter among these different sects.

Historians tell us that the strenuous struggles, the smoke of battle, and pitiful horrors of war in all its aspects have led to freedom. But surely this was the struggle from the beast kingdom, and man's lowest force to gain by might what he could not achieve by the power of love.

I am sure that the emanations from the men and women of old who gave their beloved country their all in the name of loving service and not war, will live. And upon the ashes of the past, though we call them "Dead Empires," a race of beings will build and construct, and leave the age of destruction to oblivion. Here is a lesson for all.

In the heart of the Andes, thousands of feet above the sea, stands a remarkable statue of Christ.

It was erected to celebrate the peace between Chile and Argentine, and on the massive pedestal the following very striking inscription is carved:

"Sooner shall these mountains crumble to dust than the Argentines and Chillians shall break the peace which at the feet of Christ the Redeemer, they have sworn to maintain."

When I look upon the picture I cannot help the thought, that if the ministers, the supposed servants of Christ, had been ever true to their calling, war would have been a thing of the far past. He said, "Blessed are the peace-makers: for they shall be called the children of God."

We looked on in the dark days of 1914 to 1918 and saw that most of them, the ministers, were recruiting sergeants.

Only a difference in degree from thousands of years ago, when under the cloak of religion men lined up in battle against their fellow men.

Have the Christians carried out the sayings of Jesus? "Ye have heard it said, an eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."

"Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you:

That ye may be the children of your Father which is in heaven, for He maketh His sun to rise o'er the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye?

Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others?

Do not even the publicans also?

Be ye therefore perfect, even as your Father which is in Heaven is perfect."

Straight talk that and it is also the teaching of the angels.

He also tells us to "Seek ye first the kingdom of righteousness; and all things will be added unto you." Not other kingdoms, other countries, and other nations at the mouth of the cannon, trampling down our fellow men and gratifying the lowest animal craving.

These sayings coupled with others have turned the rushing tide of history, they have accomplished more than armies.

They rule where no emperor can reach. They have builded the greatest building, painted the noblest pictures, and inspired the grandest poems, and far more than this, they have sweetened the heart and mind of man.

Sayings such as the foregoing cause the mourner to be comforted; the prisoner is cheered in his captivity, and the exile in his loneliness, they have checked the hand of tyranny and despotism, they have slamed the hand of cruelty, they have helped to set a little child at the head of the great toiling, stumbling, murmuring and noisy army of humanity.

We can follow the narrative of each world-reformer's life, and there is the great lesson of *peace*.

Tragedy has been the lot of all reformers until to a few centuries ago, yet their works live, they are unseen to-day, yet felt in their loving power.

We know the story of Saul of Tarsus and his cruel persecution

of the Nazarenes, but even in the midst of his war against them it is recorded:

That suddenly in the silence of the noontide "There lighted up a great light. The whole valley vanished in a burst of flame.

It seemed as though the whole atmosphere had caught fire, and they were suddenly wrapped in sheets of blinding splendour."

Saul and those that were with him flung themselves upon the earth.

In this natural instinct of man, confronted by some terrible exhibition of Nature's power, they were unconscious of reverence or superstition. Their first thoughts were surely those of self-preservation.

But while they hid their eyes from the flame, fearing to look up, Saul was bowed to the ground, and in his soul were sounding these words—"Saul, Saul, why persecutest thou Me?"

In the silence of his stricken soul, Saul questioned: "Who art thou Lord," and the answer was "I am Jesus of Nazareth whom thou persecutest."

And the story tells us still more, that his dazzled eyes beheld the form of Him who uttered this reproach, and the form was that of Jesus, the Christ of the despised Nazarenes.

The state church bases much of its preaching on St. Paul's teaching, yet to-day refuses to believe the Spiritualists' knowledge of materialization. Afterwards came the leading of Saul into the city, and the control by Jesus. He is both clairvoyant and clairaudient and through and by his mediumship the old Saul departs and Paul the apostle is born. The ministering spirit sought his instrument just as spirits do to-day.

The great spiritual law never changes but was, is, and will be yesterday, to-day and to-morrow just the same.

When the spiritualists are charged with dragging back the dead, how gloriously appropriate are our words.

"Unsought of me they found me,

Unseen of me they led,

When earth was dark around me

And dark the skies o'er-head."

There came a time too, when St. Paul was carrying out his mission where he realized his loneliness in the contention of right against might and from the wall of the city that refused to have him he turned away in the darkness and set his face towards Jerusalem.

How history repeats itself, when in the early advent of Modern Spiritualism little children were cruelly persecuted and had to flee away from the home of their birth. I understand the "Gospel of Christianity" should be "The character of a Christ," and they who embrace it, true followers in word, thought, and deed.

It ought to establish high and lofty characteristics of social life. It should be a triumph of sweetness, beauty and humility, and blood should no longer be shed, as of old, when the rulers and princes degraded themselves and mankind by rushing into the war of sin and destruction.

We realize to-day that the religion of Jesus at the outset was nothing but a very small and insignificant sect; a Jewish sect, too, which had to be secret because of its powerful and bitterly hostile enemies in the Sanhedrin.

Those beautiful manifestations of to-day in the silent seance room are not for investigating committees, but in the name of love the spirit people manifest to carry the glad tidings to human hearts that are ready to receive them.

It appears the world is not ready even yet, and hostile forces stand arrayed to crush and trample on the rebirth of truth. The trance condition is declared by Christians to be impossible in the mediums of to-day, but the law remaining ever the same, there is no such barrier to the disciples of the angels, and the cultivation of mediumship brings the great possibility within reach.

Another story relative to this and I have finished.

It is recorded: One day, in the house of Simon the tanner, Peter rose and mounted to the roof, like a pious Jew, to say his mid-day prayer.

From the flat roof of this Eastern house he saw the blue sea creeping over the bleached sands, and felt the heat of the noon-day sun beating down upon him. As he prayed, he became hungry, and probably exhausted by his hard life, his scant fare, and the pitiless glare beating up from the hot, white roof into his eyes, he fell into a swoon. In this *trance* he saw an immense movement in the sky, as if it were a gigantic linen sheet being lowered by ropes at the four corners, and saw within it all manner of birds, and fowls, and reptiles.

"Rise, Peter," said a voice within him; "kill and eat."
Hungered and exhausted as he was, the Jew in him cried out:
"Not so Lord." For among these creatures were those which
the law of Moses forbade all Jews to eat.

It was because the Jews were strict about their diet, and
because they would not eat certain animals, such as swine—
which they never even mentioned by name—that they looked
down with loathing and contempt on other nations.

"Not so, Lord; for I have never eaten anything that is
common and unclean."

The voice answered: "What God hath cleansed, that call not
thou common." The rebuke was thrice uttered, the vision
vanished, and Peter woke out of the trance into which he had
fallen.

We understand the interpretation and sequel "That all things
are clean in the sight of God, and that he is no respecter of
persons." For the Jews believed from the teachings of Moses,
that to hold intercourse with men who had never received the
seal of the covenant, was terrible pollution. And to eat with
them, to eat food prepared by Gentiles, to taste meat which had
been illegally killed by Gentile hands—well, it could not be
thought of without a shudder. For at that time we must
remember Peter was a guest in Simon's house, and he was
starving because the Mosaic law forbade him eating with the
Gentiles. And so the Jewish religion paid far more attention
to custom than to the illuminating words of the master Jesus.

A LESSON FOR TO-DAY.

If the Churches practised what the Christ spirit teaches, cus-
tom with all its horrors would be left behind, and as their bells
ring out the old things, and ring in the new, angels' voices will
be heard: "Peace on earth and goodwill to men" for evermore.
Unity of nations and her children. Engraven in their hearts
by the lessons of the past, love to all will perforce bring about
the "Sweet Golden Age."

Truly then from the ashes of the past we build for eternity,
"not from the things that are seen and are temporal, but the
things which are not seen and are eternal."

(Conclusion.)

Lyceum Manual Revision Committee.

(Minutes of the meeting held at 37, South Street, Savile Town,
Dewsbury, on Saturday and Sunday, 6th and 7th November,
1936.)

Present:—Mr. E. A. Keeling (Chairman); Misses G. M.
Halliday, A. Hesp, M. E. Lawton, M. E. Kitson, Messrs.
G. F. Knott and A. T. Connor (Hon. Secretary). Mrs. Pickles
and Miss Elliott were unable to attend owing to the sudden
change of date, and Messrs. Nurse and Shuttleworth through
pressure of business.

The Minutes of the previous meeting having been read and
confirmed, various matters arising were considered and it was
decided:—

- (1) Re S.C.R. 1—that the consideration of the title be deferred;
- (2) S.C.R. 33—that the present spelling of *Oh* be retained
(passed with one dissentient);
- (3) S.C.R. 64—that the original poem (in full) should be
substituted;
- (4) S.C.R. 97—that the original text of the poem should
be restored (no third verse had been traced).

The alteration of the venue and date, from Manchester on
20th and 21st November, to Dewsbury on 6th and 7th November
(after communication with the individual members of the
Committee), was formally endorsed.

Correspondence was read from (1) the M.C., re the submission
of the MS. of "Helps to the Study of the *Lyceum Manual*" and
(2) the use of expression marks with all Songs in the *Manual*;
(3) Mrs. George (Liverpool) re a Children's Section of the
Manual; (4) Mrs. J. M. Shaw (Bradford) offering the copyright
of one of her poems; and (5) Mr. A. Kitson, resigning from the
Committee. Also, Mr. Nurse telegraphed and Mr. Shuttleworth
wrote explaining their enforced absence.

It was decided, re (1) to leave the discussion of the new
"Helps" MS. till later; (2) that the question of expression marks
would be considered at the end of the Revision work; (3) that
Mrs. George should be thanked, and that a paragraph should
be inserted in the *Lyceum Banner* inviting poems (not necessarily
original) suitable for young Lyceumists, and also that the

U.D.C. be invited to place the matter before the Districts for
discussion and suggestion; (4) that Mrs. Shaw be thanked for
her offer; (5) that Mr. Kitson's notice of resignation be accepted
with regret and placed before Conference. The other letters
were accepted, and the Correspondence adopted.

The report of 1926 Conference dealt only with Revision mat-
ters, and was adopted. Messrs. Keeling and Connor, who will
represent the Committee, were appointed to draw up the report
for the 1927 Conference.

The "Helps" MS. was generally discussed, but time would
not allow of adequate consideration, so it was decided that the
MS. should be circulated amongst the members of the Com-
mittee for comments and opinions—such to be put on separate
sheets of paper, and the original MS. not to be marked in any
way. This decision was carried *nem con*; as was a resolution
for transmission to the Management Committee.

The Committee then settled down to consideration of the
Golden Chain Recitations, the following recommendations
resulting:—

- G.C.R. 101—Retain,
102—Substitute the "A. J. Davis Manual" version.
103—Conductor reading No. 1 to be altered to read:
What is the law of Brotherhood?
104—That the answer to *What is the first step towards
progress?* should be *A realisation of lack of know-
ledge*—and that the present 1st, 2nd and 3rd
steps should be re-numbered as the 2nd, 3rd
and 4th steps.
That *covereth a multitude of sins*, in the present
6th Lyceum reading should be replaced by
recognises;
That the present 7th Conductor and Lyceum read-
ings be deleted.
The other readings were approved for retention.

G.C.R.s 105 and 106. After long and careful consideration, it
was decided to recommend that these two should
be substituted by the following:

105.—THE NATURE OF MAN.

Conductor—What is Man?

Lyceum—He is a threefold unity: spirit, spirit body, and phys-
ical body.

Conductor—What do we mean by spirit?

Lyceum—The immortal, indestructible portion of our nature;

Conductor—Is spirit ever seen?

Lyceum—No, never. We only see its manifestation.

Conductor—What do we mean by the spirit body?

Lyceum—A form composed of an ethereal substance that con-
nects the spirit to the physical body, which it resembles.
It is the body of the spirit in spirit-life.

Conductor—What is the physical body?

Lyceum—It is a moving, living house, the temple of the spirit
which dwells in it for a time on earth to learn the lessons of
this life.

Conductor—Does the spirit body die?

Lyceum—No. It is only the physical body that dies.

Conductor—What becomes of the spirit after the death of the
physical body?

Lyceum—It passes into the Spirit World, where it dwells in
that condition which it has prepared for itself during Earth
life.

Conductor—Do our spirit brothers, sisters, mothers, fathers,
and friends, ever return to our homes?

Lyceum—Yes; if they so desire, and conditions are favourable,
they return to those they love, to manifest their continued
existence, to guard them from evil and danger, and to guide
them through life.

106.—(TITLE NOT DECIDED).

Conductor—What is Man's destiny?

Lyceum—Everlasting life and everlasting ascension through
endless realms of thought and action.

Conductor—What principles underlie its achievement?

Lyceum—Justice and truth, love and wisdom.

Conductor—What is the consequence of obedience to these?

Lyceum—Swift progress to happiness and power.

Conductor—What is the consequence of neglecting them?

Lyceum—Retarded growth, weakness, and suffering.

Conductor—Is this seen on earth?

Lyceum—Only partially. Its full reality is revealed in the
hereafter.

Conductor—How may these principles be expressed in this life?

Lyceum—By temperance and study, aspiration and charity, self-

denial, the practice of the virtues, and the cultivation of our higher nature in all its faculties.

Conductor—How does death affect Man's progress?

Lyceum—It releases him from physical limitations, and opens up possibilities of further development.

Conductor—What do we leave at death?

Lyceum—The physical body, and all pertaining only to it.

Conductor—What do we retain?

Lyceum—The character and intelligence fashioned on earth.

Conductor—Spirit Life, then, is an active life; a social life; a retributive, constructive and progressive life. Reason and affection, conscience and memory, go with us into the future state of existence.

Lyceum—Life and death are both beautiful links in the chain of endless being.

G.C.R. 107—Delete, and replace by another Recitation on the same subject.

108—Retain, with the 7th Lyceum reading altered to read—*“They embody selections of great truths, which are impressed upon the memory, thus awakening the understanding and gladdening the heart.”*

109 and 110—Retain.

111—To defer consideration: and that a new version by Mr. A. L. Wareham be submitted to Messrs. De Brath and Hibbins.

112—Retain, with the following alterations:

1st Lyceum Reading—substitute *Man* for *men*.

11th Lyceum Reading—the first clause to read—*It induces in us a superior condition of courage, strength and trust;*

14th Lyceum Reading—substitute *spirit* for *sincerity*.

Decisions on the capital letters in *Heavens* and *Universe* were held over until further discussion.

113—Retain—the omitted portion to be considered later.

114 to 117—Retain.

118—Retain, adding Pitfield's translation of I. Cor.: xiii, 4-8:—

Leaders—Love patiently persists; is tender.

Lyceum—Love is not envious; is not pompous; not ill-mannered; not irritable; makes no personal demands; does not impute evil motives; has no taste for anything impure—but a responsive delight in all that is genuine.

Conductor—Love shelters all things; is always trustful; always sanguine; always composed.

In Unison—Love can never at any time lose its colour or fade away.

119—Retain, omitting *Conductor* 8 and replacing by *Lyceum* 8.

120—Delete, and replace by new G.C.R. on "Health."

121 to 126—Retain (giving the full name of the author of 122).

127—Delete.

The proceedings ended with a hearty vote of thanks to the Dewsbury friends for their hospitality, and to Mrs. Kitson for her hospitality and catering.

A. T. CONNOR, Hon. Secretary.

THE SOUL OF GOD.

BY W. GEO. WHEELER.

Soul of the Soul Immortal,
Flame of the Light Divine,
Breath of the breath eternal,
Thought of all Thought sublime;
Love that is glad and boundless,
Truth that is broad and free,
Soul of the soul of ages,
King of all liberty.

Soul that is interwoven,
Cast in a higher mould,
Link'd to another spirit,
Gem of the worlds of old;
Flash from the Light undying,
Pearl of a nameless worth,
Star of the mystic Godhead
Cast on mother earth.

Christ and Anti-Christ: Their Relation to Spiritualism.

ALFRED KITSON.

(Reprinted from *The Two Worlds*).

There is much misconception in the mind of the general reader as to the meaning of the term "Christ," the general impression being that it is a surname. Perhaps this error has arisen through the early impressions made on the receptive mind of the child in its Sunday school training, where it is taught to believe in the Lord Jesus Christ as being the saviour of mankind. These early impressions are confirmed by the preachers, who in their sermons invariably use the phrase, "Our Lord and Saviour, Jesus Christ."

The ranks of Spiritualists are being continually augmented by those who have been trained in the Christian faith, who naturally retain, with a feeling of reverential awe, their early impressions of phrases and terms used in the Christian Sunday schools and churches. Thus they have naturally a bias or leaning to their use in the services of the Spiritualists' churches, and often are shocked at their absence from the addresses, and the articles that appear in the Spiritualistic press. Such people are apt to remark, "Oh, you don't believe in Jesus Christ, you never mention his name."

If Christian Sunday school teachers would pause to explain to their scholars, and the preachers to their congregations, that the term "Christian" has reference to a certain class of religious enthusiasts who, because of anointing themselves, or using oil, were, for that habit, first called "Christians" at Antioch (Acts xi. 26), and that term was used against them as a term of derision, or mockery, to lower them in the estimation of the people, this error would not have been made. This is something similar to the opponents of Spiritualism calling the pioneers of Spiritualism "table rappers, spirit rappers," etc., as an effort to ridicule them in the eyes of the public.

The term "Christ" is the untranslated and contracted Greek word "Christos," meaning anointed (the equivalent Latin word is "Christus"). By dropping the "os," the translators led the unlettered Christians to give it a false and misleading value, in so far as they were led to look upon it as being specially applicable to Jesus, and to him only. The translators treated the Greek term "Angelos" in the same way. They dropped the last two letters and left the word untranslated, thus leaving the devout Christians to assume that the term angel referred to an order of specially created spiritual beings, whereas the term "angelos" means "a messenger," applicable to all spirits who convey or communicate messages to earth people.

There is another Christian term relating to anointing, namely, "chrism," derived from the Greek word "chrio," meaning "to anoint." The oil used for this purpose is said to be "consecrated" (or blessed) by the Bishop, and is used in the Roman Catholic and Greek Churches on the administration of baptism, confirmation and "extreme unction." The term "unction" is derived from the Latin term "untio," and means "to anoint," and "extreme unction" simply means the using of the consecrated oil upon a sick person just before that person dies, or in cases of "extreme" necessity. This term is a survival of the Latin church, and is used as a priestly phrase to impress the minds of the ignorant worshippers with awe and wonderment at the mystery of the sacrament.

Bearing in mind that the word "Christos," from which the term Christ is derived, simply means anointed, the reader will be surprised to learn there are many "anointed" or "christos" mentioned in the Old Testament. Saul was "christos" the first King of Israel by the prophet Samuel by the express direction of Jehovah, or Yahveh, the tribal god of the Israelites (I. Sam. ix. 9 and x. 1).

Perhaps this incident of anointing Saul the first King of Israel by the command of Yahveh has led to the kings and Queens of Christendom being regarded as holy and consecrated to the service of God, and holding their kingship by divine right, for we learn that even when King Saul was in disfavour with Yahveh, and David had been chosen to rule in his place (which naturally led to strife between them, so that Saul sought to slay David on several occasions), and when David was about to secretly cut off the skirt of Saul, which would belittle him in the estimation of his people, he felt that it would be a great wrong, for, "He said unto his men, Jehovah forbid that I should do this thing unto my

lord, Jehovah's anointed." (I. Sam., xxvi. 6, American Revised Version). And again, when the young man who found Saul leaning on his spear to put an end to his life, and could not, was commanded by Saul to draw his sword and put an end to his anguish, on reporting the incident to David, ordered that the young man should be slain for having despatched the wounded king. "And David said unto him, Thy blood be upon thy head for thy mouth has testified against thee, saying, I have slain Jehovah's anointed," that is "christos" (II. Sam. i. 14).

The custom of using consecrated oil is still practised by the Archbishops of the Christian Church at all coronation ceremonies, and the kings and queens so anointed are "christos." But does this apply to Jesus as the "christos"? There is no record of him having been officially anointed. The incident given in Matthew, where the woman who poured the contents of an alabaster box of ointment on the head of Jesus, did not do it to consecrate him at the commencement of his mission, "she did it to prepare me for my burial," said Jesus (Matt. xxvi. 12).

Luke describes the woman as a "sinner," who wet the feet of Jesus with her tears, and wiped them with her hair, and then anointed them with ointment from an alabaster cruse (vii. 37-38).

St. John's account agrees with that of Luke in that the ointment was poured on the FEET of Jesus, but he says that the woman who performed this act of admiration of Jesus was Mary, the sister of Lazarus (xii. 3).

Thus we see that, taking the most favourable account of the anointing of Jesus, that of Matthew, it was not to consecrate him for his life's mission as the saviour of mankind, but it was avowedly "to prepare him for burial."

The one other incident on which the claim is based is to be found in Luke iv. 18 and 19. In the context we are told that Jesus paid a visit to Nazareth, where he had been brought up, and on the Sabbath he entered the Synagogue and stood to read, when the book of Isaiah was handed to him, and he read from lxi. 1 and 2: "The spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captive, and recovery of sight to the blind; to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." On ending the reading he said to them, "To-day hath this scripture been fulfilled in your ears" (verse 21). Here we have Jesus represented as claiming that the statement made by Isaiah more than 700 years before Jesus was born, referred to himself.

It will also be noticed that neither Isaiah nor Jesus were "christos" (anointed). Isaiah's claim to be anointed was by the spirit of the Lord Jehovah being upon him. In other words, he was inspired "to preach good tidings unto the weak, to bind up the broken-hearted, to proclaim liberty to the captive, and to open the prison doors to them that are bound."

On reference to Smith's Biblical Dictionary, under this head he says, "Anointing, in Holy Scripture, is either first, material with oil, or second, spiritual with the Holy Ghost (spirit power)." In I. Chron. xvi. 8-36, and Psalms cv. 15, the priests are called "the anointed" or "christos."

Now, it is quite evident from the above evidence that Jesus was only "christos" (anointed) in a spiritual sense, and the descent of the spirit power was not when he read the brief extract from Isaiah's writings, as recorded in Luke, but at his baptism in the river Jordan in the form of a dove, symbolical of peace, goodwill and harmony. In Acts x. 38, Peter tells "how God anointed him (Jesus) with the holy spirit, and with power." (A.R.V.)

In I. Corinthians x. 1-4, Paul refers to the manifestations of the spirit as a "christos" manifestation. He says, "For I would not, brethren, have you ignorant that our fathers were all under a cloud, and all passed through the sea, and were all baptised unto Moses in the cloud and in the sea; and all did eat the same spiritual food; and all did drink the same spiritual drink; for they drank of the spiritual rock that followed them, and the rock was Christ." (A.R.V.)

Now, it is self-evident that the "rock" that followed the Children of Israel cannot be meant to be taken literally, but esoterically, in which sense it signifies Truth. And that truth was "christos" of spirit power, guidance and inspiration. This spirit power and guidance appeared unto them as a pillar of cloud by day, which led them through the wilderness, going before them when it desired them to march, and moved to the

rear of their camp at night and appeared as a pillar of fire to protect them from attack. This is, also, the "christos" of Jesus, which was not to be specially confined to him but to be shared among his disciples; and he promised it to others, for he said, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto the Father." (John xiv. 12).

The working of the spirit power among his disciples was powerfully manifested on the day of Pentecost when "suddenly there came from heaven the sound as the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire, and it sat upon each one of them. And they were all filled with the Holy Ghost (spirit power), and began to speak with other tongues as the spirit gave them utterance" (Acts ii. 2-4).

Thus we see that the term Christ is not a proper name, but is a contraction of "christos," meaning "anointed," either with consecrated oil or consecrated by spirit power to bless, instruct and comfort suffering humanity.

"Christ" not being a proper name, it is not correct for Christians or Spiritualists to say Jesus Christ, which is equivalent to saying "Jesus Anointed," they should say Jesus the Christ, or Jesus the Anointed, he having been spiritually anointed when the spirit power descended on him in the symbolical form of a dove when he was baptised. If Christians and Spiritualists will correct their habit of saying "Jesus Christ," and instead say "Jesus the Christ," much misunderstanding and annoyance will be saved the Christians, who will realise that they themselves erred when they charged the Spiritualists with not believing in Jesus Christ. They do believe that he was "christos" or spiritually anointed and dedicated to bless humanity.

This term "christos" is as applicable to-day in its spiritual significance to all those devoted men and women who have received spirit power as it was on the day of Pentecost, for they speak with other tongues. They preach glad tidings of great joy to the mourner, bind up the broken-hearted, and give messages from the beloved ones, whom the Church has taught us to believe were dead. The spiritual "christos" is in operation in the world to-day, and is known as *Modern Spiritualism*, to distinguish it from *Ancient Spiritualism*, so fully recorded in the Bible.

ANTI-CHRIST.

Who are the anti-Christ or antichrists? They are those who deny Modern Spiritualism. For what does the term mean other than they who are AGAINST the anointed and dowered with spirit power, and by it consecrated to the service of humanity? So anti-Christ to-day is not Spiritualism, as has been so often proclaimed by Christians, but is that system of teaching which is opposed to the development and use of those spiritual gifts as set forth by Paul in I. Corinthians xii, and in his advice for the orderly conducting of spiritual meetings as set forth in chapter xiv. of the same book. Everyone who opposes or denounces spiritual manifestations is an anti-Christ, whether in the Church of England or any of the various dissenting churches.

If there were less PREACHING and more TEACHING as to the meaning and spiritual value of many of the words and phrases commonly used in the pulpits, Christians would not be led to make errors as they now do, and much misunderstanding in relation to Spiritualism would be avoided.

CHANGE OF SECRETARIES, ETC.

Coventry, Broadgate, King's Hall, Vicar Lane (off Smithford Street).
 Birkenhead, Bridge Street.—Mr. Hirst, 3, Cedar Street, Birkenhead.
 Hollinwood.—Mrs. V. Mycock, 201, Heron Street, Hollinwood, Oldham.
 Colne, Cloth Hall.—Mr. H. Crabtree, 37, Nineveh Street, Colne.
 Preston Central.—Mrs. Cook, 15, Parkfield Avenue, Ashton, Preston.
 Sheffield, Heeley.—Mr. A. Truelove, 48, St. Barnabas Road, Highfields, Sheffield.
 Johannesburg.—45, Somers Road, Kensington, Johannesburg.
 Rock Ferry.—Temporarily closed.

United Lyceum Districts Council.

PRESIDENT'S ADDRESS.

TO THE DISTRICT COUNCIL DELEGATES ASSEMBLED AT BARROW-IN-FURNESS, ON SATURDAY AND SUNDAY, 16TH AND 17TH OCTOBER, 1926.

COMRADES ALL,

At our last Annual General Meeting, in London, I ventured to outline the aims and activities of the (then) proposed National Spiritualist College. The College is now an established legal fact, and I have been asked to elaborate the section on Local Branches, and go into greater detail on the constitution and working of these units of the College. Although I must remind you that the following are only my own personal opinions and ideals, and that I do not speak with the authority of the College Board, yet I feel that, as the medium used for the transmission of the Scheme, I can claim just a little authority on that account, having, I believe, received with the Scheme some little idea of how it could be put into operation. With this proviso, I submit the following proposals for your careful consideration, both at this meeting and later in your Districts.

To begin, let me clear up any confusion that may have arisen through the College Governing Board being also the Joint Education Committee. The function of the Joint Committee is to carry out the Advanced Education Scheme and conduct the Grade Examinations (through the S.N.U. Education Committee); and the function of the Governing Board is to organise and supervise and encourage the educational and class work carried on by the Churches and Lyceums, operating as Local Branches of the College. It is to this work that I wish to confine my remarks.

The first effort of the Local Branch should be to provide facilities for all members studying for the various Grades of the National Education Scheme (Oral Grade to Final Grade). Many who start studying at the beginning of the winter session give up before the date of the examinations for no other reason than the difficulty of carrying on their studies. It will be the duty of the Local Branch to see that all such difficulties are removed and every student encouraged to go on and take the examination. And in order to make the study more interesting by giving the students a general grasp of the educational plan of the Grades, a monthly meeting (in addition to the ordinary class night) should be arranged, for which the Branch Committee would engage qualified speakers and lecturers to deal with the general aspects of any subject being studied. On this night all the classes could combine. Another obvious duty of the Branch Committee would be to induce members of the Church and/or Lyceum, not already interested, to take up one or other of the courses of study. To this end it might be found beneficial to invite tutors of classes and conductors of circles to attend the Committee meetings, with power to speak but not to vote. In this way a general interest in the aims and work of the Committee would gradually filter right through the Church or Lyceum, and thus attract the attention of many who otherwise might not think of studying.

The composition of the Branch Committee should not be decided without careful consideration. It must be borne in mind that the aim of the Branch should be to transform the Church or Lyceum into an educational body providing for every member who wishes to study a sound education in the Religion, History, Science and Philosophy of Spiritualism. So I would suggest a committee elected from Church or Lyceum members—of whom a clear majority should be students—with the President and Secretary of the Church, or the Conductor and Secretary of the Lyceum (if not themselves students), as ex-officio members. But each Branch must act as circumstances permit. It need not be a large committee, but it *must* be composed of educational enthusiasts who will not measure the labour entailed but concentrate on the work to be accomplished. With such a committee, there is no limit to the possible achievements of the Branch.

The Committee should appoint its own officers—at the very least a Chairman and Secretary, though a Treasurer may eventually be found necessary; but this will depend on the scope of intended activities.

The Chairman should be a man (or woman) of proved tact and judgment, for not only would he have to preside at business meetings and countersign all reports, etc., but it would be his special duty to maintain harmonious relations between all

classes, groups and efforts. He will see that all the educational activities of the Branch are carried on with the greatest possible efficiency and benefit to all concerned, and would devote all his energies to prevent or remove friction.

The Secretary would be a very busy man, for he would have to take the Minutes of meetings, keep a roll of classes and tutors, engage speakers, etc., selected by the Committee and send a quarterly report of work "done or being done" to the College Secretary. And a very useful extra duty would be to collect the entries of students taking the Advanced Course Examinations (Entrance Examination to Final Grade) and see that they are forwarded, with the proper fee, to the S.N.U. Education Secretary; in this way securing that laggards will not miss the exams.

And it is in connection with these fees that the Branch may find that a Treasurer is necessary. The Entrance Examination fee is 2s. 6d.; Intermediate and Subsidiary Grades, each 5s.; Final Grade, 10/-. If not carried on throughout the year, classes normally continue from September to March—say thirty weeks. If the members of these classes paid threepence a week, at the end of the session each would have paid 7s. 6d. Out of this could be paid the Examination Fee for each member and incidental expenses of the exam.; and any surplus could be devoted to buying sets of text-books for "hard-up" students, or to building up a Branch Library, for the use of students who may wish for a wider course of reading than the text-books supply—or to any educational purpose on which the members decide.

The chief work of the Committee would be to arrange class nights, so that a class, or classes, sufficient to cater for all who desire to sit for the examinations, shall be held at least once a week; draw up syllabuses and plans of work, so that the whole of the subjects in each Grade shall be adequately studied; arrange series of lectures and select speakers to be engaged; and, generally, secure that all the various activities of the Branch are kept going at full pressure. The Committee would also appoint or approve the appointment of tutors.

The question may arise as to who should be allowed to join the classes. All Associate or Full Members of the Church or Lyceum are eligible; and earnest inquirers, recommended by the Church or Lyceum and approved by the Branch Committee, could be invited to attend occasionally at the weekly classes and urged to attend the monthly lectures—it being pointed out to these latter that if they desire to *join* the classes they must first join the Church or Lyceum. In this way useful educational propaganda work could be done—and the financial strength of the Branch increased. Also, as an act of grace and true brotherhood, members of other Churches or Lyceums in the district could be allowed to attend the Branch classes on the same terms as Branch members, if accepted by the Branch Committee.

The foregoing applies to cases where only the Church or the Lyceum enrolls as a local Branch. The ideal situation would be that both Church and Lyceum should be enrolled. In that case, each could work on its own account, with its own Committee—care being taken that there was no clashing of arrangements for classes or lectures. But it would be much better that a Joint Committee, composed of equal numbers of Church and Lyceum members, should conduct all the educational activities of the two Branches—with the exception that each Branch would select and appoint its own tutors and be responsible that its own classes were regularly held. In this way Church and Lyceum would soon be so inter-related that practical fusion would be automatically and unconsciously brought about.

There is also the problem of the Churches and Lyceums which have no Halls in which they can meet for mid-week classes without incurring extra expense. In this case the Church could give one Sunday evening a month to the Branch Committee, who would recommend a speaker to deal with a specified subject; and the Branch funds could be drawn upon for the hire of a hall or room for the classes. Or the difficulty could be surmounted by various members taking turns in offering the use of a room in their homes. This is a problem that must in each case be solved locally, and all I can hope is that the few suggestions I have made will be found helpful.

And what of the Districts where three or four Churches are very close together, and may hold their monthly lectures on the same date? Well, let them go a step farther, and hold their meetings in the same Hall, as one joint effort. The initial expenses would thus be divided, and any consequent profits could be shared. If there were three Branches, and each took

a turn at offering its Hall, it would only mean giving up one night per quarter for the sake of our Movement and its educational progress. And the general comradeship thus engendered would be well worth the effort.

These, still in outline, are my general ideas on how the Churches and Lyceums, acting as Local Branches of the College, could make our Organised Movement strong and respected. If, as a result of your deliberations, you consider these suggestions worthy of adoption, I am prepared to try and embody them in a Working Constitution for Local Branches, for submission to the Governing Board. If not, you have at least had an opportunity for full and free discussion of my proposals, and no harm will have been done. But one thing we must remember. The long threatened attack on our position has begun, with the usual accompaniment of misrepresentation and abuse. Our reply to that is not to rush into print to defend our Cause—which is in no need of apology—but to set to work and build up an educated Movement, every member of which will be able to defend his or her belief both scientifically and philosophically. To do this all must study, and it is our duty to work without ceasing in our individual Districts as missionaries of educational Spiritualism until the absolute necessity of study is realised—and acted upon—by every Body attached to the S.N.U. and B.S.L.U. And when this great work has been accomplished we may rest assured that the Spirit Organisers of our Movement will open up new vistas of progress and give us new opportunities of working for the mental and spiritual advancement of mankind. But we need not waste time looking forward and wondering what tasks the future will bring forth. Let us do the duty that lies nearest us; our next duty will then have become clearer. So will our Movement be raised to the position it was destined to occupy, and so shall each of us be able to say that we have done our utmost to help in the accomplishment of its destiny.

“Let each man do his best;

Who does the best his circumstance allows
Does well, acts nobly—angels could do no more.”

A. T. CONNOR.

United Rally of London Lyceums at Battersea.

On Saturday, November 20th, a Rally, called by the London Lyceums District Council with the assistance of the Battersea Lyceum and Church, was held at the Bennerley Hall, Bennerley Road, Battersea, London, which was an undoubted success. There were representatives from 17 Lyceums, members from various churches and members of the E.C. of the L.L.D.C. A very welcome visitor was Mr. H. Boddington, President of the London District Council of the S.N.U.

Tea was provided by our Battersea friends to over 100 people from 4 p.m. to 5 p.m., and after the tables had been cleared an impromptu concert was enjoyed till 6 p.m., when the business of the Rally began with an attendance of about 150.

Mr. Fruin (Uncle Bert), Pres., L.L.D.C., was the chairman, and asked all to join in the Opening Song 398, and to let that song be the purpose of the meeting. The Invocation was given by Mr. Clegg. The Battersea Lyceumists then gave a very pretty floral WELCOME after which all members of Battersea rose and sang Song 328.

The Chairman then suitably responded to the welcome and mentioned three letters he had received, regretting unavoidable absence, from Little Ilford, Mrs. Tims and Miss Ida Young, the latter of whom was unfortunately in hospital. “Uncle Bert” then explained the Objects of the Rally, and made the following remarks:

That the Lyceum Movement was a threefold educational centre, namely, for the child under 15, Young People, 15 to 21, and adults.

The great problem which had to be faced, was how to give satisfaction to each section in Lyceums where the Group system was not possible.

He suggested the allocation of the various readings to suit each age. While agreeing it was correct to teach children about the hereafter, he deplored the system of Conductors choosing such hymns as “Time is passing on my brother,” etc., for children’s sessions, and appealed to all to cultivate the education of how to live first. Appealing for greater enthusiasm in uniting with the L.L.D.C. he stated that at present there were 30 Lyceums in London, 16 of which were affiliated to both the B.S.L.U. and L.L.D.C., 10 to the B.S.L.U. only, 4 Independent, while we still had 20 churches without Lyceums.

With regards to unity with the Churches, he expressed his deep regret that there were still to be found a few sections which were not working in full co-operation with each other, and hoped such barriers would soon be removed.

In concluding his address, he referred to the greater force of workers on the spirit side of life, who were waiting to lead us on to victory, and that we must not be content to take Battersea Town Hall for the Annual Demonstration every year. If it were possible for the London Alliance with the support of other sections to take the Albert Hall for an Armistice Service, it should be equally possible for the Lyceum Movement to take it for propaganda work, when we had converted the whole movement of Spiritualism to the importance of the Children’s Movement.

Mr. E. Young (Sec., L.L.D.C.) then read the general outline of suggested scheme submitted by Mr. Mitchell, of Clapham, for a League of Companions and then at the request of the gathering Mrs. Barnard read the scheme in full. Herewith is the General Outline of the Scheme.

THE OBJECT OF LEAGUE:

To band together our children and young people in one bond of Unity and Service.

To create a further interest in the Lyceums, apart from the Sunday Sessions.

THE NATURE OF THE LEAGUE.

That a special Badge shall be worn (Flaming Torch suggested).

That a uniform dress be worn by Members.

That all Merit Badges, Medals, Esperanto Star, etc., be added to uniform.

That a pledge of membership be drawn up subject to the approval of the L.L.D.C.

That a Code shall be based on the teachings of the Lyceum Manual, namely, to do good, for goodness sake. Obedience to parents, teachers, and others. Truthfulness, cultivation of healthy bodies, strive to progress.

That a Companion shall attend a Lyceum at least once a month.

TRAINING.

(Physical) Discipline. Drill and Gymnasium. Open air Sports. (Mental). Every assistance to be given to boys and girls in the cultivation of their ideals. This to be the personal concern of the Leaders of the various sections.

(Moral). To be based on the principles of the teachings of the Manual.

NOTE.—Believing as we do that all war is murder, nothing of a military nature will be adopted, likewise no political views will be entertained. Noble character and citizenship shall be in its main objects.

There was a good deal of discussion on same and most of the speakers were in favour, but the principal opposition came from Mr. Williams, of Battersea, who in his remarks suggested that the term ‘Lyceumist’ was fully sufficient for him, and asked, “why the need for another badge to that which all Lyceumists wear?”

In the unavoidable absence of Mr. Mitchell, which was greatly regretted, the Chairman closed the debate and emphasised the need for advancement of the Social side of our Movement.

The meeting then voted that the scheme should be brought before the next quarterly meeting of the L.L.D.C.

The next item of discussion was the recommendation, from Mr. Abbot, of Fulham, that a Sports Section be run by the Council. The suggested scheme is as follows:—

That the London Lyceum District Council form a UNITED SPORTS SECTION for the benefit of those Lyceums which are not strong enough to run individual sections.

That Lyceums which have Sport Sections at present should form themselves into a London League.

It was agreed that this be incorporated with Mr. Mitchell’s League Scheme.

Mr. Williams, Battersea, then introduced a scheme for Interchange of Conductors which was very heartily received. Several conductors spoke on this matter, and after Mr. Williams had replied it was agreed that the Council take up suggestion.

Mr. Carman, of Hackney, then spoke of a Camp Holiday Scheme that had been started by his Lyceum and invited members to join them in a pleasant method of spending a holiday.

There then took place a general discussion on Manual Revision and Mr. H. Boddington spoke on the publications and suggested the compiling of a Manual purely for children, the

formation of study groups for teachers, and that the Movement provide more material of interest for the children.

The Chairman thanked Mr. Boddington for his contribution to the discussions in a suitable manner, and then a few words were given by Mrs. Tyler, President of the Battersea Church and a Lyceumist! Other Presidents please note! Mrs. Tyler said she was very pleased to see such a splendid response to the invitations to the Rally and hoped more such events would be arranged and still larger numbers would attend.

Mr. Young moved a hearty vote of thanks to our Battersea friends, and Mr. Cox, in seconding, coupled the name of Mr. Fruin with the vote, because to that gentleman the origin of the Rally really belonged.

Mr. Fruin, in closing the business part of the Rally, gave a hearty invitation to all to stay for the social portion.

Roll on the next Rally!

An Internal Education Scheme.

(Continued from page 173).

BY J. E. HART, M.I.P.S.

(d) ITS LIBRARY.

Its Library shall be for the use of its members. Many methods can be thought of to commence a library and each Lyceum should endeavour to have a good selection of books which will prove useful to the members. I would suggest that the library should certainly contain a set of the books appertaining to the Education and College Scheme; a Manual; a Songster; Shakespeare's Works; Some of the Poets; Emerson's Essays; Some of Dicken's Works; A Dictionary or Encyclopedia and selected books for all ages. Books could be bought from a Library Fund, by a Subscription Fund or Members could start a library by each giving a book; other books being then bought with the money raised by the loan of books.

(e) GROUPS AND THEIR LEADERS.

In suggesting anything in the way of Groups it is unfortunate that there are difficulties in this direction inasmuch as in some cases there are not enough of the various ages to have the separate special groups according to plan, and in other cases not enough elders to take the groups. I would, however, suggest the following number and classes of groups:—

- (1) to 8 years of age. Subject: Kindergarten, Shapes, Colours and word building. Kim's Game, etc. (N.B.—This would be a combination of the Fountain, Stream, River, Lake and Sea).
- (2) 8 to 12 years of age inclusive. Lessons on Bird, Plant and Animal Life for if this is not possible Manual with dictionary and the various Junior handbooks, with explanations, questions and answers. Memory training by recital, etc. (Combination of Ocean, Shore, Beacon and Banner Groups).
- (3) 13 to 16. Young Liberty Group with their own Chairman and speaker introducing the various readings of the session and explaining or expressing thoughts applicable to the session. The object of this group being to make Chairmen and Speakers for the Adult Group later. (Combination of Star and Excelsior Groups).
- (4) Over 36 years. Liberty Group. There are innumerable ways in which this group may be taken satisfactorily. For example:
 - (a) A speaker could be chosen from the younger group.
 - (b) Each member could write down a question, all questions being then collected and redistributed, the members endeavouring to answer the question they then hold.
 - (c) Outside speakers could be asked, religious or otherwise.
 - (d) The Session programme could be discussed.
 - (e) The various phases of Mediumship could be explained by practical exponents and hosts of other methods can be thought out and put into operation.

Leaders of Groups should be chosen according to capability and should have the welfare of those comprising the Group at heart, showing no partiality and using tolerance on all occasions; at all times remembering that it is a Liberty Group or Study Circle and not a place for long autobiographies or heated discussion. Leaders should also remember that we are out to teach the truth and the subjects should be well chosen and carefully discussed. If a Leader cannot answer a question it is better to acknowledge it rather than put off either a child

or an adult with an answer that is incorrect just for the sake of answering the question. Groups are where we all learn and what we do not know we shall get to know by asking and we shall know truly by being answered truly.

(f) MARCHING AND CALLISTHENICS.

Concerning these physical exercises much discussion arises. We should realise firstly that beauty and strength are to be combined and that harmony is as much the keynote of this part of the session as any other. We have too many ideas of how they should be done and as to the time, but one thing is certain and that is there should be uniform time,—the happy medium—not too quick or too slow. Distance is a point to be watched, especially in the square march and the chain march; it should be remembered that the latter has symbols and is not the signal for mirth and that done properly a deal of benefit can be derived from it. At all times keep your eyes on the one immediately in front of you; then unless the leader makes an error there should be a perfect finish. It is very wise not to attempt too much in one session, a little well done is much better than a lot done incorrectly, because besides being discordant to the session it is injurious to the body. Remember that the room has invariably four corners and some of the marches require them to be noticed; also that the cross march should not bend.

Besides the marches given in the Physical Exercise book there are plenty of other marches which are very effective when taken properly. Letters can be formed for special occasions, such as A.J.D. and A.K., etc. Also flowers and hosts of other things which tend to make it interesting. A strong point which should be emphasised in the Lyceum is the benefit to be derived from exercising the various muscles employed and to point out the harm done by incorrect movements. Anatomy and Physiology could be explained in the groups. Books could be obtained on these subjects and added to the library.

There is sometimes a good deal of place changing both prior to and immediately after the marching which spoils the harmony of the Lyceum Session and in cases where there is a shield or silver bell competition marks are lost in the attention section, so this should be avoided as far as possible. With regard to Callisthenics: there is a tendency to put five movements in the first exercise instead of four, also the shield movement is invariably wrongly done. In the trunk turn movement there are four distinct movements, turn, thrust arms, arms back, turn. In some cases I have seen the turn and the thrust done simultaneously, which of course is incorrect. Another point which should be rectified is that up means straight up and when the arms are out or forward they should be in a direct line with the shoulders. As the callisthenics are done at present it would be wise to notice that taking the first series through, one side of the body is exercised with the arm least used.

NOTE.—Add to Section 1.c: The Guardian of Groups shall superintend the several groups and lead the responses in the chain recitations

(To be continued).

Special Reports.

CASTLEFORD.—We held our Open Session on November 14th. Invocation by Mrs. Ward, of Castleford. S.C.R. 78 was taken and discussed. We also had the naming ceremony of Cyril, spirit name Victor, the infant son of our Lyceumists, Mr. and Mrs. W. Crann. Also Gertrude Muriel, spirit name Sunbeam, the infant daughter of Mr. and Mrs. N. Fletcher, performed by Mrs. Ward. Six young Lyceumists took part. Then followed marching and callisthenics. Miss P. Cooper sang two solos. It was a well enjoyed session.—Mrs. K. Wright, Sec.

DUNEDIN, New Zealand.—The attendances have been irregular during the winter owing to much sickness, but on August 29th we were able to celebrate the Andrew Jackson Davis Centenary by holding a special Open Session. A large number of Lyceumists and many visitors were present. Recitations were splendidly given by Freda, Margaret and Edith Asher, Maureen Mumford, Lilian Bayliss, Jean Sharp, Daisy Brown, Jean McConnell, Hazel and Dulcie Pratley, Mavis and Kitty Dobbin, Roland Paul. Frances Anthony (4 years) informed us "Every little helps," and Hilda Paul (3 years) said a few lines. Mrs. Dickel recited, Mr. Hargreaves gave a piano-forte solo, and a ten minutes' talk by Mrs. Arthur Watson concluded a very enjoyable afternoon. The Hall was tastefully

decorated by Miss Glass with yellow wattle and spring flowers.

At an Open Session on September 19th, some good pearls and recitations by several of the above scholars. Joan Hargreaves, who was our Lyceum baby when we commenced 3 years ago, made her first attempt. Greetings to fellow Lyceumists and the *Lyceum Banner*.—(Miss) R. Burgess, Con.-Sec.

LONDON, North London.—October was a busy month, there being three events which may well be chronicled.

On Saturday, October 9th, they gave a further performance of their Fairy Play, "The Desert Flower," this time at St. James Church Hall, Watford, engaging the rapt attention of the audience for well over two hours. It was perhaps best summarised in the remark of one who witnessed it: "From first to last there was not one dull moment." The pretty costumes added the necessary touch to the very creditable rendering, for which the best thanks are due to Miss N. C. Whorlow, who from the day of its opening has never wearied of her consistent efforts on behalf of this Lyceum.

The second event of importance was the visit of eleven of their members to Harrow on Sunday, 17th, in order to conduct a Lyceum Session before a crowded congregation. The results were such that the Church President, Mr. McLellan, confidently called for a meeting of those interested in order to form a Lyceum in the district.

On the 24th, the Lyceum occupied the platform during the evening at their own Hall (Grovedale) when, despite the rain outside, the service was well attended, and many were the expressions of pleasure from those who were present.

Meanwhile, they grow stronger in spirit and in numbers, and are determined always to let the first take precedence.

SALFORD, Central.—Open Sessions were held on November 7th in our New Church, St. Philip's Place. The morning session was in the charge of our Conductor, Mr. G. Mansfield.

Afternoon and evening sessions were conducted by our President, Mr. G. Lee.

In the evening there was a Cantata displayed by the children in beautiful style, under the tuition of Mrs. Briggs. It was very successful and enjoyed by all who were present. Twenty-one representatives gave greetings throughout the day.—M. Goldstraw, Sec.

WELLINGTON, Kent Terrace.—The attendance at the Lyceum Sessions during the past month have been very good.

On 3rd October we unveiled a portrait of Mr. Alfred Kitson, the pioneer Lyceum worker. Mr. and Mrs. Webb, in giving short speeches, spoke of the long years of service which Mr. Kitson had given to the cause of Spiritualism. They both spoke of the great work that Mr. Kitson has done, and is still doing, both in the Church and in the Lyceum.

After the speeches, the Conductor, Mr. Webb, called upon Mr. Mouat, the oldest Lyceumist in Wellington, to unveil the Portrait. After the unveiling of the Portrait, recitations were given by Esmá Ruddell, Eileen Swede and Mr. Alf. Miles. Solos were given by Mrs. Webb, Miss G. Webb and Mr. Barton. Pianoforte and violin duet by Mr. Barton and Mr. Wilmot. With kind regards to the *LYCEUM BANNER*.—L. Webb, 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 November 24th.

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

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

RULE 4.—All Reports must reach this Office not later than December 20th, to ensure insertion in the January issue.

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

ACCRINGTON, Pearl Street.—We held our Open Session on November 7th. Solos were rendered by Misses Swift and

Rimmer, Mrs. Chambers and Mr. Swift. Recitations by W. E. Swift and May Thompson. We also held a Two Minutes Silence in remembrance of our Fallen Boys, who are not dead, but gone beyond.—A. Anderson, Sec.

BIRKENHEAD.—Our Open Session was well appreciated on November 7th by all who attended. Recitations were given by James Woodley, Doris Dunn, Margaret and Charles Ellis. Solos by Eileen Edwards, Percy Woodley and Nora Whitely. Pianoforte solos by Elsie Thompson and Mr. Whitely. Thanks to all who contributed and made it an enjoyable session.—J. Hirst, Sec.

BLACKBURN, St. Peter Street.—Open Session. We had a splendid and enjoyable time. Many pearls were given. Recitations by Oliver Duxbury, Edna Wood, Jennie Wilkinson and Master McCleary. Pianoforte solo by Alice Lancaster. Solos by Jennie Newall, Miss E. Hopper and Mrs. Seddon. A pleasing duet by Andrew Wilkinson and his mother. Mrs. Johnson, our speaker for the day, gave us a few words of encouragement. Altogether this was one of the best sessions we have had for some time. About 70 Lyceumists and 60 friends took part. The following chief officials have been elected for 1927:—Conductors, Mr. W. Youd and Mr. J. Francis; Secretary, Mr. T. Wood; Treasurer, Mr. J. Entwistle; Musical Director, Mr. W. E. Mason; Guardian, Mr. E. Holding.—W. E. Mason, Sec.

BRADFORD, Laisterdyke.—Open Session held on November 7th, which was well attended. Many Lyceumists volunteered to excel all previous records for songs, recitations, solos, etc. The marching and callisthenics were smartly gone through. Everything was highly appreciated and enjoyed.—J. Babbs, Sec.

BRADFORD, Ripley Street.—An Open Session was held on November 7th. Solos and recitations were rendered by Miss Bairstow, L. Plumb, J. Plumb, R. Wilkinson, A. Wilkinson, Mr. Plumb and Mr. Stevens.—E. Pickles, Sec.

DONCASTER, High Street.—We held our Open Session on November 7th, conducted by Miss L. V. Batty. The usual items were rendered. Invocation by Master A. Crossland. The following Lyceumists took part:—C. Gommersal, Mrs. Ball, Mr. Dronfield, E. Gommersal, D. Batty, W. Trout, L. Gommersal, F. Gommersal and Mr. Jones. We had a very pleasant time.—Mrs. Webb, Sec.

EARBY.—On Sunday, November 7th, we held our Open Session, when the following Lyceumists contributed items of harmony:—O. Wilkins, E. Clark, H. Eccles, D. Seddon, G. Steel, E. Nichol, A. Bannister, H. Greenwood, N. Wintersgill, G. Barker, W. Eccles, G. Robinson, C. Clark, E. Ennis and Q. Dawson.—T. Hodgson, Sec.

GREAT HARWOOD.—On November 7th our usual routine of Open Session was held. Recitations were rendered by Maggie Nelson, May Pickvance, Susie Braithwaite, Rosa Bagshaw and Winnie Chambers. Miss Bromley, of Stockport, also recited and was the speaker for the week-end. Solo by Mrs. Braithwaite. A very enjoyable session.—N. Davis, Sec.

HOLLINWOOD, Byron Street.—On November 7th we held our Election of Officers:—Conductor, Mr. H. Ball; Assistant, Miss Eunice Fairbotham; Leaders, Master Frank Fairbotham and Miss Mollie Mycock; Guardians, Master Leslie Davies, Miss Marie Evans; Secretary, Mrs. Violet Mycock; Treasurer, Miss Janie Fairbotham; Auditors, Mrs. Fairbotham and Mr. H. Ball. Pianist, Miss Ethel Snape.—Mrs. Mycock, Sec.

IDLE.—We held our Open Session on November 14th, conducted by Mr. Thistlethwaite, Vice-President of B.L.D.C. Recitations by Mrs. Stone, Mrs. Marshall, Miss Teale, Miss Graig, Mr. Barnes and Mr. Brewerton.

In the evening the members of the B.L.D.C. took the service.—A. Illingworth, Sec.

LANCASTER.—We held our Open Session on November 7th and it was the best this year both as regards numbers and interest. The following took part:—F. Dennison, R. Parkinson, Marjorie Dawson, Alma Coupland, Betty Kelly, Mabel Dodd, Miss Swale, M. Bowshill, D. Bleasdale, A. Bond, J. Baines, G. Parkinson. We had a visit on November 14th from the D.V. and Adjudicator, Mr. Latham.—E. Thompson, Sec.

LEEDS, Armley.—On November 14th the infant son of Mr. and Mrs. H. Speck, was given the name of Raymond and the spirit name of Victory. Mr. Wrather conducted the ceremony.

A Badge was presented from the Lyceum by the Conductor, Mr. Wainwright.—C. Sykes, Sec.

LEICESTER, Liberty Progressive.—An interesting event took place in the presence of a large number of scholars and friends in the naming of the infant son of Thomas James and Evelyn Hunt, on Oct. 24th, who was named Kenneth Alan, by our Conductor, Mrs. Florence Thwaites.

Open Session, November 7th. Invocation by Bro. Jayes. Usual items were rendered. Good pearls were given by the scholars. Recitations by Horace Jayes, Annie Hughes, Yvonne Deleux and E. Hurst.—C. W. Banton, Sec.

LEICESTER, Rupert Street.—On November 7th we held our Open Session, when the following Lyceumists took part: Pianoforte solos by Miss E. Goldsmith and Mr. L. Kenny. Solos by Mr. Cogley. Duets by Miss D. Jayes and A. Hughes, Miss M. Coysh and Master W. Coysh. Recitations by Misses D. Jayes, A. Hughes, M. Cogley, E. Dehone, Mrs. Dehone, Master S. Cogley and H. Jayes. On November 14th, Mr. H. Parbury gave an address to the Senior Class. Many took part in the discussion.—J. Wicks, Sec.

LINCOLN, Coultham Street.—On Monday, November 1st, our Lyceum gave a Service of Song entitled "Nettie," and at the close Mrs. Raspin gave Clairvoyant descriptions, in aid of Church funds.

Open Session on November 7th. Good attendance and programme.

A Social on the 9th raised nearly £1 towards Church expenses.—N. Willey, Sec.

LONDON, Brixton.—We held our Concert on the 13th Nov., and it was a great success. We are now going to work hard for the Silver Bell competition.—Frank B. Gross, Sec.

LONDON, Tottenham.—On November 21st we held our Open Session. The following contributed items: Recitations by Doreen King, Dagona Boltor, Gladys Morement, Phyllis Foott, Eileen Gladman, Ivy Holloway, Bella Raymont. Solos by Gerald Markham, Ethel Coffin and Hilda Holloway. Pianoforte solo by Zena Godfrey. Reading by Miss Horton.—Fred Hood, Session Sec.

MANCHESTER, Lr. Broughton.—Our Open Sessions were held on November 7th, and were very enjoyable all through. We devoted two minutes in silence for our loved ones' remembrance. A few visitors were present.—C. Day, Sec.

MIDDLESBROUGH, Grange Road.—We held our Open Session on November 7th, conducted by Mrs. Lofthouse. There was a large attendance. Readings, singing, marching and callisthenics were rendered in fine style. Pearls were given by almost every scholar. Recitations were given by Bessie Bessant and Nora Hicks. A most enjoyable afternoon was spent.—Edna Bonsor, Sec.

MIDDLESBOROUGH, Wilson Street.—A high standard of efficiency and good attendances were maintained in our Lyceum on November 7th, when we held our Open Session. The recitations and solos were very enjoyable and it proved a day well spent by all.—M. Brookes, Sec.

NELSON.—An event of an extraordinary character took place on October 31st, in the form of a Lyceum Harvest Festival, which was beautifully arranged, and proved very attractive to large audiences throughout the day. A striking feature in the event was a competition for the nicest decorated basket amongst the girls, and the nicest box amongst the boys, according to ages. The winners received Lyceum Badges, the others got a consolation prize each. Many competitors entered, and the event was in aid of the Church Funds. We desire to extend the Season's Greetings to Lyceumists everywhere.—Cissy Smoothy, Sec.

NEWCASTLE, Benwell.—Open Session, Sunday, November 7th. Lyceum training was well exemplified, when Miss A. Bell took our Session, and was helped by four of her cohorts. The children rendered a short sketch entitled "The Golden Rule," which was very good indeed, and Miss Bell gave two interesting stories, which contained good morals.—Thos. McCallum.

OLDHAM, Elliott Street.—On October 24th, following our Session, Edith, the infant daughter of Mr. and Mrs. Holt, was named by our Conductor, Mr. W. N. Platt, the Spirit name of "Hope" (with Constaney). All friends were pleased with the ceremony.—J. Barratt, Sec.

PORTSMOUTH.—November 7th, an interesting Session, during which Mrs. Edith Clements, D.N.U., presented a Special Banner, which was accepted and dedicated by Mrs. Hayward, the Conductor. Greetings were exchanged by visitors. Many social items were pleasingly rendered by all groups.—L. Paget, Sec.

PRESTON, 68, Lancaster Road.—We held our Open Session on November 7th. We had a very good session. The following contributed solos:—Miss Hough, Miss Curtis; duets, Misses Bradley and Norris, Mr. Rae and Miss Bradley; trio, Messrs. Marsh, Smalley and Curtis; reading, Mr. Rae.—Rd. Smalley, Sec.

ROTHERHAM.—We held a very enthusiastic Open Session on November 7th, everyone took a willing part. Well-selected poems were rendered by E. Lawton, I. Maud, J. Maud, R. Harrison, L. Hemsall, H. Willoughby, A. Downs, N. Johnson, D. Johnson, D. Willoughby and Georgie White. Fraternal Greetings to all Lyceums.—A. Hollis, Min. Sec.

SALTAIRE.—On Sunday morning, November 7th, one of our Lyceumists, Mr. Bickel, gave a paper entitled "The Science of Colours," and answered many questions on the seven prismatic colours.

We held our Open Session in the afternoon, and Miss Murphy conducted. The following contributed readings and solos:—Mrs. Paine, Lily Whitley, Mary Evans, Elsie Hustwick, Miss Allen and Miss Murphy.—W. Simpson, Sec.

SHEFFIELD, Attercliffe.—On November 7th, the Session was conducted by Mr. Armitage. Mr. Stewart, the speaker for the week-end, was present, and conducted the G.C.R. "The Aim of Spiritualism." We are working hard for our Cantata, to be held on December 27th, 28th and 29th. We are looking forward to a great success.—N. Thwaites, Sec.

SHEFFIELD, Heeley, Gifford Road.—We held our Open Session on November 7th, conducted by Mr. Hopkins. A Concerted Item was rendered by Liberty Group members. Songs and recitations given by E. and G. Sanders, M. Clive, H. Greaves, C. and B. Higginbottom, E. Cundy, E. Maw, E. Gill, W. Furniss, M. Overment, L. Wagstaffe and M. Truelove.—A. Truelove, Sec.

STOCKTON-ON-TEES, Brunswick Street.—On November 7th we held our usual Open Session with a fairly good attendance. Invocation by the Conductor. Marching and callisthenics were good, also a fair number of pearls and recitations were given, with solos rendered by the Beacon and Liberty Groups. The session was most enjoyable.—Mr. Burton, Sec. pro. tem.

SUTTON-IN-ASHFIELD.—On October 31st we held an Open Session in the afternoon. Singing, etc., by our Lyceumists. One of our youngest Lyceumists, Edna Baines, closed in prayer.

The Evening Service was conducted by the Leaders. Our Conductor, Miss Carr, gave an encouraging address. The congregation were highly pleased with having spent such a glorious day.—Wilfred S. Matthews, Sec.

WALSALL.—Our Open Session was a great success. The following Lyceumists contributed to a very enjoyable programme: Norah, Kitty and Florrie Johnston, Thurla, Rosie and Violet Hollinshead, Leslie and Violet Willelts, Rosie Tennant, Edna Boyce, Dorothy Beckett, Betty Tomes, Elsie Aikin, Freda Smith, Olive Hadley, Janie Evans and Harriet Webster. The Sunday previous was our Lyceum Special Services. The church was decorated with arum-lilies, which made it look very beautiful.—Lilian L. Wadsworth, Sec.

WEST PELTON.—An Open Session was held on November 7th, when the following Lyceumists took part: Annie Robinson, L. Abbott, L. Taylor, J. Douglas, Isa Granbury, R. Dryden, Mr. Gransbury, P. Armstrong, L. Wishart, L. Dryden and Mr. Greenwell. Miss Gray conducted and Mr. Greenwell was the organist.—A. Dryden Sec.

YORK.—Our Lyceum was re-opened on November 7th after a lapse of fifteen months, by Miss E. Elliott, the President of the B.S.L.U. She gave us greetings from the Union and spoke earnestly to us. Mrs. Richardson, our Leader, thanked Miss Elliott for the stimulus she had given us.

We are hoping to go forward now, and thank all for their good wishes.—S. W. Smith, Sec.