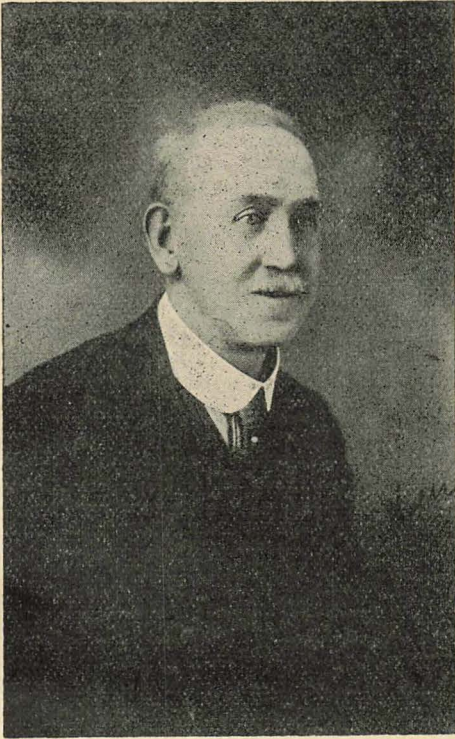


# THE LYCEUM BANNER

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"All the while, the elements of true revelation are growing brighter and brighter, and bringing conviction to the soul of man that there is a veritable science in religion, the indis- tractable foundation of which are laid in physical nature, the crowning glory of which will culminate in spiritual existence."—Emma Hardinge Britten.

## ERNEST W. OATEN

SAYS

# "WHAT OF THE FUTURE"

**Y**OUR EDITOR HAS ASKED ME TO GIVE Lyceumists my views concerning the possible development of Spiritualism in the future, and as an old Lyceumist I have been trained to obey the requests of my conductor.

Now, I am neither a prophet nor the son of a prophet, and there is an old saying which advises you "never prophesy unless you know." It is really good advice; but none the less it does help one on any journey if he can visualise his goal and his object. We are often told that we should live for to-day, and certainly there is no excuse for shirking the duties of to-day, but the man who concentrates on to-day's duties with the distinct idea of making preparations for tomorrow has a big advantage over the shortsighted man who labours for to-day only to find that to-day's work has been wasted when tomorrow comes.

An intelligent understanding of what Spiritualism means and where it is leading should help us all to determine our plans so as to have as little waste as possible. Spiritualism has been in the world eighty years and has accomplished much. It did not come to the world because anyone here wanted it. Whether one takes the manifestations given through Andrew Jackson Davis or through the Fox sisters, they constitute a distinct and uninvited interference in the affairs

of this world by people in another world who had an object in view. I am convinced that Spiritualism can only succeed when it is labouring towards the object which was in the minds of the spirit people when they opened the gates of communication. That means that we must discover their purpose and labour towards the end which they had in view. Otherwise we shall have to work without them, and Spiritualism without the spirit world would be but a massive tomb.

It must not be forgotten then that if Spiritualism is to be kept alive it must be kept alive by mediumship. Mediumship is the bridge which makes co-operation possible between the spirit world and this. Now, mediumship is a perfectly natural faculty which has been suppressed for many centuries. The witchcraft persecutions of centuries ago very nearly killed the psychic faculty in men by putting to death those who possessed it, so that the faculty was not handed on; and the race had to be perpetuated by the least psychic. Still, since all men possess mediumship in some degree it is again emerging. It is struggling to the light, striving for recognition; doing its best to emerge through the difficult circumstances of to-day. The rush, hurry and bustle of the present day do not afford that quietude and calmness of mind which would foster mediumship at its best. That is why the most likely place for its

emergence is in the home circle, but only in the home circle in harmonious families where peace and serenity reign within the home. You cannot expect good mediumship in a home if the members of the family are always quarrelling and antagonistic to one another, so you see that the progress of Spiritualism instantly brings itself down to a level of morality and conduct. It instils the useful lesson that right living, in peace with your neighbours and harmony with those about you, is one of the first essentials to success.

I believe that presently we shall recognise that the home circle is the nursery of mediumship, and that from the home circle suitable mediums will pass through a "school of the prophets," not a college to train the intellect, but a harmonious, psychic, peaceful environment, in which the psychic and Spiritual powers can unfold themselves. This would develop mediumship to a fuller degree than at present, and prepare special mediums for work amongst the public.

I believe, however, the natural place for mediumship is in the home. When a better contact has been established with the spirit world we shall get fuller instructions concerning life and how to live it, and I believe the future of Spiritualism is to hasten the time when every single individual will be conscious of the nearness of the spirit people in his every day life. The time will come when no one will want to visit a medium except to test or corroborate that which he gets himself.

The value of the Lyceum system is that it does train the mind in the principles laid down by the spirit world, but I do ask Lyceumists to consider whether there is not a danger of history repeating itself. Two thousand years ago the Christian Church got its teachings from the spirit world. It then cut off contact with the spirit world and has been trying to live on the past. The principles of Lyceum training were laid down by Andrew Jackson Davis eighty years ago, and we, too, imagine that the spirit world has nothing more to say. Eighty years is a long time, and education has advanced tremendously since the days of A. J. Davis. We owe him a wonderful debt for the establishment of our system but he would be the last to suggest that nothing is ever to be added to it, and it does really behove us to consider whether it is not possible to consult *with him* and those who were his guides, as to how our system of Lyceum training can be extended and brought up to date. I know efforts are being made for such extension but are they efforts which are spirit directed? It is a very important question.

I believe the future of Spiritualism is to place every one in personal touch, then, with the spirit world, so that the holy of holies is the home, and the church merely the place to which we go for the purpose of discussing problems; comparing notes; strengthening one another in our faith, and joining together for the public worship of God in order that our Spiritual life as well as our psychical life may be unfolded. I believe the time will come, for instance, when we shall get spirit addresses in public and semi-public circles given by materialised forms. I have been privileged on several occasions to get such phenomena over thirty years ago. I believe that the building up of a materialised form to give an address is better than listening to one through a trance medium, but I believe that our present forms of mediumship are a preparation for something better. Spiritualism in the future will mean spirit people in

the home, seen by everyone, recognised by everyone. Those who desire to cultivate merely domestic ties will do so, but those who want Spiritual teaching will tighten up the Spiritual conditions of their homes so that the higher spirits from a more advanced sphere will come to them, not only to teach and guide, but to stimulate their every effort and accompany them on the road of life.

## "VALE."

*Then shall the good stand in immortal bloom  
In the fair gardens of that second birth,  
And each bright blossom mingle its perfume  
With that of flowers which never bloomed on earth.  
With thy rude ploughshare, Death, turn up the sod,  
And spread the furrow for the seed we sow;  
This is the Field and Acre of our God,  
This is the place where human harvests grow!*

—H. LONGFELLOW.

The air was filled with the soft fragrance of summer flowers. All around us was a great stillness . . . not the silence of death, but the cheery silence which comes with the realisation that one has been released from the bondage of the flesh and has been liberated into the freshness of a new life. This was not a place of sorrow, for although it was the moment of parting one also felt it was the moment of joyful re-union with those who had passed on a little while before into that next room of life.

And then the impressive moment arrived when Mrs. Alice Shuttleworth echoed her farewell message to the soul that was speeding on its homeward way. There was a poignancy in her words, for they were the farewell message of a pupil to a teacher whom she had loved dearly. In a few noble and inspiring words Mrs. Shuttleworth told of all that Spiritualism means to us when the time of physical separation arrives.

"Our religion speaks of life all the while" she said. "Those of us who remember Ruth Hey and who knew her well, recognise in her one of nature's gentlewomen, whose religion was a beacon light that ever beckoned her onward up the ladder of progress."

Mr. George Berry, adding a personal testimony, as well as that of the S.N.U., stated that. "Ruth Hey's life had been one of silent sacrifice and that her untiring efforts had inspired her late husband more than we realised in the great work he had done for Spiritualism."

Slowly the mosaic doors opened and the flower laden casket quietly disappeared from view. We stood in silent reverence, pouring out our thoughts to the one who was passing to a life of greater effort and newer tasks, and to those for whom this day was one of natural sorrow, that they might be comforted by those Greater Ones who draw nearer to us in these moments of physical loneliness.

Such was our farewell to Ruth Hey, widow of the late Hanson G. Hey. The casket that held her physical remains was enshrouded in many beautiful floral tributes to her memory, including among them a sheaf of red roses entwined with the coloured Lyceum ribbons, the last tribute of the B.S.L.U. to an old worker in the Movement. I came away with the renewed knowledge that in death there is no sting to those of us who know that it is but the gateway to a fuller life beyond.

J. NORBURY.

*"You were not made for failure, you were made for Victory; go forward."*

## "PRELUDE." AN ALLEGORY.

BY KENNETH CRAIG.

*"The Crown must be won for heaven on the battlefield of the earth."*

From the centre of the plain, the vast plain with its multi-coloured hues and its ever-changing shadows, hundreds of roads diverged and ran their respective ways up the surrounding mountains. Every road was steep. That was their only common attribute, for some were rough and cobbled, others smoothly sweeping towards the heights. Among them were the roads of Love, of Ambition, Hope, of Learning, of Ideals and of Sacrifice.

The road of Love was the most thronged and millions of tiny figures passed along it, continuously.

In the centre of the plain, where the roads diverged sat a world-old figure. People had chosen to call him Eternity. His face was old and inscrutable and in spite of the million different pleadings, the eternally changing expressions of the mortals passing him, his face remained still, expressionless. His every action seemed tired as he waved them along their way.

A woman with wide, tearfilled eyes, separated herself from some happily dancing figures on the road of Love and before passing along the rough road flung herself before the figure there and wept unashamedly. Incoherently she told of the sorrow that had come to her, of the darkness which had fallen over her senses so that she could not force herself to go on through the horror of gloom. Supplicatingly she asked for the green and gold, the beauty of whispered promises and the wonder of dawn that she had left behind.

But quietly he waved her on. "This, too, shall always be," he said, and turned his eyes away. And so among the throng, some laughing and dancing, others weeping and footsore, she took her place and stumbled along her way.

And lo! as she progressed the dancing group before her were thrown into sudden gloom by a heavy menacing shadow, so that they stopped amazed for a time, then in chorus commenced to weep.

And some of them fell down by the side of the road, unable to go any further in their misery. Yet the woman, who had passed them now, suddenly found herself drenched in golden sunshine. Waves of grass rippled by her feet, all the weariness left her, and in the thundering clamour of the millions of voices on all the roads, her little voice piped out its song.

And so the traffic of the roads went on eternally, unchanging, save in its individual differences; the ends of the roads were lost in the clouds at the summit of the mountains; some of the clouds were as golden crowns, others silvery, others just mist, and the rest thunderous and dark.

And Eternity sat and watched every road, every way, inscrutable, expressionless.

But above all the others, one road retained a fresh dew-filled wonder, at which the travellers of all the other roads, or rather those who were able to see it, gazed enviously.

This was the road of Youth.

And most of the travellers along this road danced and laughed out happily. Although some looked hungry and others just a little tired and poor, all had dancing feet and all had their heads flung back to laugh up hopefully at the blue sky.

And the boys and girls hurrying along the road surmounted the obstacles easily, gladdened by the song of the birds which sang eternally here, gladdened by the gleam of the daisies that glistened among the diamond-dewed grass.

Their road was soon traversed, and having reached the centre of the plain, they all took different paths, but none of the roads were ever quite so bright as the road of Youth they had left.

Once a young girl, scantily clad, but with eyes made beautiful by the glowing light they held, stopped by the venerable figure in hesitant apology.

A handsome boy, flushed from running, held her hand and paused with her, although against his will. But he understood that she was wise.

She spoke out impetuously. "O, God," she said, for that was how she chose to address the figure, "that road we have just left was so beautiful. There was the song of birds in our ears; there were the flowers in their fragrance; and the laughing streams and the sunshine. "And he"—she turned to her companion, "whispered to me of his love and his worship every morning when the little warm breezes kissed us, and every night when the mauve shadows wrapped us in their sleep. And all day we danced and laughed together."

"But these roads"—she turned, disappointed, and waved her hand towards the paths around them,— "are so dark and gray and uninteresting. The grass is not so green, the flowers not so fresh, and there are shadows, always shadows, over all of them. I know, I feel, that nothing will be quite so dear, so magical as that"—she indicated the way they had both trod—"nothing will ever be the same again. I feel the gloom falling over us even now—"

Perhaps the figure of Eternity was sorry. Perhaps he could not know any feeling. His face was still inscrutable.

"You must pass on without question. Choose your way. That way you have left is the lightest of all—the golden road.

Your eyes make the grass green, because they are young; your ears create the singing of the birds; your feet, so busy dancing, know not the meaning of weariness.

You have travelled that road. Now you must choose the ultimate path. If shadows should fall over you, or your feet should bleed up there, you may still remember the flowers, the music, the fragrance, the dancing.

You may still remember, but never can you return. There is no way back. All things must pass. Yet I know it is very beautiful—the road of Youth."

And so, he waved them on impatiently, his face expressionless, inscrutable.

And the traffic went on, eternally.

## OLD WORKER PASSES.

In the passing of Mr. Myers Clegg to the higher life, not only London, but the whole Lyceum Movement lose an esteemed worker and comrade.

Mr. Clegg was born of Wesleyan parents at Elland, Yorkshire. He became a teacher in the Wesleyan Sunday School at the age of fourteen, and at the age of eighteen took charge of the Infant School, later taking sole charge of the school. A few years later he married our past respected beloved worker, Mrs. Clegg. They were shortly brought into touch with Spiritualism through the mediumship of Mr. Elias Burton and Mrs. Yardwood.

In 1890 Mr. and Mrs. Clegg began working for the Cause which they both continued until the call to the Summerland came. From 1895 until within a few days of his passing Mr. Myers Clegg worked in the London District with untiring efforts, ever endeavouring to get more Lyceum Churches to open the door for children, to urge Lyceumists to take up educational studies, giving encouragement and help wherever they went. He played a great part in the formation of the London Lyceum District Council in 1909, of which he, together with his dear wife, were elected District Visitors, a office they held for many years.

Although retiring from official duties a few years ago did not stop his work, he continued until the end.

"A grand old man" is the most respected term that can be said of him. He was beloved of all, and there is not a child in the London Movement whose face did not light up with a loving expression when Daddy Clegg, the Father of the London Lyceum Movement, was announced to address them.

We shall miss the physical form, but we know he will shortly return to continue his work amongst us.

ALBERT E. FRUIN, A.N.S.C.  
President, L.L.D.C.

## GREAT DAYS AHEAD.

We know all BANNER readers will be delighted to hear that our December issue is to be an enlarged Xmas number. There will be four extra pages. One for the kiddies and three for the grown-ups.

The future holds many surprises. In January we are having an entirely new cover, but . . . the rest must remain a secret until the issue appears. We are letting everybody know that we are alive . . . that we are full of youthful enthusiasm . . . that we are sending out the clarion call of Spiritualism, the New World.

## PEACE AND PROGRESS.

As Lyceumists are aware we commemorate Peace Sunday on November 13th, and on this day we all make a special effort to raise funds, by collections, for the £2,000 Effort. This is an eminently practical way of aiding the progress of our Movement, and as the spirit of Internationalism, which is the heart of Lyceumism, is strengthened by the growth of our Movement—so are we playing our part nobly in bringing about an era of peace and harmony among men. This year we want you to make a greater effort than ever in your collections on this Sunday. We all know the hard work Mrs. George is doing to make this Fund a success . . . we all admire the vigorous manner in which she has applied herself to this noble work . . . and we shall all best express our gratitude to her, and our desire for the furtherance of Peace among Nations by making our collections silver ones this year.

## WHAT ABOUT OUR £2,000 EFFORT?

Dear Lyceumists All,

I appreciate very much the ready response of many Lyceums to the Mile of Pennies' Scheme, and trust that the remainder of the Lyceums are doing their best to fill the cards. There is no limit to time, but a quick response will draw us nearer to the £2000. There are still a number of cards waiting to be sent out and filled. Please make a note "that the used cards *need not* be returned, but only the amount collected.

**Mile of Pennies** I gratefully acknowledge the following amounts:—

Plaistow, Cumberland Rd., per W. G. Giles, 10s.; Bradford, Milton Lyceum, H. Hemmens, 6s. 8d.; Bradford, Harker St., Mrs. P. Nicholls, 6s. 8d.; Bolton, Deane Rd., M. Brabin, 6s. 6d.; Marsden, Progressive, Irvin Wilson, 6s. 8d.; Peterborough, A. E. Reynolds, 6s. 8d.; Jarrow 1st Lyceum, Mrs. R. Overton, 4s. 2d.; Newport, Albany Hall, A. G. Hanham, 5s. 2d.; Dinnington, Mrs. E. H. Bettridge, 6s.; Accrington, Pearl St., Mrs. Crabtree, 6s. 8d.; Oldham Central, Mrs. H. Clegg, 1s.; Rochdale, Regent Hall, J. Nurse, 6s. 8d.; Accrington, Argyle St., N. West, 5s.; Bacup Spiritual Evidence, S. Carter, 9s.; Notts., Kirkby, Ashfield, Mrs. O. Morgan, 6s. 8d.; Horwich, Chorley New Rd., R. Giles, 6s. 3d.; Brockley, Pekcham, G. Bamber, 7s.; Congleton, T. Goodwin, 7s.; Morecambe West End Rd., W. H. Moores, 5s. 4d.; Liverpool, Daulby Hall, Mr. Keeling, 9s.; Halifax, Alma St., P. Chapman, 6s.; Wigan, Mrs. E. Clitheroe, 7s.; Mrs. Anees, Liverpool, 8d. Total: £8 os. 9d.

**DONATIONS**—From Mrs. N. Macdonald, Wall-send-on-Tyne, 1s.; Miss M. Gardner, 6d. Total 1s. 6d.

**Limerick.** I have pleasure in again acknowledging thirty-three efforts bringing in a total of 5s. 6½d. The prize for the October Limerick has been awarded to Maud Gardener, of Whitley Bay Lyceum. Again we offer congratulations! The completed Limerick is as follows:—

For £2,000 we are striving,  
An attainment which takes some hard driving;  
We'll ne'er say defeat,  
But when it's complete,  
Say the "effort" was well worth contriving.

**Greetings** May our best thoughts and wishes for many happy birthdays be carried to Edith Walker, of Bolton, on the 6th of November.

**Collections** from a number of friends at South Shields, in commemoration of the Silver Wedding of Mr. and Mrs. J. Slimin, Sunderland, 11s. We send them very hearty wishes for their future happiness. From Barnes Rd., S. Shields, Massed Session, 4s. 6d.; Liverpool Lyceum D.C. Massed Session, 2s. 4½d. Total: 17s. 10½d.

The grand total for this month is £9 6s. 2d.

**November Limerick**—

Our Treasurer's named Walter Burrows,  
His brow is all wrinkled with furrows;  
To smoothen them away,  
Let every one pay,

Rules for entry. Please send your efforts, together with your name, address, age if under 21, Lyceum and a donation of 2d. not later than Nov. 21st. A competitor may send as many efforts as desired, but 2d. must accompany each effort.

Don't forget the "Social Evening Scheme" mentioned in our August BANNER.

With best wishes to all,

from LILLIE GEORGE.

85, Queen's Road,  
Everton, Liverpool.

## SPIRITUALISM AND THE NEW WORLD. III.

## CHILD EDUCATION IN THE NEW WORLD.

BY HELEN ALEX: DALLAS.

I have been asked to make some suggestions as to the way in which, it seems to me, we should apply our glimpses of the Unseen Life to the training of children. In the space at my disposal I can only very briefly indicate this. I have in view mostly the children who are taught in groups. If a child is apart from others in its own home it is easier to deal with.

To begin with a teacher must try and discover what is in the children's own minds. The difficulty in class teaching on such a subject is that children are so diverse in their outlook. We may classify them in a general way in three groups, but of course there are many variations.

Then there is the timid child, who may be frightened by being told of the presence of spirits, who may have an innate fear of death. This kind of child needs to be very carefully dealt with.

Again there is the imaginative child who lives in a dream-land to whom fairies and spirits and angels and elves are all delightful ideas, all equally acceptable. A child like that has no difficulty in absorbing anything he is told about the Unseen. But is particularly liable to reaction when reason begins to assert itself, and that which has seemed all equally true may be tossed aside as all equally false.

Also there is the questioning child who at an early age wants to know the reasons for belief. This child may ask questions or may not. He may doubt without mentioning his doubts; a watchful teacher should help him to express them. Otherwise he may grow up with an undigested mass of doubt in his mind and become a confirmed agnostic. A single remark may indicate this state of mind. A lad I know was standing by his brother's grave; his mother, a convinced Spiritualist said to him that his brother was not in the grave. He replied, "So you say," an answer significant of the boy's mental outlook.

It is impossible to do more than make a few suggestions as to how these types of children should be dealt with.

In the first place the teacher should be careful to give them *facts* of experience. Children learn best by stories. There are plenty of well authenticated incidents which can be told to children, and which give glimpses of the Reality of the Unseen Life about us. Such books as "Death Bed Visions" by Sir Wm. Barrett contain many such incidents, but they abound also in journals and in books giving the recorded experiences of many. When these *facts* are told to children, not merely as unsupported tales but as undisputable experiences they will impress themselves on their young minds indelibly, and the teacher can point out the *inferences* which should be drawn from them. I will briefly enumerate a few of these.

Dying does not mean going far away; our brothers and sisters and friends are often in the home, and watching over us. How careful we should be therefore to do nothing that we would be ashamed that they should see. Life in the Unseen is not like a perpetual summer holiday (only a lazy child wants that), but is full of the interest of learning new things, and *exploring*. Ad-

venture, which is so attractive here will find scope there. The children over There are *wanted* to help—(children like to feel that they can be useful); and that all they learn here, and especially trying to be kind and helpful here, will make them able to be more helpful over There. They will be entrusted with interesting tasks in measure as they prove themselves trustworthy. Companionship is delightful over There, and the kinder they are the more companions they will have. They need *never* feel lonely.

Those who have passed onward will be able to come very close to friends on earth and help them in many ways. (Mr. Theobald's book "Spirit Workers in the Home Circle" affords most interesting authentic facts with which to illustrate this point).

God is Love and therefore they may be sure that He wants love to become stronger and stronger and to keep *loving* families in touch with each other. Death is only a door into a beautiful upper room in our Father's House of Many Mansions, and when the eyes close to earth they open on the welcoming friends on the Other Side, and the place *prepared* for them. All these points can be supported by narratives of experiences, and these facts should be so constantly dwelt on that they can never be forgotten amid the pressure of earth, in which doubt and material claims may assault the soul in later life.

In a former age much was accepted on authority and without question: but now we must prepare our children to encounter doubt. We must not suggest doubt, but we must be very careful not to state as facts what is merely speculation and not to give as assured truths what they will have to *unlearn*.

It is of paramount importance to instil reverence in relation to God, and all that is good, then they will not be lightly cast aside. Let us never forget that moral instructions will not readily appeal to young minds, but the highest moral standard may be firmly planted if embedded in the affections of the hearts of children, if goodness is not presented as an abstraction, but as a *life* of love and beauty inspired by God, and interpreted by human love in this world and in the world beyond.

H. A. DALLAS.

## WINTER—STUDY TIME.

We have recently been re-reading our education Handbook, "Spiritualism for the Student and Investigator," and feel we would like to emphasise how invaluable this work would be to Study Groups that are being formed in Churches and Lyceums. In this symposium there are articles by well-known Leaders in the Movement who deal with Mediumship, Spiritualism, from the point of view of religion, philosophy and science, and, what is invaluable to all who are seriously interested in the welfare of the Movement, "Various Phases of opposition and how to meet them."

Send your order to the General Secretary, British Spiritualists' Lyceum Union, Hollins Chambers, 64a, Bridge Street, Manchester. Single copies 7d. post free. 4/9 per dozen, post free.

AUGUST

4th,  
1914.

## ANNIVERSARY

NOVEMBER

11th,  
1918.

## THE EDITOR'S MESSAGE OF WORLD PEACE.

To-day the world needs, more than it has ever needed in the past, a surety of Peace among Nations, if the possibilities inherent within the social structure of modern society are to come to their full realisation. We shall not, however, move into a life where we are protected from the danger and devastation of war until the individuals who make up the texture of humanity are at peace with themselves. The roots of all conflict are inherent within the conflict to which the individual is enslaved. While we are dominated by fear, fear of ourselves, fear of the other man, or fear of the other nations, it is impossible for us to establish harmony among mankind. The tragedy that lies behind the terrible spectacle of war is simply a lack of a common trust in each other. We are not sure that we can direct our own lives in such a manner as will enable us to live in bonds of fellowship with all men, and hence we distrust the other units within the social scheme. We are to-day enfeathered to a false pride, a silly superiority, that, in some way or other, we are the salt of the earth. And yet, a moment's consideration will prove to us the whole fallacy of this idea, for has not every man equal rights in a truly ordered moral basis of existence? And should we not each shoulder equal responsibilities if a balanced structure of civilisation is to emerge? We have got to recognise the fact that in the universal culture that must emerge before World Peace, in the real sense of that term, is possible, each nation has a valuable contribution to make towards that culture. But all are as parts in the whole and no part is more vital in the final consideration of that culture than any other part. It is because each race expresses a different note in the scale of values that each has its place in the complete melody of life. Are we striking our note clearly? Have we so completely freed ourselves from fear and pride that we can stand as representative citizens of that Great Harmony which can be a Triumphant To-day if we so will it.

## THE GLORIOUS DEAD.

We who are dead,  
                    who died in that grim past,  
The unforgotten, greet thee this quick morn,  
The bond is never wide, nor distance vast,  
For we are brothers  
                    of one mother born.  
We died to keep an honourable fame,  
We died,  
                    so all unsullied shines the shield,  
We died for thee, for England, her fair name,  
So ye might live  
                    We did our young souls yield.  
And in those fairy fields  
                    Where nothing dies,  
We walk for ever,  
                    one vast white-robed band,  
We see your mourning, from our Paradise  
Are one with you,  
                    And seeing, understand.

—URSULA BLOOM.

## MEMORIES.

One little thought comes stealing back to me,  
Stealing back from the dead yesterday,  
Soft-winged thought that is steeped in reproach for me,  
Reproach for the struggle I find in To-day:  
But what is To-day but a memory that soon will be?  
What is the past but a well trodden way?  
O strange little thought that is stealing so near to me  
Fly back, and leave only glad thought to-day.

One little dream comes stealing back to me  
Stealing over the fields of the years.  
Soft, softly stabbing at each wounded part of me,  
Poignantly filled with my old smiles and tears.  
Tears for the hopes that never came home to me,  
Smiles for the joys that mock me to-day;  
O strange little dream ever locked in the heart of me  
Fly back again to your dead yesterday.

SIDNEY G. BURNES.

## "VISION."

Vision means not some vague idea or phrase; it means seeing; and for these wise men of ours it must mean seeing themselves as travellers to the place of a new birth, where at last the Word is to be made flesh, and the desire of man's heart, which is also the purpose of God, is to be accomplished. Without vision their work will perish with them, and there will be no new birth, but a return, after all this sacrifice, to the blood-stained rivalries of mankind. It is vision which makes men see a future so unlike the past, and yet according to the eternal truth of the universe; it makes them forget themselves and their own profit in the worship of that truth. So now, if our wise men have vision like the wise men of old, they will see the future that they themselves have to make, and they will know that they travel not on a matter of business, but to worship at the cradle of the age that is to be.

The world is weary of its past, and we know that we cannot live any longer as we used to live, each man and nation for itself. We have suffered too much and lost too much for that; and in our suffering and loss we have dreamed dreams and seen visions. We know that there is more, both within us and outside us, than we dreamed of; we know that there is mankind and the hope of all mankind, and the will of man that can accomplish itself. Those who have given most for it know this best of all.

*The Times*, Dec. 24th, 1918.

# OUR EDUCATION DEPARTMENT

HINTS, NOTES AND NEWS ITEMS.  
Conducted by the EDUCATION SECRETARY.

## The Claims of our Juniors.

Last month we discussed the Examiners' comments on the five written examinations. This month I want to appeal to Conductors and adult members of our Lyceums on behalf of what are now generally known as Our Oral Graders—our boys and girls under the age of twelve years. Adult Lyceumists and Lyceum officers—one and all—are duty bound to do all in their power to provide their junior members with a sound foundation for their studies of Spiritualism. What they learn now is going to be a constant influence in every decision and activity of their future lives—and we must take every care that *the foundation we help them to lay* will be one on which they will be able to build, with benefit to themselves and with credit to our Movement. It is the most precious gift with which we can endow them.

Our Juniors are entitled to demand that they shall be taught the vital and central truths of Spiritualism, in such a way that they will be able to grasp and understand them—and also in such a way that the lessons will be interesting and will arouse in the student a desire for further knowledge. And—economic conditions or no economic conditions—it is the duty of every Lyceum Committee to make *some* arrangements for the provision of this necessary knowledge for the children who attend our Sessions.

## The "Oral Grade Primer and Junior Groups Manual."

For many years Lyceums were faced with the problem of wanting to provide this information for the children, and of having no reliable standard book from which the desired teachings could be taken. It was agreed on all hands that the Lyceum Manual was too advanced, not only in its statements but in its language, for the purpose; and the U.D.C. and one or two progressive District Councils gave serious thought to the production of a JUNIOR'S MANUAL. The question of cost stood in the way, until the Education Department issued its *Oral Grade Primer* in 1922. This first Primer was for the Oral Grade Examination only, and it was only this year that it was found possible to add to the Oral Grade Catechism some rhymes and chain readings that did not need to be learned for the Examinations. The result is a booklet that meets all the needs of both Conductors, Group Leaders and Juniors.

There are stories to be read and talked about, rhymes to be learned and recited at the Sessions: photos and short sketches of Dad Kitson and our own "Nellie" Kitson; Golden Chains to be read and explained—and all can be taken in the Oral Group or the ordinary Junior Groups, or even (as is done at several Lyceums) instead of the big Manuals, in the Lyceum Session itself. The stories are good and interesting yarns, and the Chains tell of the Summerland, and the beginnings of Spiritualism, and how to live our lives so that *we* shall be

satisfied and *others* happy; and there is a picture of the Fox cottage at Hydesville in which the pedlar told Mrs. Fox and others about what had happened to him there. Every Junior Lyceumist is sure to be interested in the new Primer—which also aims at being the long desired Junior Manual—and every progressive Lyceum Committee will see that its juniors are provided with copies for use in the Lyceum. *The cost is only 4/9 per dozen copies* (post free) from the General Office in Manchester.

## The "Oral Grade Reader."

A companion booklet is *The Oral Grade Reader*, sold at the same price as the Primer, and containing lessons on the Oral Group work and stories which help even the youngest Lyceumist to understand the meaning of our Principles. And the introductory "Chat about Group Leaders" is worth the money to any adult who wants to understand and help the children. Teaching is one of the hardest jobs in the world, and needs as much study from the teacher as from the pupil; and all who take on Group Leadership should try to get an idea of what they have taken on. *The Oral Grade Reader* will be a great help in this direction.

## The Oral Grade Examinations.

Forty of the 56 pages in the Primer are devoted to work for the Lyceum Session which has nothing to do with the examinations. Only the last 16 pages have any relation to the Education Scheme, and they contain 4 Silver Chains and a catechism of 34 questions and answers about Spiritualism. The Oral Grade is divided into two sections. If you are under ten years old, you learn 2 of the 4 Chains and the answers to 16 of the 34 questions—16 answers in 52 weeks! If you are over 10 you learn the 4 Chains and the 34 answers—but if you have already taken the Junior section you will need to learn only 2 Chains and 18 answers, because you already know the others.

And the task of the Oral Group Leader is to set the lessons for the Oral Graders to learn at home, and hear them say what they have learned. It is not fair to leave the children to do the work without help.

The following from an Oral Grade Supervisor will show what I mean: "In conducting this examination I found that the children had had no preparation. They had been told to read the book and try to understand what the questions meant; whereas they should have been trained to memorise the Silver Chains and the questions and answers." I repeat that it is not fair to ask children to sit for an examination and then leave them to the humiliation of not knowing anything they are asked.

I KNOW it is only here and there that such things happen. But we don't want them to happen again—ANYWHERE.

For 1933 we want at least 500 entries for the Oral Grade—and we want every one of them to get 100 per cent. And besides the pretty Certificate they get, every kiddie that goes in for the Oral Grade is eligible to join Our Lyceum Guild and wear a nice ribbon badge at the Lyceum sessions—to show that they are working to make the Lyceum Movement a blessing and a help to everybody.

Now then, Adult Lyceumists—as we say in London, "WHAT ABOUT IT?"

A. T. CONNOR.

# THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

EDITOR: JAMES NORBURY.

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All correspondence to be addressed to the Editor.

The Editor does not hold himself responsible for any views stated unless same are signed or endorsed by him. Visitors by appointment only.

NOVEMBER, 1932.

## CIVILISATION AT THE CROSS ROADS.

We all realise that civilisation to-day is in the melting pot. In the western world the thinking men and women of our age are commencing to challenge the traditional background out of which modern Europe has been born. In one-sixth of the globe an experiment in a new order of humanity is being carried out that to-day presents a bewildering and conflicting spectacle to those of us who are spectators to Russian Communism. As we look eastward we discover that the so-called backward races are awakening after the slumber of many years and are insistently demanding the right to self-determinism in order that they too can fully play their part in the drama of modern culture.

Amid all this confusion that naturally arises out of the clash of ideas that must inevitably follow the questioning inherent within a critical analysis of any system of culture we have which has been rightly termed "The Modern Dilemma." What is that dilemma? It is, I believe, rooted in the fact that while science has invested us with powers hitherto undreamed of in the industrial field, and while rapid transport and close contact with other races has created within us a deeper understanding of their outlook upon life, yet we have not risen to that moral level where we can with wisdom weld together the diversity of elements within a common unity of purpose, that purpose being the emergence of a world dominated by universal brotherhood and controlled through international understanding.

While most of us sincerely desire to see an era of World Peace yet few of us are prepared to sacrifice National policies and National prejudices that must be scrapped if Peace and Prosperity are to be the key-notes of the New Era. We revel in pious platitudes and empty sentiments but apparently we have neither the courage nor the desire to express these in terms of practical activity. As a modern writer has so wisely stated "the present day objection to the mid-19th-century insistence upon nobility is based, not upon a fundamental antagonism to nobility as such, but upon a conviction that it is blatantly silly and morally dishonest to write

Do noble deeds,  
Not dream them all day long

without pointing out that the commission of noble deeds is among the most difficult and highly skilled tasks confronting adult humanity. Fortunately, the vast majority of converts to nobility content themselves with quoting the Master's words; *fortunately*—for there is no imaginable spectacle more terrifying than that of a nation getting out of bed each morning with its sinews stiffened for the performance of Noble Deeds, yet without the least agreement as to what constitutes a noble deed or how it can be discreetly performed." In this fact lies the essential problem of our own day and generation. We have few convictions that are worth while, and those that we have are evidently not worth spending the energy upon them that is necessary for their expression.

How are we to escape from the shadows of tragedy that hover over this modern world of ours? It must be obvious to the critical student of world affairs that we are on the verge of a world war so terrible in its possibilities that we are overwhelmed with agony as we contemplate the same. The League of Nations, while pregnant with great possibilities, has been in the main a mask that has been assiduously used to cover the movements of secret diplomacy. If we are once more plunged into a blood bath, if the noblest and best of our rising generation are once more offered as a living sacrifice upon the altar of arrogant nationalism, then we alone are to blame. Let us bravely face the issue, fully realising that to each one of us there is a moral responsibility to that New World towards which man has been moving from the dawn of time, which shall have universal brotherhood as its foundation and universal understanding as its cultural heritage.

We of the Lyceum movement should be the vanguard of the new era in civilisation. The universalism inherent within our education should build into us those factors that make us the pioneers of a new order of humanity. In a world that has grown tired, among peoples who have become disillusioned, we should stand as a beacon light illuminating that new day that is to-day striving to struggle to birth. Our lives should be living examples to those who follow after that they might see in us men and women who have risen to a new level of existence in which we reveal the spiritual possibilities which we proclaim are inherent in man, and are the birthright of all humanity. Ours must be the method of no compromise, for compromise can only lead us into those petty deceits out of which have always sprung the weeds clogging the garden of civilisation. The world to-day is vainly looking for leaders who will have the moral stability to boldly face its problems and bravely declare a solution to its difficulties. Is our Spiritualism big enough to make us leaders of men? Is it wide enough to establish us as the practical visionaries of world brotherhood? Is it deeply enough enshrined within our hearts to give us the courage and initiative that will enable us to willingly face scorn and ridicule, and martyrdom, if necessary, rather than betray the glorious truth that those Greater Ones have handed down, through us, their humble servants, to humanity? In our answer to these questions lies a way out of the chaos in which we are imprisoned to-day. We are all of us tired of facing the phantom of terror and insecurity that hovers threateningly on our horizon, but this shall pass away and we shall see the rosy hues of a new dawn-time if we fearlessly face up to the moral demands that that New Day makes upon us.

THE EDITOR.

“ IN THE BEGINNING.” II.

## THE DRAMA OF A. J. DAVIS.

BY JAMES LEIGH

**T**HE drama of Andrew Jackson Davis, the illiterate youth who became a great philosopher, is one of the most romantic incidents in Modern Spiritualism.

It stands out in bold relief simply because Davis “developed” to such a remarkable degree. For what happened in the case of Davis is happening, in a lesser way, to many souls today. It is happening in every part of the world, in every country, in every town.

Young people who at present are but poorly educated, and for whom there appear little prospects in life, will, in the course of time grow up and become personalities. If they have a gift, they will succeed in spite of every material handicap.

Some of the young people will grow up and become leaders in politics. Others will become distinguished in literature. Others may achieve eminence in the world of science, others in the arts.

**T**HIS miracle of growth and development is happening so constantly that, soused have we become to it, we look upon it now as quite ordinary and natural.

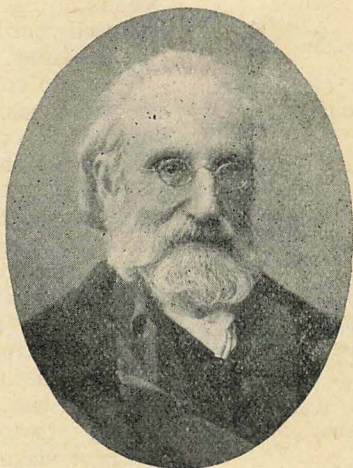
“What is a great man?” we ask. And, quite unconsciously, we supply our own answer. “A gifted man who has enough of the practical and the common-sense moulded into the fabric of his character to make him seek a constructive outlet for the deep powers that lie in him.”

Still, many of the men and women who became great leaders in Modern Spiritualism—illiterate persons, for instance, whose lips were employed to deliver eloquent addresses—became “great” simply because at heart they were humble and allowed their lives to be turned to the use of the Spirit World.

**D**ID Spiritualism depend upon one medium alone, you could understand why it is so often opposed. You could appreciate all the chaff and unbelief, if there were but one instrument for communication.

So, too, if there were only one form of psychic phenomena, could you understand all the talk about the subconscious-mind, telepathy, conjuring, duplicity, etc. But in a score of fashions the Spirit World is demonstrating its existence to mortal man. The phenomena appeal to the sight, hearing and feeling. They act in a variety of ways.

The Spiritualist’s position is much stronger than he is inclined, sometimes, to think. Certainly, his case is much stronger than that of any antagonist who, by an elaborate set of theories, seeks to explain all supernatural happenings away.



You cannot, for instance, put down the phenomenon of materialisation to telepathy, though that has often been used as a valid hypothesis to account for other forms of spirit intercourse. Nor can you put down to the subconsciousness the phenomena of the direct voice.

**T**HAT was why Davis, the clairvoyant, the trance medium, the healer, the automatist and the astral-traveller, could not be “exposed.” His case was too strong for the critics. Of all the hypotheses which were adduced to account for his remarkable powers, only the Spiritualistic one fitted the whole of the case.

Remember, the last word cannot be said. Despite the structures of theologians and the gymnastics of Bible Students, no knowledge can claim finality. You can only go so far, in this life, because at best it is but a small slice of immortality. You can only see a little piece of the picture.

Davis’ mediumship—and in fact the whole realm of spirit intercourse—boiled down to a question of probability. It was not a matter for dogmatism. Nor is there anything dogmatic about Spiritualism.

For, the drama of A. J. Davis is, in brief, the drama of Modern Spiritualism. And the critics who have opposed the work of the medium and the world interests who have opposed the work of the cause have had their place, too, in the plan. They have kept the movement clean. They have frightened off the “hangers-on.” They have kept us alive, and alert.

---

### BEST WISHES.

We know we are echoing the thoughts of Lyceumists the world over when we proffer to our Vice-President, Miss Edith Elliott, our best wishes for future happiness in her married life as Mrs. Alfred Guy.

The ceremony, which took place on October 1st, was performed at the Elliott Street Spiritualist Church, Oldham, by Mr. Joseph Bell, D.N.U. After the ceremony Mr. and Mrs. Guy left to spend their honeymoon at Cleveleys.

We sincerely hope that Mrs. Guy will still actively continue to carry on with the noble work she has so wholeheartedly thrown herself into in the interests of the Lyceum Movement.

## OUR LYCEUM GUILD.

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

AIMS:—(1) To be progressive.  
(2) To develop ourselves.

Dear Guildites,

Welcome from the Guild Leader to all those who have been enrolled as Guild members since the first list was published.

Here is the second list.

- |                               |       |                            |
|-------------------------------|-------|----------------------------|
| 41. T. M. Weedman, Wolver-    | J.58. | J. Cartwright, Middles-    |
| hampton.                      |       | brough.                    |
| 42. F. J. Weedman, Wolver-    | J.59. | J. K. Cartwright,          |
| hampton.                      |       | Middlesbrough.             |
| 43. V. M. Hinton, Barrow.     | J.60. | M. Cartwright, Middles-    |
|                               |       | brough.                    |
| 44. W. Dracup, Alma St., Hx.  | J.61. | N. Pierson, Middles-       |
| 45. E. Danetry, Alma St., Hx. |       | brough.                    |
| 46. W. Hirst, Doncaster.      | 62.   | T. Wood, Blackburn.        |
| 47. W. Lawton, Barrow.        | J.63. | I. M. Wood, Blackburn.     |
| 48. M. Fieldhouse, Rotherham  | J.64. | W. M. Wright, Daulby       |
| 49. M. Skidmore, Rotherham.   |       | Hall.                      |
| 50. P. Knight, Alma St., Hx.  | 65.   | G. Owen, Daulby Hall.      |
| 51. G. Bamber, Peckham.       | 66.   | M. G. Keeling, Daulby H'1. |
| 52. F. J. Franklin, Peckham.  | 67.   | W. Wainwright, Armley.     |
| 53. E. Britton, Rotherham.    | 68.   | J. H. Palmer, Wolver' ton. |
| 54. D. S. Johnson, Rotherham  | 69.   | K. George, Wolver' ton.    |
| J.55. C. Skidmore, Roth'am.   | 70.   | V. B. Perry, Wolver' ton.  |
| 56. A. S. Dickinson, Nelson.  | 71.   | M. E. Sweeney, Warring-    |
| J.57. M. Peacock, Middles-    |       | ton.                       |
| brough.                       | 72.   | A. Wainwright, Armley.     |

I wonder when we shall be able to give a special greeting to the first Guild member from overseas!

### Our Finances.

This month I am able to place before you a statement of Guild accounts, so that you may see for yourselves how much is still needed to make our Guild self-supporting.

INCOME.	£	s.	d.	EXPENDITURE.	£	s.	d.		
Donations ..	..	1	12	6	Cash Book ..	..	0	1	0
Members' Fees ..	..	2	17	9	Receipt Book ..	..	0	1	0
					10 Rolls of Ribbon..	1	14	4½	
					Rubber Address				
					Stamp ..	..	0	3	9
					Printing Certificates,				
					Rules, etc. ..	..	6	9	9
Total..	..	£4	10	3	Total..	..	£8	9	10½

If you do a little subtraction sum you will find that £3 19s. 7½d., is still owing to the Guild Leader. Can we manage to clear that off before the year end?

### Donations.

Thanks sincerely to all those who have sent contributions this month.

Previously acknowledged £1 0s. 9d., W. Hirst, 2s. 6d.; M. E. Lawton, 2s. 6d.; E. M. Irons, 1s.; "Lucky Number," 5s.; C. W. Dixon, 3d.; Mrs. George, 6d. Total £1 12s. 6d.

### To All Old Guild Members.

It has been brought to my notice during this month that many people are under the impression that if they were members under Miss Kitson's leadership they are still Guild members. I am sorry to have to disappoint you, *but everyone must make a re-application* by filling up another form and sending it along with one shilling to me. I am sure that, being sensible people, you will at once understand the need for this. On the old register there are 2,149 names, enrolled from April 16th 1920 to July 26th 1928. Think what work and money it would entail to write to these people in order to discover whether they are still Lyceumists, and desirous of being Guild members. A large number, I know, have just

faded out of the Movement, and taken up other interests. So you must please make another application, and pay your shilling with a smile, knowing that the fees are needed.

Also, if you won one or more Essay Badges under Miss Kitson's leadership will you please say so when you apply? For in going through the old register I find that *all* successes have not been entered, and so, your help in this matter would be greatly appreciated.

### Needs.

I need your help in the way of ideas on certain aspects of Our Guild.

What do you think would be the best way for me to keep in touch with all Guild members? Would it be sufficient, do you think, to ask the Guild Leader at *each* Lyceum, or the Secretary, to report to me twice or four times a year, giving the names of any Guild members who have left the Lyceum so that I might make a written personal appeal?

Or, what do you think of the idea from Mr. Ainley of Tyneside, that besides having a Guild Leader in each Lyceum, we also have one for each District Council to report to me at stated intervals?

Then, another point, what can we do for those Guild members who are ill? How could I, the Guild Leader, be put into touch with our members who are in hospitals or infirmaries, or confined to bed for any lengthy period of time?

Will each one of you consider these points, and then write to me telling me what you honestly think? I should be so grateful if you would, for I want Our Guild to mean something real to you, and I want membership to be something more to you than just paying your shilling.

Still another need, not very pressing, but still interesting. A little bird has whispered to me that it would be nice if we could have a Portrait Gallery of Our Guild ready to show at next Conference. So will those of you who have a spare photo or snap please send it along to me with your name and the date when taken on the back? Just go through the collection you have amassed this summer, pick out the best, or the one that flatters you most, and let me have it to mount in Our Guild Portrait Gallery.

### Our Guild Classes.

I was very pleased indeed to hear that Rotherham Lyceum has its Guild Class on Friday nights from 6 to 8 p.m. I hope to hear again later as to their progress.

My own Guild Class at Alma St., Halifax, also meets Tuesday nights from 7—9 p.m. These two Lyceums seem to be having a race. Rotherham has 12 Guild members, and Alma St. 13. Look out Alma St., or you will be overtaken!

I was told at the U.D.C. meeting that Bolton (Bradford St.) Lyceum has a meeting for social intercourse every Friday evening, and this is known as "The Guild." I hope that they will seriously consider our aims and rules and then become *true* Guild members.

### Thanks.

My thanks to *all* who have helped in any way, especially to D.C. delegates at the U.D.C. meeting, who all promised to bring Our Guild to the notice of their various councils, and took home with them literature for that specific purpose.

My good wishes to all of you in all your undertakings.  
28, Moorlands Place, The Guild Leader,  
Free School Lane, G. M. HALLIDAY, A.N.S.C.  
Halifax.



My dear Boys and Girls,

This month's letter is written especially for my Overseas nephews and nieces. I do want them to feel they are linked up with us in a very real way. In the near future I hope to print some of their interesting letters. In this way we shall get to know each other better.

We have reached the eventful month again when fireworks bang to the right of us, fireworks to the left of us, crackers jump at our feet, rockets whistle through the air; the darkened sky becomes illuminated with the blaze of bonfires. Guys walk the street pushing guys in barrows or prams, while others dodge being taken for such. Mothers and fathers lose various garments and even furniture in the great attempt to make the fifth a real Guy Fawkes' day.

It was such a night as this in the year 1910 that a little girl named Ivy, age seven, went to her bed very tired with the excitement of the day. Alas, there is a policeman to reckon with, but you will have to wait a little while to see what he is going to do. The morning sun peeps in the window, causing Ivy to rub her little eyes, jump from her bed, and wait for her four sisters to appear.

"I coming too," she says to them, "dress me quickly, please, so that I shall be ready in time."

"But to where are you coming," enquired the sisters, "I'm going to the big hall where they sing and play music."

This in reality was the opening of the Plumstead Lyceum.

Ivy Giles and her four sisters were amongst the first nineteen members to have their names put on the roll. The next we hear of her is in January 1st, 1911, when she receives a Manual as a prize for being the best Lyceumist for the month of December. Then in 1912 she wins the London Lyceum District Council's Medal for elocution. From this time onwards she made great strides of progress, becoming Leader of girls and Treasurer of the Lyceum in 1918-19. She also learned to play the piano and organ and for a number of years was Musical Conductor and Church Organist. Ivy gave her first address on the public platform in 1919, the subject being "Matter and Spirit." She also served on the Guild Committee and assisted the Lyceum in many of its social activities, not forgetting the fact that she passed several of the B.S.L.U. Education Examinations.

Now don't you think this is a wonderful record of a little girl who became a Lyceumist at the age of seven. These records have been taken from the Session Report Book.

We have not finished with Ivy yet, and there's that policeman I have not told you about too. At a social held on March 25th, 1926, Ivy was presented with a

travelling case to mark the appreciation of the Lyceum for services rendered. She was saying good-bye to her friends and to England, and about to sail for Fremantle in Western Australia.

Can you imagine our young friend arriving at Fremantle, few friends, no Lyceum to attend. While for a time the change of her surroundings interested her, there was a great gap in her spiritual life's work. Her Lyceum Conductor and his wife did not lose sight of her, they kept in close touch by writing and sending her copies of the LYCEUM BANNER with encouraging news from home.

Three years go by when we find Ivy has started a Lyceum, and although she had to work until mid-day, then walk two miles to attend it, she had reached her aim. I would like to tell you more from her letters, which I have had loaned to me, but space will not permit except for one brief extract.

Below! boys and girls here comes a policeman. This is what she says, "You will see I have changed my name, the surname this time." Thus on Feb. 8th, at the St. Luke's Church, Cottesloe or Buckland Hill, Ivy became the wife of Allan Donald Macmillan, an ex-Manchester policeman.

We all say jolly good luck to you both, continue your good work, we boys and girls in England are proud of you. If any other Lyceum workers at home or overseas can give me stories of this kind I shall appreciate them. This story also shows the value of keeping a Session Report Book, we never know how far reaching our efforts amongst the young can extend to.

#### ANSWER TO PUZZLE 188.

Although I found two Lyceumists at Eltham endeavouring to get splinters by stroking their heads trying to solve this puzzle, they have not yet sent me their results, so here they are:

- |               |                 |                  |
|---------------|-----------------|------------------|
| 1. Blackwood. | 2. Gateshead.   | 3. South Shields |
| 4. Newcastle. | 5. Peterborough | 6. Wakefield     |
| 7. Liverpool  | 8. Southport    | 9. Wigan         |
| 10. Peckham   | 11. Southend    | 12. Blackpool    |
| 13. Blackburn | 14. Eastwood    | 15. Stainforth   |
| 16. Clapham   | 17. Beeston     | 18. Newport      |

#### PUZZLE 189.

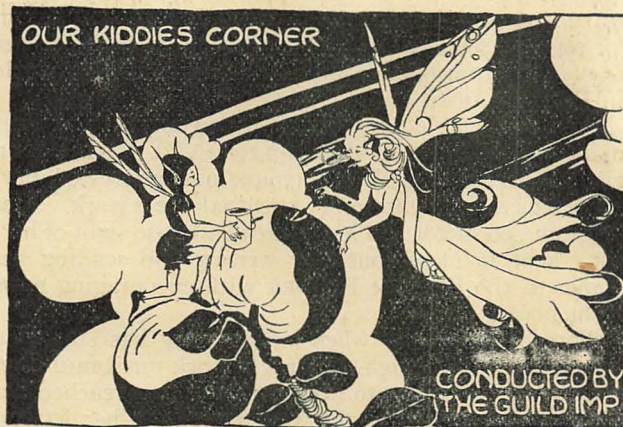
You will have all noticed that when the postman delivers a letter to your house it bears a post-mark showing where it was posted, Here are a few which only show part of the name, can you complete it; they also form the name of a Lyceum in Lancashire, Nottingham or the Sheffield Council:

- |            |             |            |
|------------|-------------|------------|
| 1. —UNTHO— | 2. —EFFIEL— | 3. —OMBW—  |
| 4. —ERB—   | 5. —ELPE—   | 6. —ANSFI— |
| 7. —ARRO—  | 8. —ESTO—   | 9. —ITHER— |

During the summer months I have not received so many letters as usual. I can appreciate light evenings, you want to get out, but now the darker evenings have arrived again, just give that pen a little push, or I shall be getting lazy myself.

With love,  
UNCLE BERT.

Ruberrondo,  
126, Woodlands Rd.,  
Isleworth.



Dear Little Imps,

Have you ever sat by the fire and listened to the wind? I did, last night. The wind has lots of room for play around my house, and oh! what a time it had! I couldn't be quite sure whether it roared with laughter or with anger, but roar it did, and out of its roaring I found a tale. Here is the tale.

#### THE TRUANTS.

Father Wind lay sleeping over the sea. The waves were low, and quiet, and ships sailed by that scarcely rocked as they sailed. Everything seemed so still whilst Father Wind slept. The two little winds were not so sleepy, and they stirred restlessly under the cloud blankets. They watched the sun rise in the sky, saw that Father Wind was still not awake, and then quietly planned a day's fun.

They had to talk very quietly, for they knew that Father Wind hated to be roused from his sleep, and, besides, they were planning a secret day. The two little winds were so tired of just going where they were told, and of just obeying orders. Each day it had been the same. "Blow gently over the cornfields!" "Rustle the leaves in the wood!" "Help to dry the washing that mothers put out!" They had done these things so often, that they were determined to find out new ways of spending the day.

Said Master Blowbreeze to his sister Littlewind, "Let us creep out of our blanket cloud now, and hurry over the sea before Father Wind awakens. If we do not hurry Father will be up, and then we shall just have to do as we are told." "I'm ready!" answered Littlewind, and immediately the two little winds raced across the sea to the cliffs along the shore. Fishermen sailing homewards wondered that their boats suddenly rocked and then were steady again.

The young winds reached the cliffs and laughed at their freedom. What a day they would have. "Yesterday I had to blow from the west to bring rain," said Littlewind. "I shan't do that to-day!" "All last week I had to blow from the east, and people only grumbled at the colds I gave them. I shan't do that to-day either," cried Blowbreeze. "I know!" called out Littlewind. "Let us be Anyway Winds. Then we can give people some surprises."

With joyous shouts of laughter the two winds sped to the nearest town and what a frolic they had. They chased the last leaves from the trees, played with paper

in the streets, and shrieked as they swung on the shop signs. People began to come out of houses to go towards work, and children started out to school. Up and down the streets raced the two winds. Hats went flying into the air, and people darted after them. Blowbreeze would suddenly bring some rain drops from the west, and then change into the dry cold eastern wind. Littlewind mixed up sunny west winds, with sudden gusts of north wind. People stared in amazement at the weather jumble. No matter which way they turned the wind seemed determined to blow in their faces. It was most annoying.

Tired of the streets, the winds found out the children's playing fields. What a time they gave the children. Boys decided it was kite weather, and to the winds those kites were great fun. They sent them up and away, and tossed them about, while the poor boys had to pull with all their might on the kite strings. One little chap thought the wind had mistaken him for a kite, for he could not stop on the ground. Footballs had a game all of their own. They didn't need kicking. They could find goal all by themselves, whilst the shuttlecocks of the girls sailed away like thistledown. By tea-time, lots of disappointed children trailed homewards telling of broken or lost toys.

The winds returned to the town. They tugged at the shop blinds, and laughed as they tore them. They lifted the loose slates from roofs, and frolicked amongst the posters on the hoardings. Instead of drying clothes, they played hide-and-seek with the sheets and tore the pegs from the lines. The town grew full of grumbles, and people decided to stay by the fires that evening, and not venture out amongst such troublesome winds.

Littlewind and Blowbreeze began to weary of empty streets, and wondered where to go next. Littlewind really wished she were at home, out in the Far-beyond, but she didn't want Blowbreeze to think she was afraid. When he said, "Let us go to the woodlands," Littlewind agreed. She rather wanted someone friendly to talk to, and the trees were always good friends. When they did reach the woodland, a disappointment awaited them. The leaves had all left the trees, at least all but the evergreen leaves, and they didn't want to play. "Oh, do let us sleep, winds," begged the woodlands. The leaves are tired of dancing and most of the furry folk are asleep now. Can't you sleep too?" "I want my cloud blanket!" sighed Littlewind. "We can't go back there," answered Blowbreeze. "Let us crouch amongst the grasses. We can stay with them."

Out in the Far-beyond there was a terrible fuss. Father Wind had missed the two little ones, and he had work for them to do. Over the sea he moaned and sighed and the waves sighed in sympathy. The day wore on, and still the little winds had not returned. Where could they be? Father Wind waited until the moon and stars shone in the sky, and then he roared across the seas in search of them. People, sitting by their fires, shuddered at the roar of the wind. It sounded so angry. Then, a little later they smiled. "The wind has dropped," said they. Father Wind smiled too—for very gently he carried two tired little truants away to their cosy blanket clouds in their home in the Far-beyond.

My love to all Imps,  
MEG.

## THE MANAGEMENT COMMITTEE AT SOUTH SHIELDS.

At the meeting held on Oct. 8th and 9th a large amount of business in the interests of the Union was carried through.

Mrs. George reported her total income since taking over the Fund was £10. 8s. 6d., and expressed her thanks to Mr. Wadsworth for his voluntary gift of the 'Mile of Pennies' Cards. In the General Report the Secretary stated that the number of Lyceumists up to Sept. 30th was 12,095, and that 26 Lyceums had not yet paid their fees.

As per the motion passed at Conference, we have disassociated our connection with the I.S.F. through the S.N.U.

In the BANNER Report the Secretary reported increase in sales, which he hoped were the germination of a great push forward to the BANNER. It was decided to have a new colour and heading for the cover as from January next and to increase the December issue by four pages. The Publishing Report showed a slight decrease in sales on last year, and it was decided to offer special discount on Manuals on bulk orders. In the report of the Ainsworth Home of Rest, the Secretary stated that 12 cases had been attended to in 1932.

After reporting the Union was now safely housed in its new offices, Mr. Burrows welcomed the incoming President and wished him every success.

The President said "that he believed he had been 'jockeyed' into the position by greater forces than ours."

Mr. Slimin, complimenting the President on his election, assured him of the support of the M.C. in all that he seeks to accomplish in the name of the Union.

The Presidential Manual was then presented by Mr. Burrows and the Presidential Roll signed by Mr. James Shuttleworth.

The Treasurer, in presenting his report, stressed the need for greater financial support to the funds of the Union. In presenting the S.N.U. E.C. Report, a letter was read in which the Scottish D.C. of Churches stated they were "prepared to consider any suggestion from the B.S.L.U. for co-operation with the S.D.C." towards the re-formation of the Scottish Lyceum District Council. The Education Report was read and accepted with thanks.

In the election of Committees it was agreed that the Finance Committee be formed of the Officers and Mr. Slimin; that the Officers be appointed Ainsworth Home of Rest Committee, and that the Standing Orders Committee be composed of Mrs. George and Messrs. Aked and Burrows. It was agreed that the Conference Minutes be left till the January meeting. Mrs. George was deputed to write up the Founder's Day Programme. It was agreed that, providing no invitation comes to hand from elsewhere, the next meeting of the M.C. be held at the Manchester Office. It was agreed that the Constitution and Enquiry Committee be called during the first quarter of the New Year.

Re 1933 Conference, it was cordially agreed to accept an invitation from the Manchester and Salford L.D.C. to hold Conference in the Manchester area.

A letter of greeting was sent to Dad Kitson and a letter of condolence to the relatives of Mr. Myers Clegg. The M.C. tendered their hearty thanks to the local Churches for their co-operation and help in bringing about the success of the various meetings.

On Sunday the members of the M.C. were entertained to lunch by the E.C. of the T.L.D.C.—a delightful touch of friendship. Mr. and Mrs. J. Slimin were congratulated upon their silver wedding anniversary, due honours were accorded the 'wedding' cake, and the spontaneous 'present' from the company was gratefully received by Mrs. George into the £2,000 Effort Fund. The "Shields Gazette" published photos of the M.C., local President, and Secretary, welcoming Mr. Jas. Shuttleworth, taken by their own representative.

A Massed Lyceum Session was held in the afternoon in the Barnes Road N.S. Church, and a very instructive session was conducted by the members of the M.C., greetings being extended from many Lyceums in the District, also by Mr. Dodds, President, T.L.D.C., and by Mrs. Petrie, on behalf of the N.D.C. of the S.N.U. This was followed by a successful Public Tea, at which national and local workers became better acquainted.

At the evening service in Barnes Road N.S. Church, Mr. Shuttleworth and Mrs. Calway inspired an exceptionally good congregation; very good propaganda work was done in the Cambridge Street N.S. Church by Miss Elliott. Mr. Burrows and Mr. Jas Slimin, while at Fowler Street N.S. Church Mrs. George and Mr. Norbury were given a wonderful reception.

J. NORBURY, Gen. Sec., B.S.L.U.

## THE THINGS WE HEAR.

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

### NORTH-EAST LANCASHIRE DISTRICT COUNCIL.

The last quarter's meeting will be held on Sat., November 25th, 1932, in the Church and Lyceum at Bath Road, Lancaster, to commence at 3-30 p.m. Will delegates to this meeting notify Lancaster Sec. of their intentions *re* this meeting. Tea will be provided by our Lancaster friends. Agenda, Opening Exercises, pro. tem. appoints., Minutes, Correspondence, Reports, Conference, Treasurer, Financial, D.V.'s, U.D.C. President's address. Elect adjudicator for 1933. Notices of Motion from Darwin *re* E.C. expenses. Open Council. Votes of thanks. Will all N.E.L. Lyceums please make their response to the appeal not later than this meeting.

J.S., Sec.

### TEES-SIDE DISTRICT COUNCIL.

The Quarterly Conference of this Council is to be held at the Durham National Spiritualist Church, 6, Saddler St., Durham City, on 20th November, commencing at 10-30 a.m. The following E.C. Recommendation to be considered:—

- That a special collection be taken at the next four Conferences for the assistance of new Lyceums.
- That the matter of centralising of Committee Meetings be suspended, as this Committee after careful consideration of all the circumstances considers the time inopportune.
- That the Bookstall be administered by the Education Sub-Committee, and profits devoted to education purposes.
- That the "Shield Competition" be re-opened and a Sub-Committee be appointed to draw up a complete scheme.

The Conference is arranged to take place at Durham in order to assist them establish their Lyceum on a firm basis. Invitations have been issued to all National Spiritualist Churches in the Area to send "Fraternal Delegates," with a view to pressing the need for Churches taking an active interest in Lyceum work, and our "2,000 Membership Campaign."

E. NELLIST, G.N.S.C., Sec.

### NORTH-EAST CHESHIRE DISTRICT.

Mass Sessions were held on Sunday, 28th August, at Lord Street, Stockport. Mr. W. Dransfield, President, welcomed all delegates and friends and was pleased to introduce our new General Secretary, Mr. J. Norbury, to the assembly, trusting we would all endeavour to make his task in the future a pleasant one.

Marching and callisthenics were very good. Pearls, recitations, and solos were too numerous to mention individually.

Greetings from Congleton, Macclesfield, Heaton Norris, Ashton, Hyde, Droylsden, Collyhurst, and the B.S.L.U. were conveyed and responded to by Mr. W. Dransfield for the Council, and Mr. H. Ennion, for Stockport.

The Evening Session took the form of a Propaganda Service, and was presided over by Mr. Dransfield. Mr. Norbury addressed the Session on "Spiritualism and the Child."

On September 25th we held Mass Sessions at Hyde, conducted by our President, Mr. W. Dransfield, and on October 16th we held an Open Session at Heaton Norris, conducted by Mrs. Edwards, Vice-President, owing to Mr. Dransfield having to remain on duty at his own Church in Ashton. Both these Sessions were visited by Miss Ashton, of Collyhurst, and at the Heaton Norris Session we decided to send to Dad Kitson our greetings.

In the evening, at the Propaganda Services, Mr. James Norbury, our General Secretary, addressed us on "What of the Future." Mr. Markham also delivered a fine address on "Conference."

Mrs. Ennion and Mrs. Edwards appealed to parents and friends to send their children to the Lyceum to be trained to live nobly in the new world visualised by the General Secretary.

R. A. L. MARKHAM, Sec.

## LONDON LYCEUM DISTRICT COUNCIL.

## REPORT OF ANNUAL DEMONSTRATION HELD AT STRATFORD TOWN HALL.

The Annual demonstration of the Council was held at Stratford Town Hall on Sunday, Sept. 25th. There were about five hundred Lyceumists present representing twenty three Lyceums. Mr. Fruin, President of the District Council, conducted the session. He welcomed Mr. Hannen Swaffer, Miss Kay Robinson, who represented the Survival League, Mr. Stewart, Treasurer of the S.N.U., Mr. Whitmarsh, President of the L.D.C. of the S.N.U., and other visitors, and extended a welcome to all Lyceumists who were present. Letters of regret for their inability to attend were read from Mr. Percy Smythe, Mr. R. Boddington, The Spiritualist Community, Mr. and Mrs. Hawken, of the Marylebone Association, and Mr. Ernest Vickers. A Silver Chain recitation and a Musical Reading were read and explained by young lyceumists picked at random by the Conductor. The explanations were both interesting and well constructed. A pearl was taken from each Lyceum. Individual efforts were given by those who had won Silver Medals for Elocution and Singing in the Junior and Intermediate competitions this year, after which Mrs. Fruin presented Silver Medals to the thirty-three winners for the year. Joan Thompson, of Southend Lyceum, aged five, gave a special recitation with delightful expressiveness, and was presented with a special prize. The Silver Bell, which hitherto had been a trophy for efficiency among the Lyceums of the District was presented to Mr. Fruin as the insignia of his office. Mrs. Calway conducted this presentation. Marching and Callisthenics were carried out with success under the guidance of Mr. Dix. Mr. Pearson conducted the musical efforts. Greetings were received from the visitors and Lyceum Officers, but time did not permit an exchange of greetings between Lyceums. The Session was a great success and once more demonstrated the extraordinary training which the Lyceum method can give both to children and adults.

A. CALWAY, Hon. Sec

## LEEDS LYCEUM DISTRICT COUNCIL.

On Sept. 10th a social evening was arranged by the Dewsbury friends, Mr. E. Wilson acting as M.C., at the Wellington Street Church, at which the silver bell and certificates were presented by Mr. Tweedale, Area Representative. Dewsbury Lyceum were successful as winners of the bell. The proceeds of the social realised £2.

The quarterly Conference was held at Castleford on Sept. 17th. The local welcome was given by Mr. Adamson and the President, in his address, appealed for an expression of loyalty to our General Secretary and greater support of the LYCEUM BANNER. He placed before us the following suggestions; that we should appeal for Associate Membership. That we should join in combined social efforts. That we should suggest speakers who will book special services and devote the fees to Council funds.

The Minutes of last Conference were accepted and confirmed. Correspondence: it was agreed that the L.D.C. suggestion *re* Open Session be placed on the Agenda for next meeting. The matter *re* Gipsyville was left to Open Council.

The District Visitor's Report was read and accepted. L.D.C. Report, Treasurer's Report, Field Day Secretary's Report were all read and accepted. The Secretary was instructed to write to all Lyceums appealing for support of the Silver Bell Progress Scheme. The Notice of Motion from the E.C. that £7 be withdrawn from the Field Day Fund and placed to the credit of the General Fund was accepted.

Associates accepted: Mrs. Firth, Mr. Linney, Mrs. Mellor, Mr. & Mrs. Knowles, Mr. L. P. Firth, Miss N. Syles, Mrs. H. Sykes, Miss Massey (all of Armley), Mrs. Proctor and Mr. Daisley (Psycho) and Mr. Horsley (Cleckheaton).

Open Council: Mrs. Downs, delegate, gave a full and detailed report *re* Gipsyville.

The date and place of next meeting was left with the Secretary. A vote of thanks was passed to Castleford for the splendid tea and arrangements made on behalf of the Conference.

## SOUTH EAST LANCs. DISTRICT COUNCIL.

The above Council held its quarterly meeting at Todmorden, Roomfield Buildings on Sept. 10th. Mr. A. Hudson, president, in the Chair. There was a fair attendance including the President of the B.S.L.U., Mr. Shuttleworth. The President said he was

out to foster a spirit of Loyalty, and he certainly succeeded if with this visit. The usual Council business was done, also the Silver Bell Scheme was dealt with, which before long will be brought into action. A propaganda meeting followed and the following Speakers took part; Mr. Shuttleworth, Mr. Nurse and Mr. A. Hudson.—J. Nurse, Sec.

## DISTRICT VISITOR'S REPORT.

*Batley, March 20th.* 21 present. Interesting discussion on well chosen lessons. Marching and callisthenics good. Singing very fair. More adult interest is necessary. *Hull, Dairy-coates, March 27th.* Present 44. Mr. Morad conducted. A keen interest in the lessons was shown by the children. Singing good. Several recitations were given. *Hull, Gipsyville, March 27th.* Present 33. This Lyceum is composed mostly of young children who responded very well to the lesson. Marching and callisthenics good. Nine Pearls. *Normanton, Queen St., July 10th.* Present 25. Readings well discussed. A few questions asked. Marching and callisthenics very fair. Singing good. *Kippax, July 10th.* Present 11. Good discussions on readings. I invited this new Lyceum to join both the Leeds L.D.C. and the B.S.L.U. *Heckmondwike, July 17th.* Present 26. Discussion of lessons was good. Singing very fair. Marching and callisthenics very fair. Pearls, solos, and recitations good. *Morley, Queen St., July 24th.* Present 11. Singing fair. Pearls 2. Marchings and callisthenics very fair. *Dewsbury, July 31st.* Present 70. Interesting discussion on the readings. Marching and callisthenics very good. Singing good. Groups were held and a lively discussion took place. Pearls, solos and recitations by the younger children. Good Session throughout. *York, August 7th.* Present 28. Singing fairly good. Readings well conducted. Questions ably answered. Marching and callisthenics very good. Two series of callisthenics were done. Recitations, solos and pearls by the young Lyceumists. *Armley, August 14th.* Present 25. The lessons were fair. Marching and callisthenics very fair. Pearls, solos and recitations by the children. *Hull, Holborn Hall, Sept. 4th.* Present 14. The adults conducted the readings in a very able manner. Singing fair. 14 pearls were given, each person explaining same.

H. SPENCER, D.V.

## AROUND OUR LYCEUMS.

**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 October 26th.

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

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

**RULE 4.**—All Reports must reach this Office not later than November 23rd to ensure insertion in the December 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, Argyle St.—On Oct. 9th our Open Session was conducted by Mr. W. Taylor, S.C.R., Miss B. Hope; G.C.R., Miss E. Tabiner; M.R., Miss L. Ward. The youngsters went for a short walk whilst the elder members of the Lyceum stayed for the Liberty Group.—J. Jameson, Sec.

ACCRINGTON, Pearl St.—On Oct. 2nd we held Open Sessions conducted by Miss Kenniford and Mr. Walter Taylor. Recitations, solos and duets were delightfully rendered. Our speaker, was Mr. James Norbury. Mr. Butler presided. Examination Certificates were presented by the General Secretary of the Union.—Mrs. Crabtree, Sec.

BARROW, Dalkeith St.—Our Lyceum services on Oct. 9th took the form of a "Children's Harvest Festival," conducted by Miss M. Lawton. At the afternoon Session, Mr. Batley, of Fleetwood, presented certificates to the successful students of 1932. The children gave recitations and songs at the evening service. Mr. Batley gave an address. The Choir rendered an Anthem.—A. Taft, Sec.

**BLACKBURN, St. Peter St.**—On Oct. 2nd we held our Harvest Festival services. In the afternoon the President of the B.S.L.U. paid a visit to our Open Session and presented every child with a flower who had brought a tribute of fruit, etc. Recitations were given by Jean and Iris Entwistle, and E. Livesey. Mrs. Johnson, of Bolton was our speaker for the day.—T. Wood, Sec.

**BRIERFIELD.**—Harvest Festival Oct. 2nd, Songs, recitations, by Margaret James, Peggy Schofield, Joan Schofield, Ethel Kershaw, Miss Tunstill, Miss Ronson, Miss Wiseman, Mr. James, Mr. Grayson, Mr. Sharples.—E. Miller, Sec.

**BURY.**—Oct. 9th, Open Sessions. Individual items were well rendered, the children responding well. At the evening Session we had several very small children present, and they certainly helped to make it a very happy Session.—N. Dean.

**CALGARY, Canada.**—The National Spiritualist Church held its first Lyceum session on September 18th which marked the opening of their new hall, 230-8th Avenue East. (Harvest Festival) Rev. Ada M. Garrad, western Missionary of the N.S.A. of Canada conducted a Naming Service, the son and daughter of Mr. and Mrs. Hudson: Allen Walter and Eileen Franzeska, Spirit Names, Victor and Ruby. Mr. Walter Holder conducted the Lyceum, there being nine children and nine adults present.—Mrs. Ada Garrad, Sec.

**CALGARY, Canada.**—On Sept. 18th, Rev. A. Eshelby presented the Education certificates to 13 Lyceumists and emphasised the value of the Education Scheme. Miss M. Dams presented Mrs. A. Rushton with a bouquet as an appreciation of her work in the Education Scheme.—A. E. Rushton, Sec.

**CARDIFF, Park Grove.**—Open Session, Oct. 16th, conducted by Mr. James Woodland. Vocal solos by Mr. Tucker, George Palmer and Nannette Tobin were outstanding successes. During the evening Mr. Woodland presented the Education certificates to successful entrants.—Gwen Dunn, Sec.

**CHESTERFIELD.**—Oct. 2nd, Open Session conducted by Mr. Heath. The following Lyceumists contributed: Audrey, Norman, Kathleen, and Evelyn Clements, Mervyn, Glynn and Irene Cowell, Jimmy and Vera Rippon, Irene and Harold Hobster, Shirley Widdowson, Ivy Hill, Elsie Smith, Mrs. Bramwell, Mrs. Briggs, and Mr. Campbell.—Avis Bown, Sec.

**CLECKHEATON.**—Open Session Oct. 9th conducted by Mr. H. Yates, connective Readings taken by Miss E. Thornton and Mr. Horsley. Pearls J. Wilson, I. Wilson, Mrs. Walker, H. Horsley, Mr. Horsley, Miss M. Wilkinson. Solo H. Horsley. Duet by Miss A. Thornton and Mr. Horsley.—M. B. Robinson, Sec.

**COVENTRY DISTRICT.**—The result of the Coventry and District L.D.C. Silver Bell Competition is as follows: Cox St. 84; Nuneaton, 82; Bull St. 81; Broad Street, 77; Stoke, 72; Rugby, 70. Mr. Babbs, of Birmingham L.D.C. acted as Adjudicator.—E. Coe, Sec.

**DEWSBURY.**—On Sunday, Sept. 25th, we held our Open Session; Conductor, Mr. C. Phillips; Student Conductor, Miss N. Nixon. Pearls were given by Cyril Hey, Lillie Whightman, Louie Gregory, Vera Croft, Mr. A. Collier, Elizabeth Badley, Mr. Taylor, Violet Thomas, Gladys Townend, Mr. H. Gregory, Annie Hollins, Mrs. Hartley, Lillian Thomas, Clarissa Phillips, Mrs. Ledgard, Mr. Cooper, Gerald Hey, Mrs. Clegg, Friend, Mrs. Gregory, Mrs. Shaw. Recitations by Cyril Hey, Annie Hollings, Ettie Day, Violet Thomas, Lillian Thomas, Louie Gregory. Duets, Louie Gregory, Nettie Nixon; Vera Croft, Clarissa Phillips; Annie Hollings, Lillian Thomas, Willie Johnson, Mr. E. Wilson, Mr. J. H. Collier, Cyril Hey, Gerald Hey, George Badley, Violet Hey, Lillie Whightman, Mr. W. Hey. Pianist: George Badley.—R. Phillips, Sec.

**DONCASTER, Catherine St.**—On Oct. 9th and 10th we held our Harvest Festival services. In the afternoon we held an Open Session, conducted by Mrs. Gosling. The second service taken by Mrs. Maltby and Mrs. Webb was devoted to phenomena. Mrs. Steele, of Barnsley, was our Monday speaker. Miss Johnson presided at all meetings.—S. C. Webb, Sec.

**DUNEDIN.**—On August 21st, Open Session. Pearls were given by all. Recitations by Frances Anthony, Colin Bachop, Hilda Paul, Kathleen Paul, Herbert McGilvary and Garnet Asher. Solos by Winifred Paul, Irene Bachop, Mrs. Paul and

Mr. Gore, while Joan Hargreaves and Mr. Hargreaves each rendered a pianoforte solo. Mr. Stables, Church secretary, told the children a story and gave a recitation. We regret to report the illness of our esteemed Conductor, Miss Burgess, who is at the time of writing in Hospital.—Mrs. Edith M. Asher, Librarian.

**EARBY, Greenend Avenue.**—Oct. 2nd, Open Session. Songs and recitations by E. Greenhalgh, E. Hancock, D. Lea, M. Lea, G. Blackburn, J. Hancock, R. Hancock, D. Clough, H. Etherington, T. Hancock, F. Clarke, E. Morby, W. Hancock, and duet by A. G. Morby and W. Wintersgill. Songs by H. Holden, P. Blackburn, O. Wilkins, E. Fox, N. Hodgkinson, S. Smith, B. Fellows and V. Fellows.—A. G. Morby, Sec.

**EDINBURGH, 9, Gayfield Square.**—On Oct. 2nd, Open Session. Recitations by Bessie Houston, Mrs. Rutherford, Patsy, Emily Graydon; duet by Bessie Houston, Minnie Andrews, also Miss Rutherford, Miss K. Stephenson.—J. Andrews, Sec.

**FLEETWOOD.**—Open Session, Oct. 2nd. Conducted by Mr. Batley. Recitations: Will Yates and Mona Hague. Duets: Jessie Woods, Marie Dews; Kathleen Hague, Ruth Harris; Irene Roscow, Laura Mather; Willie Gibson, Fred Williams. Trios: Dorothy Cropper, Marie Dews, Irene Roscow; Eric Horan, Willie Gibson, Fred Williams.—L. Vollans, Sec.

**FULHAM, Kelvedon Road.**—Open Session, Oct. 23rd. Our first Session in the new Hall took place, Mr. Edmonds, our Conductor, was in the chair. Uncle Bert kindly attended to dedicate the new Hall. 80 people attended including Lyceumists from Hampton Wick, Kingston, New Malden, and Brixton. After the Callisthenics, Uncle Bert, in his splendid address, urged Lyceumists to pull together in the future as they had done in the past. Fulham Lyceumists extend a hearty welcome to all Lyceumists wishing to visit the new Church, which they believe to be unique.—H. A. Halfacre, Sec.

**LANCASTER, Bulk Rd.**—Open Session Oct. 2nd, items were given by M. Kirby, S. Dobson, R. Partridge, E. Law. Our Lyceum is still growing.—M. Bowskill, Sec.

**LEICESTER, Liberty Progressive.**—At our Open Sessions on Oct. 2nd, recitations, solos, duets, readings and a quartette by numerous Lyceumists. A chorus song by a group of Lyceumists. Mr. Wayne officiated at the organ.—T. Kenney, Sec.

**MACCLESFIELD.**—At our Harvest Festival we spent a delightful time together, the Lyceumists fully playing their part. In the afternoon and evening Mr. Firth was the speaker. Solos were rendered by Miss Edwards. Recital by Miss P. Swindells. Monologue by Mrs. Doris Wellings. Duet by Miss Cotterill and Miss Kenyon, and a group song by the infants. On the Monday afternoon Miss Elliott, Vice-President, was with us.—Hannah Rushton, Sec.

**MANCHESTER, Maskell Street.**—Our Liberty Group on Oct. 2nd was conducted by Mr. G. A. Dixon, M. & S. L.D.C., who enlightened us on the "Trials and Duties of an Adjudicator," in which he showed us the necessity of concentrating on every aspect of our Sessions. Our next Group is on November 20th.—S. Sharp, Sec.

**MANCHESTER, Newton Heath.**—Sept. 25th, Open Sessions. Afternoon: Mr. W. Taylor, Assist. Con., took the sessions. In the evening our Conductor, Mr. J. Taylor, conducted. Several of our children gave items. We were favoured with a solo by Master Richard Hart, of Maskell St. Miss Sherriam, of Buckingham St., gave a recitation. Greetings from 10 Lyceums and one from M. & S.D. Council.—(Miss) Fanny Shaw (Sec.).

**MIDDLETON, Oldhall St.**—Our Open Session on Oct. 16th was a great success, other Lyceums being well represented. Miss Marjorie Horton rendered a solo and Mr. F. Jones and Master Neville Moorcroft a duet. A very enjoyable Session was spent.—S. Moorcroft, Sec.

**OLDHAM CENTRAL.**—On Sept 25th we held our Harvest. We had a fine display of fruit. Speaker, Frank Gale, Lyceumist. The choir sang an anthem (Weary Gleaner). On Sept. 26th a fruit banquet and social was held.—Mr. H. Clegg, Sec.

**RYDE, Belvedere Hall.**—Oct. 2nd, Open Session. Our Treasurer, Mrs. Sleeman, reported a big Lyceum Demonstration of the London L.D.C. which she attended at Stratford on

Sept. 25th, and brought greetings from Uncle Bert and many Lyceum representatives. All Lyceumists gave individual efforts.—Annie Hole, Sec.

SCUNTHORPE.—After our Harvest Festival the sale of fruit, etc. was extremely good considering the hard times we are facing. We are now preparing for the Lyceum week-end which we hope will be a spiritual and financial success.—I. Sprakes, Sec.

SHARSTON ST. HARPURHEY.—We held our Open Session Oct. 23rd. conductor Mr. F. Dennison. Many efforts by children and Adults. 9 Lyceums present.—J. Nuttall, Sec.

SHEFFIELD, Attercliffe.—A Lyceum interment was held on Sept. 28th of Beatrice Fukes, conducted by Mr. G. Armitage assisted by Mr. J. F. Smith. A Memorial Service to our arisen sister was held on Oct. 9th.—James Le Noury, A.N.S.C., Sec.

SHEFFIELD, Heely Woodseats.—On October 1st we held our open Session conducted by Mr. Romanes. Recitations and Pianoforte solos rendered by our young members afforded much pleasure to the older Lyceumists.—L. Grant, Sec.

SHIPLEY.—Oct. 2nd, Open Session, conducted by Mrs. Coles. Miss Hudson conducted marching and callisthenics. Miss Betty Barnard, pianoforte selection; Mrs. Aked, solo; Miss Eva Taylor and Mary Barr, duet. Misses Hudson and Betty Barnard, and Leslie Barr, recitations.—E. H. Coles, Sec.

SOUTH MANCHESTER.—Oct. 23rd, we held our Service of Song, "Spirit Return." The reading should have been taken by Mr. Norbury, but he was unavoidably called to London, so his place was very taken by Mrs. Guy at a very short notice. The children sang very well. We were favoured by Violin Solos from Messrs. Salkeld and Young.—M. Lamb, Con.

SOUTHAMPTON.—On 28th Sept. a very successful Bazaar was held. The "League of Nations" was the colour scheme. Mrs. Carwithen, our Church president's wife, opened the Bazaar. Church members, especially the Ladies' working party, greatly assisted by their hearty co-operation.—E. W. Long, Sec.

SOUTHEND AND WESTCLIFF.—Anniversary September 25th. Examination medals, Certificates and other prizes were presented by Mrs. Connor, Mr. Connor addressed the Lyceum.—Stanley F. Thompson, Sec.

SOWERBY BRIDGE.—Our Open Session on Oct. 2nd was conducted by Mr. C. Pearson. A reading was given by Mr. F. Dean, and a recitation by Miss L. Smith. On Oct. 12th and 15th the young people gave a successful miscellaneous concert.—Miss F. M. Lees, Sec.

TOTTENHAM, High Road.—On our third Birthday the London L.D.C. were present and Uncle Bert conducted a Naming Service of one of our Lyceumists.—B. Rayment, Sess. Sec.

WALSALL, Goodall St.—We held special services on Oct. 2nd, the conductor being Mr. Hateley, of Aldridge. The children, who had been trained by Mr. A. Keay, sang exceptionally well.—W. A. Hollinshead, Sec.

WEST MELTON.—Harvest Festival, Oct. 2nd and 3rd. Sunday, Mrs. Lundy, Stainforth. Monday, Naming Ceremony followed by tea and evening meeting. Mrs. Haywood of Wombwell, Speaker. Two certificates presented.—Mrs. Hirst, Sec.

WINNIPEG, Polson Avenue.—On Oct. 2nd. we paid a visit to the Temple of Light Lyceum and were invited to take charge of the Session on the occasion of a new Lyceum being opened in this city. Pearls, recitations, solos, and duets were delightfully rendered by several members of the Lyceum, and Mr. Orchard after a short talk read a letter of greeting from the Rev. Mrs. A. Garrad, of Calgary.—Irene Turner, Sec.

WOLVERHAMPTON, Drummond St.—On Sunday, Oct. 2nd, Dorothy Simmons, age 10, conducted our Open Session. It was a well organised session and showed greater prospects for the near future.—Paul Warrilow, Sec.

### TRANSITION.

FUKES.—At Attercliffe, Sheffield, on September 22nd 1932. Beatrice Fukes, aged 12 years, called to the Higher Life, after a very long illness.

## THE BATTLE OF WORDS.

*A PRIMER OF PSYCHICAL RESEARCH. Hereward Carrington. (Rider & Co. 3s. 6d).*

We live in an age of speed and bustle where our main objective seems to be to do a little of everything and leads us in the end to doing nothing that really matters. Instead of travelling leisurely through various places we spend week-ends on the continent and then claim to have seen the world. Our reading is taking the same form. We garner in little bits of knowledge about all kinds of matters and end by wondering why we have no complete philosophy of life. We have "Pocket Guides to Golf," "Pocket Guides to Radio," and now Mr. Hereward Carrington has written for us a "Pocket Guide for Psychic Research." In spite of this Mr. Carrington's is a fine work, for he has condensed his outline study of psychic phenomena in such a manner that he loses none of the essentials.

*IN TUNE WITH THE UNIVERSE, by Signpost. (Rider and Co. 4/6).*

William Blake, the ecstatic mystic, before whom the Gates of Heaven were flung open, has told us that the whole solution of life's problems lies in our power—

"To see the world in a grain of sand,  
And Heaven in a single flower?  
To hold infinity in the palm of your hand,  
And Eternity in an hour."

"In Tune with the Universe" is in many ways a commentary on Blake's thought, and a very well written commentary at that. It is the work of a mystic with the mind of a meta-physician.

The essence of 'Signpost's' thesis is that the mere expression of life in terms of quantity is not the solution to its problems, but that only as we open ourselves to the vision of the world, seen through the eyes of a spiritual man, which reveal to us the definite qualities underlying physical manifestation, can we really feel ourselves to be "In tune with the Universe."

*"COMRADES OF THE HOMEWARD WAY. Helen Dallas. (W. Collins and Son, Ltd. 5/-).*

Miss Helen Dallas introduces her delightful volume by quoting Homer's wonderful words "Striving to save my own soul, and my comrades' homeward way." This book, dedicated to Sir Oliver Lodge, is in its essence a tribute to the work of Frederick Myers on this side—and on the other side of death. It comprises a series of investigations into life on the other side all of which are carefully tabulated in a style that must appeal to the critical investigator into the truths of survival.

THE PILGRIM.

## AND YET WE WONDER?

Dear Editor,

The article by James Leigh interested me greatly. I deny I owe a debt to the past. My payment is to the present. The picture he portrays shows weakness of vision, in fact, it is an illusion. I know of Lyceumists to-day who have made, and are still making, greater sacrifices than ever the pioneers of old were capable of making. True, they are not advertised. they are secretly hidden away from all.

Notice his old fashioned question "What have you done?" Modern writers say "What have I done?" The sad thing about sacrifices is, that most of them have achieved nothing useful and were unnecessary. Spiritualism is not respected to-day "because of their labours in the past." It is because other religious sects have failed to satisfy their adherents, and they have turned to Spiritualism because it points out greater possibilities. What the world needs to-day is not sacrifice, but Sincerity, in practical form. And till you and I have the courage to make sincerity the foundation of our lives it will only be a platitude. I admit that sincerity will not fit into the grooves of present day society. But the present day system is the product of the past. The revolution to remove it cannot be quenched by the mistakes of the past. It is the revolt against the pretence of this mis-called thing, modern civilisation. It demands personal action linked with personal responsibility.

J. R. PARKER, Moston.