

THE LYCEUM BANNER.

A Spiritualist Magazine for Old and Young.

VOL. VII

SEPTEMBER, 1897.

No. 82.

PORTRAIT GALLERY OF OUR LYCEUM WORKERS.

BIOGRAPHICAL SKETCH,

No. 7.

MISS BUTTERWORTH.

THE subject of this sketch was born at Oldham, and brought up in the strict school of orthodoxy. She was finally led to Spiritualism in 1888, in which year, while suffering from nervous debility she went to see Mrs. Crossley, of Yorkshire, who accurately described her illness, and on the advice given she eventually recovered.

She then commenced to investigate in the home circle, and finding she possessed great medial powers, she was soon the recipient of experiences and messages from the friends in the higher life.

Upon removing to Hyde, she attended the Lyceum, and soon acquired for herself a place among its members. Subsequently she was elected Treasurer and delegate, and



MISS BUTTERWORTH.

she has filled the duties of her office with credit to herself and satisfaction to us all.

May she be long spared to add lustre to the Children's Movement is the earnest wish of her friend and co-worker.

LYDIA MEAKIN.

A FURTHER TRIBUTE.

It is not necessary to accept the theory that self-sacrifice forms the highest of human life, to enable us to appreciate the character of our Lyceum workers. Miss Butterworth well deserves a place in the roll of Lyceum workers, having laboured on under difficulty and discouragement of one kind and another she has finally triumphed over every obstacle by steadiness of purpose and perseverance, and the Hyde Lyceum must be aware of her abilities when she was elected a delegate of the Lancashire Lyceum Demonstration, a position which she has filled with satisfaction.—
J. B. LONGSTAFF.

THE BETTER WAY.

A GRAVE old man and a maiden fair,
Walked together at early morn ;
The thrushes up in the clear cool air
Sang to the farmer planting his corn ;
And, oh ! how sweet was the fresh-turned mould !
And, oh ! how fair were budding trees !
For daisy's silver and daffodil's gold
Were full of the happy honey-bees.

"Ah, look ! there's an empty nest," she said,
"And I wonder where sing the last year's birds ?"
Then the old man quickly raised his head,
Tho' scarcely he noted her musing words ;
He tore the nest from the swaying tree,
He flung to the winds its moss and hay,
And said : "When an empty nest you see,
Be sure that you throw it far away."

"But why," she asked, with a sorrowing face,
"Why may not the pretty home abide ?"
"Because," he answered, "'twill be a place
In which the worm and the slug will hide.
Last year 'twas fair enough in its way—
It was full of love and merry with song :
But days that are gone must not spoil to-day,
Nor dead joys do the living joys wrong."

The maiden heard with a thoughtful face—
Her first false love had gone far away,
And she thought, "Is my heart become a place
For anger and grief and hate to stay ?
Down, heart, with thy sad, forsaken nest !
Flying far thy selfish and idle pain ;
The love that is ours is always the best" ;
And she went with a smile to her work again.

Harper's Magazine.

THE ADVENTURES OF SOLOMON,

As Narrated by Himself to the Editor.

PART IV.

"The Editor tells me," said Solomon, "that a great many people are interested in reading of my adventures, and naturally I am very pleased to hear it. But there is one thing that pleases me most of all, and that is that everything I have said is strictly true." At this Solomon's friend, Mr Laycock, nodded his head approvingly, which pleased Solomon greatly, for, though he is but a bird, he greatly loves the truth, an example to us all. "Well," said my feathered friend, "I was going to tell you about my voting, wasn't I? As I promised that I'll start with it, but I'd like to tell you how I saw the Jubilee, and what a time there was over getting me ready for it!" It was mildly suggested that after the voting experience was disposed of the Jubilee one could then follow. Solomon, who is a very courteous and amiable fellow, assented; in fact, he is a thoroughly good fellow, whose word can always be taken. How nice it would be if this was the case with everyone?

Solomon then commenced to narrate his experience over the election episode: "It was at the elections of 1891 that I had to help Mr. Laycock to cast his vote, and by the fuss there was about it I thought it was a big thing to do. I am not so sure about it now, but then Ganders, I suppose, are not expected to understand much about politics. Do you know much about them," said Solomon to the Editor, who discreetly evaded answering the question! "The voting," continued our friend, "was at a place they call the Town Hall, a big house, and when I marched up the front steps I thought," said Solomon, with a sly twinkle in his eye, "that I was the first feathered goose to enter a polling booth, though no doubt many a donkey has done so many a time! Well, as I said, there was a lot of fuss, so I naturally concluded that it was a very important thing, and when Mr. Laycock said, 'Come Solomon, let's go and vote,' I cackled up quite jolly like, saying, in my way, come along, and let's see what it is all about! So, off we went, I, of course, leading the way, in fact, I trotted on so fast that Mr. Laycock had to run pretty sharp to keep up with me. When we got to the Lockwood Town Hall, I got in first, and the policeman was too much astonished to see another goo—(Come, come, Solomon, that won't do.—Editor.)—Well, a bird then, enter, that he didn't say a word. I was at once recognised, for the presiding Alderman, Mr. Reuben Hirst, said, on seeing me, 'Well, what next!' However, I did not take any more notice of him than I did of the policeman, but directed all my attention to the poll clerks, they had 'a good thing on,' two days' pay for one day's work, and a good



salary as well!"

"Before we went in I was told to be careful and not allow anyone to bribe me to vote any particular way, and I was quite astonished to find that some people sell their votes instead of honestly voting for what they think is right, geese do not do such things, if they think a thing, they openly say so, and no self-respecting member of my race would think of doing otherwise. But, whether to try my principles, or to show I was a welcome visitor, I am not sure, anyway, one of the clerks threw me a crust of bread. But as it was a natural thing

for me to do, I just picked it up and ate it, and I did think it was a kindly thing to do to me, as it always is for us to give of our abundance to the hungry and needy. I gave that clerk a sly little look, as if to say, if you have some more I am willing to take it! But it did not produce any effect!"

"Mr. Laycock now got a paper, which he took behind a screen to fill up, he said, and as it was to be done in secret, I did not follow him to the little place he went to. I was not on the Register, so could not cast a vote, but, to look at some of the men I saw doing so, I think I should have done it quite as well, and may be, better, too! When Mr. Laycock had finished we started for home, and as I led the way in, I felt I must do the same coming out, so out I came first. I heard a lot of things said about voting, how it is needful to have about a dozen of men in the place to see that nobody cheats, or says they are somebody else, and that sometimes, after all, the best and wisest men are not elected, and that very often the titles that men hunt for are obtained by people who are no honour to them at all! But as I was a wise bird, in these things, I held my tongue, for its not always safe to say what one thinks, is one of the things I learned over this election visit. I waddled home feeling a bit important, after it all, but Mr. Laycock annoyed me as we went along, by, when we got to the "Red Lion," asking me to go in and have a drink, which I promptly refused to do, and marched off home, leaving him to make a fool of himself if he wanted to do so."

Solomon paused for want of breath, here, for he had gabbled so fast that he was winded, and the writer was glad of a pause, for his fingers ached with the speed he had used to keep up with his friend. Now, Solomon, let us have the Jubilee yarn, said the Editor, after the rest referred to.

"Well," said Solomon, looking somewhat comically at the scribe, "it was a silly do! I think all the folks had gone daft, Mr. Laycock among the rest! Just to think of it, he wanted to give me a bath! Give a goose a bath!" And

here Solomon laughed in a most amused, and it must be added, it seemed also, a highly disrespectful manner, at his experiences over his bathing. Resuming, he said, "I was announced to be in the procession on Jubilee Day, and of course I was an important item. Mr. Laycock was very anxious that I should look as nice as possible, and I was too, so he thought he would give me a bath, as my feathers were a bit off colour. So on the Monday night, June 21st, he gets a big bowl, I almost think it was the bowl I put that cat into, and about half-past ten at night he fills it up with half hot and half cold water. He then comes into my house and instead of asking me to come out, he just lifts me up, and carries me indoors! Now, I did not like that to begin with, I was not feeling very well, for I had been moulting. When we got indoors I saw the bowl, the soap, sponge, and towels, and wondered what was going to happen. In fact, I don't mind admitting, I found myself feeling so sorry I had put that cat into the water! [Solomon, it will be seen, is like the rest of us, when our sins come home to us we are always sorry we committed them.—EDITOR.]

"Mr. Laycock took hold of me and plumped me right down into the middle of the bowl, then I remembered what my wife, Sheba, said, when she scolded Mr. Laycock, for so rudely breaking in upon our rest, 'look out, lad, he'll be cooking you presently.' I was thoroughly frightened, so I just danced, kicked and splashed with all my might. The water went into Mr. Laycock's eyes, face and mouth, and he had all he could do to see what was up, and I was so cross that I hit him a whack on the head with my wing, which sent him over on to the floor. The splashes cracked the lamp glass, the floor was swimming with water, and what with the splashings and scramblings of Mr. Laycock and me the whole room became a wreck, pictures, chairs, mantelpiece, and everything being all topsyturvy! Oh! it was a lively time, I can tell you, for us both. I don't know whether he took me for a fool or a baby, or both, but when he tried to catch me, to go on with the bath, as I thought, I led him a lively dance, I can tell you! However, when I understood he only wanted to take me back to bed, I let him do so, but nearly all night my wife and I talked it all over, and wondered whether everybody who went to the procession would have to be washed first?"

Well, Solomon, as you evidently cannot tell me all the story this time, we must wait until next month for the rest. But, you will see we shall have the picture of you in your carriage at the procession this month, and next month we shall give the one with you and Mr. Laycock in it. Whereat Solomon gabbled quite pleasantly, as if saying: much obliged, I am sure, and then waddled off to tell Sheba, his present wife.

(To be Continued.)

I AM pleased to have to trouble you to send two dozen BANNERS, instead of one, to our Lyceum, trusting that by another quarter we shall be in a position to again trouble you to send a larger number still, knowing that you are a gentleman that will put up with a lot of trouble of that sort; you will see by our last report that we mean to spread the truth so far as we can. I cannot express to you the happiness that I experienced while at Bradford, at the Conference. I have a great deal to thank Mr. Kitson for, it is through him that our Lyceum is still going on, he sent me some beautiful, encouraging and sympathising letters when we opened our Lyceum; it will have been opened 12 months in September, and we mean to get up an Anniversary at that time, and to get Mr. Kitson to come, but I will let you know later on, trusting that I shall have the pleasure of meeting you many times on such occasions as at Bradford.—MRS. M. H. NAYLOR, Middlesborough.

THEOSOPHY AND SPIRITUALISM.

In answer to the question, "What is your opinion of Spiritualism?" Mrs. Annie Besant, while in San Francisco wrote her views, from which we extract the following:—

Theosophists are continually asked, "What are the relations between Theosophy and Spiritualism?" and the answer depends much upon the knowledge of the Theosophist. Ignorant Theosophists and Ignorant Spiritualists are apt to wage war against each other, but the more instructed of both views, readily acknowledge a kinship between their beliefs, and utter the same warning against indiscriminate communications with the invisible worlds. As the above question has been addressed to me in the form, "What is your opinion of Spiritualism?" I frankly state my own view.

I consider that the occurrence of what are called "Spiritualistic phenomena," is established beyond dispute in the eyes of investigators. The bringing into closed rooms of physical objects, the moving of objects without physical contact, levitation, materialization, the holding of red hot coals in the bare hand, the speaking of intelligent entities through the mouth of a medium, automatic writing, writing within locked slates—these things and many others are facts accepted alike by intelligent Theosophists and Spiritualists. So also are the higher phenomena of trance lucidity, inspirational speaking and writing.

Mrs. Besant said she did not ascribe these indiscriminately to the activity of the souls of the departed, but said that they were brought about by agencies belonging to the astral world, by beings—called "elementals."

She regarded mediumship as injurious alike to the medium, the sitters, and the decarnated spirits—to the medium, because of developing negativeness; to the sitters, because of the drain upon their vitality, and to the spirits because it prevents their progression. In this, of course, Spiritualists entirely disagree with Mrs. Besant.

Mrs. Besant concludes by stating very magnanimously that "all Theosophists gladly pay tribute to the Spiritualists for the service they have rendered in the combat against materialism. They faced ridicule and persecution with fortitude and patience, defending what they knew to be facts despite storms of opposition of the most virulent and often cruel kind, and the honour is due to them which should be yielded to all who dare to stand by an unpopular truth and breast the torrent of ignorance at its fullest tide.—*The Philosophical Journal.*

OUR PRESIDENT AT HYDE LYCEUM.

Speaking at Hyde on August 22nd, our president, Mrs. Greenwood, explained the origin of "the Lyceum," and the part taken in the work in America by Andrew Jackson Davis, and in England by Alfred Kitson, and other workers. The distinction between the cramming system of book teaching and the Lyceum method of drawing forth and developing the spiritual, mental, and physical possibilities of the young was pointed out. Calisthenics were now performed in day schools, and were considered by some to be no longer needed in the Lyceum, but the speaker pleaded for those Lyceumists whose school days were over and required exercise to straighten the shoulders and loosen the joints after the drudgery of labour. Mrs. Greenwood severely condemned the inconsistent practice of professed Spiritualists, who sent their children to Sunday schools to be taught error they so loudly protested against. She drew comfort from and was cheered in her labours by the thought that a new generation was growing up with a clearer conception of spiritual truth, who could with greater power and chance of success carry forward the work we are now engaged in, and must soon leave. Our president is a worker and a practical speaker.—T.E.

THE EVOLUTION OF SPIRITUALISM.

Prepared for the Nationalist Spiritualist Association Mass Convention, Providence, R. I., April 21st, 1897.

BY HON. A. H. DAILEY.

Those who have carefully observed the rise and development of Spiritualism have been sometimes wondering, and at other times predicting, what its fruitage will finally be as a factor among other agencies for the advancement of the human race. As we are often told, and as gleanings from ancient history have informed us, there is probably little known to us through our researches in the domain of Spiritualism that was not known by persons living thousands of years ago. That it was recognised by wise men, and the power of communicating with spirits by mortals was coveted by many, ages ago, seems beyond reasonable doubt. The Egyptians, certainly, were not ignorant of the methods of divining and forecasting events, and prized the power of Joseph to interpret the dream of Pharaoh; but the Egyptians, with all their learning and civilization, as a nation are dead, and the monuments of their kings and rulers are silently crumbling to dust. The same is true of the ancient Persians and Assyrians, of the Romans and Grecians.

The voices of the dead from time to time, in all ages since the advent of man, have been heard, and their presence in living forms has been observed by those gifted as seers, and the fact has been made known. Few have believed, and the would-be wise have laughed believers to scorn. But, for all that, nearly all the great religions now extant have largely their foundations in communications said to have come from the spiritual to the material world, through the instrumentality of mediumship. Few of the ardent followers of any of these faiths will acknowledge this to be so, because they are ignorant of the facts, but we who have been in communion with the spiritual world know it to be true. We know that every communication said by the Jewish Scriptures to have come from God did come from him, if the spirit of man is a manifestation of God, and not otherwise.

If man is a manifestation of God, then all that man does, whether good, bad or indifferent, is also a manifestation of him. By no subtlety of reasoning can we escape this conclusion. Those who accept these ancient writings as edicts of God to man as final, thereby bar their own way to other fields of knowledge. Like horses tethered to stakes, they cannot go a step beyond the line that binds them. So the Jew must forever remain a Jew, the Catholic forever a Catholic, so long as he forecloses the way to light and knowledge; and this is true of all who put limitations upon human research. We know it to be a fact, that by early education people are taught to believe stories of alleged occurrences happening two thousand years ago, and that they must deny the possibility of their recurrence now.

We know the old adage that "whatever man has done man can do," holds good in all things, and the converse must hold true—that what is impossible now always has been impossible. What, then, is to be the outcome of the unlooked for development of Spiritualism in this era, having regard to the vastly superior education of great masses of the human race, with modern facilities of intercommunication between all the civilized portions of the globe? In answer to this question we must remember that while it is true that the phenomena attending the spiritual manifestations are of great antiquity, yet, only fifty years ago, what is now known and recognised as Modern Spiritualism the world over, was

wholly unknown. Individual instances of spiritual manifestations had been recorded in this country and in England, and in some parts of Europe, yet they were pronounced manifestations of Satan, or of witchcraft, and usually the unfortunate victims through whom they came were religiously put to death to please God and spite the devil. But fifty years ago in this country such a result was rendered impossible, from the fact that individual rights and liberties were well secured, and the relations between Church and State were absolutely dissolved, and the supremacy of State was definitely established. Persecution for such manifestations would not be tolerated by public sentiment.

The horrid scenes which occurred at Salem, in the Colony of Massachusetts, in the closing years of the seventeenth century, could not be repeated in the middle of the twentieth, and the venture was made from the spiritual world to present such manifestations as should command the attention of mankind generally, and thereby establish definitely and positively such complete methods of communication, that at least a few important facts should be made known.

The first was that man is a spirit, possessed of a material body, and that he cannot die. The second was that in nature there are two realms, first, the spiritual, and second, the material, inseparately related to each other; that ordinarily the inhabitants of these worlds cannot discern what is transpiring beyond their respective abodes. Third, that heaven and hell are conditions which each individual creates for himself; that the kingdom of heaven commences within, and it is within the soul, and there only, that the fires of hell can burn; that as each man kindles for himself the flame that burns his soul, so also only he, by his own acts, can extinguish the fires that torment him. Fourth, that by a law of correspondence, affecting all alike in the spiritual world, the condition and position of each individual will be determined by his spiritual attainments and adaptations. Fifth, opportunity for unlimited progression beyond the grave is assured.

(To be continued.)

LYCEUM NOTES AND COMMENTS.

No. LVI.

BY ALFRED KITSON.

ON Saturday evening, August 21st, a preliminary meeting was held at the Dewsbury Lyceum to consider the advisability of forming a District Council for the Leeds District. Delegates were present from Dewsbury, Batley, Batley Carr, Heckmondwike, Cleckheaton, Ossett, Leeds, and Normanton. The scheme met with general approval, and it was decided to adjourn until the 18th of September, at the same place and time, (6 o'clock), in order to give the other Lyceums in the District a chance of being represented, when definite steps will be taken for immediate action.

* * *

I AM informed that the Lyceum meeting at Traffic-street, Derby, is still in existence, and not closed as stated in these notes last month. This is good news, as we very much desire to see more Lyceums in the Midlands. We hope the time is not far distant when the Cause will be as flourishing in the Midlands as it is in Lancashire or Yorkshire. Leicester used to have two or three, we hope to hear of their speedy re-opening.

* * *

LANCASTER Society has re-opened their Lyceum. Lyceumists visiting Morecambe should give them a call on a Sunday morning, I am sure they will be made right welcome.

OSTON Society, Co. Durham, has opened a Lyceum, and have joined the B.S.L.U.

* * *

I HAD the honour of opening a Lyceum at Skipton on the 22nd ult., and was highly pleased to see such a good gathering of children and adults. Great interest was manifested in the work by both children, adults, and parents. Mr. Murray and his daughter, of Nelson, rendered valuable assistance. These have also joined the Union.

* * *

A LYCEUM Band of Hope has been opened at Batley Carr, in which the Lyceum Reform Pledge is used, which the children have signed in its entirety, as well as a number of the adults. The Band of Hope will meet every Wednesday evening at 7-30, and is under the management of the Lyceum.

* * *

I WISH to say in answer to several correspondents that these books of pledges are published by Mr. Thomas O. Todd, of Sunderland, at 1s. 6d. each, and not by me. I shall be pleased to hear of Lyceum Bands of Hope being formed in which these pledges are used.

* * *

WILL Lyceums please send in the result of the Children's Effort as early as possible. Not one has been received during the past month. I hope to have a good record for next this next one.

RECITATIONS.

DEATH UNDISGUISED.

DEATH, thou subtle proteus that dost wear,
Such shifting shapes in human phantasies,
Fain would I see thy face without disguise,
And know thee as thou art, for foul or fair.

Then Death appeared responsive to my prayer,
In his own aspect, grandly calm and wise,
With a strange light of knowledge in his eyes,
But kind and gracious, and he blest me there.

And from that day, as friend would walk with
friend,

We walk the world together, he and I ;
And oft he holds with me high colloquy,
So that the ways of life through which we wend,
Are lit with fuller purpose, and the end,
And final goal seems blent with the far sky.

FRANK T. MARIZALS.

New York Times.

A SHORT LESSON.

HE who has the truth, and keeps it,
Keeps what not to him belongs,
But performs a selfish action,
That his fellow-mortal wrongs.

He who seeks the truth, and trembles
At the dangers he must brave,
Is not fit to be a freeman,
He at best is but a slave.

He who hears the truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man !

Be thou like the noble ancient—
Scorn the threat that bids thee fear ;
Speak !—No matter what betide thee,
Let them strike, but make them hear.

Be thou like the first apostles—
Be thou like heroic Paul :
If a free thought seek expression,
Speak it boldly—speak it all !—J. G. WHITTIER.

A HINT.

When you start to make a speech
Cut it short,
If on morals you would preach,
Cut it short.
If you're running up a bill,
If you're writing out your will,
If your new dress has a frill,
Cut it short.

A STORY OF OLIVER WENDELL HOLMES.

WHEN Oliver Wendell Holmes was in England in 1836, he found himself on one occasion at a "crush" in London amongst a great mass of people, including several Royal Personages. He sat quietly in a corner, but presently, feeling a little faint, and observing refreshments in the distance, he turned to an elderly personage standing near, whom he supposed to be a butler or something of that kind, and asked for a harmless beverage. The supposed servant brought this with great alacrity, and remarked, "I am very glad to meet you, Dr. Holmes." The Autocrat of the Breakfast Table was a little taken aback, and the stranger added, "I am Prince Christian." "Dear me," said Holmes, alive at once to the joke, "I have not had much acquaintance with princes, and do you know, I took you for the waiter !" At this Prince Christian went off into a burst of merriment. "Where is my wife?" he said. "I must tell her this. She admires you immensely." Off went Prince Christian to fetch the Princess, and the genial American philosopher was soon the centre of a circle of Royalty, greatly delighted by the incident.

GOOD BOOKS.

J DENY not but that it is of the greatest concernment in the church and commonwealth, to have a vigilant eye how books demean themselves as well as men ; and thereafter to confine, imprison, and do sharpest justice on them as malefactors ; for books are not absolutely dead things, but do contain a potency of life in them, to be as active as that soul whose progeny they are ; nay, they do preserve, as in a vial, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth ; and being sown up and down, may chance to spring up armed men. And yet, on the other hand, unless wariness be used, as good almost kill a man as kill a good book : who kills a man kills a reasonable creature, God's image ; but he who destroys a good book kills a reason itself, kills the image of God, as it were, in the eye. Many a man lives a burden to the earth ; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life. We should be wary, therefore, what persecution we raise against the living labours of public men, how spill that seasoned life of man, preserved and stored up in books.—MILTON.

We cordially invite Secretaries of Lyceums to send us a list of announcements or reports of all Anniversaries, Special Services, Picnics, Trips, Entertainments, Parties, etc., for insertion. The same will be printed free, and must reach us NOT LATER THAN THE 24TH OF EACH MONTH.

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ANSWERS TO CORRESPONDENTS.

* Friends who send us newspapers would considerably enhance the favour by marking the particular passages to which they desire to call our attention.

TITUS MERRITT, YONKERS, N.Y., U.S.A.—Glad to hear from you again. Have posted a parcel of specimen copies to you, and entered you as a subscriber. Pleased you speak so warmly of the LYCEUM BANNER, and its work on each side of the Atlantic.

The Lyceum Banner.

SEPTEMBER, 1897.

OUR MONTHLY CHAT.

The Coming Season. In a very short time now the winter season will be upon us. The customary laxity of the summer months will then give place to the sustained attention that the cooler weather renders possible. Therefore, it is now time to consider what the winter's work is to be like. In addition to the purely teaching part of our duties, it might be as well to devote a little more attention to recreation on week nights. Lyceum Tea Parties, ten o'clock Cinderellas, Lyceum Concerts, Invitation Socials, to which the Lyceum invites members of the Society as its guests, doing all the honours of the occasion to the grown up folks, these are some of the things that a very little effort and enthusiasm on the parts of the members and officers could easily be carried out. The effect on the members of the Lyceum would be most beneficial, and largely help to sustain the interest of everybody in the Lyceum and its doings. Who will be the first to start?

*

An Old Suggestion Revived. In a paragraph in this issue of the LYCEUM BANNER, it will be noted that Mr. Leigh, of Manchester Lyceum, advances the idea of the fortnightly publication of the BANNER. This suggestion has been made at various times in the past, but, as we have always said, it is a question of finances. We have not yet quite turned the corner, and have a heavy loss to make up for what has already been sunk in the past, including a considerable deficiency that arose during the Editor's absence in California. To double the expenses under these circumstances is out of the question. If a guarantee was forthcoming against loss, and all our Lyceums would slightly increase their orders, then something might

be done. Unlike our two contemporaries, one of which has investments to fall back upon, and the other a large share capital to sustain it, the BANNER has only its sales, and some occasional donations for its support, and all its losses besides have to be made good out of the private resources of its publisher. No one is complaining, but as we are doing our very best, if more is required others must come forward and share the burden.

*

This Number. This Number of the BANNER contains many things of interest to our readers. The portrait and sketch of Miss Butterworth, the latter kindly sent us by Miss Lydia Meakin, the continuation of "The Adventures of Solomon," Aunt Editha's contribution, as interesting as ever, the little poems, the Lesson Syllabus, which in its new form is well spoken of, the Reports, which considerations of space compel us to put into small type, and the first part of the Lecture by our valued friend Judge Dailey, of Brooklyn, U.S., and Mr. Kitson's always important "Notes," are all among the interesting and instructive bill of fare offered to our readers this month. Will all our Conductors, Secretaries, and Members do their best to increase the sales in their Lyceums and Societies, and if so, a very slight effort would largely increase the profits to the Lyceum itself.

*

The B.S.L.U. Executive. The Union Executive was holding its first meeting since the May Conference at the time these lines were being penned. No doubt we shall have some notes of their work from the Secretary, Bro. Kitson, for our next number. Publicity is the safeguard of all representative bodies.

SOWERBY BRIDGE.—MARRIAGE.—The Marriage of two of our Lyceumists, Mr. C. Rowson and Miss E. J. Sutcliffe, took place at the Unitarian Church, Sowerby Bridge, Halifax, on Saturday, August 21st. The wedding party made a pretty picture in their gay attire, and the ceremony was followed by a good number of Spiritualists and friends. Mr. Jos. Sutcliffe cheerfully resigned his charge into the care of Mr. Rowson and after a splendid repast the happy pair took their departure by the 2-15 train for Morecambe, to spend their honeymoon. All sorts of good wishes go with them and quite a list of presents were bestowed.

THE ADVENTURES OF SOLOMON.—The fame of the Lockwood Goose is spreading abroad, and we find the continued account of "The Adventures of Solomon," as narrated by himself, in the LYCEUM BANNER for August.—*The Huddersfield Daily Examiner.*

MR. J. B. LONGSTAFF writes: "Kindly allow me to express my sincere thanks to all the delegates and friends for their considerate and kind expression of good feeling towards me. This display of cordial relationship from those who are united with me in the interests of the Lyceum movement is most acceptable, and I hope the same sympathetic relations may always exist between us. I wish to disclaim much that has been said about me, and to say that had it not been for the help and kind assistance of all the delegates of the Lancashire Lyceum Demonstration Committee my poor services would not have been of much avail. Although the office of Secretary is no sinecure, yet I have had the confidence and guidance of all connected, who have worked shoulder to shoulder in this cause with untiring devotion."

THE GOLDEN GROUP.

CONDUCTED BY AUNT EDITHA.

OUR SEPTEMBER MEETING.—SESSION LXVIII.

MY DEAR NEPHEWS AND NIECES.—You will all be greatly delighted to learn that Mr. "B.B.'s" suggestion of a composite story has created so much interest that Auntie has received a sufficient number of promises of chapters to assure its publication. So far the list of contributors is as follows:—B. B.—The opening chapter.

FOLLOWED BY

- MR. ALFRED KITSON, Secretary B.S.L.U.
- MR. E. W. WALLIS, Editor *The Two Worlds*.
- MR. DAVID GOW, Journalist.
- MR. J. J. MORSE, Editor, THE LYCEUM BANNER.
- MISS A. E. FITTON, Authoress.
- MISS FLORENCE MORSE, Assistant Editor, LYCEUM BANNER.
- MRS. M. H. WALLIS, Lecturer.

AUNT EDITHA.

Mr. "B. B." has been at work on the first chapter, and I expect to receive it very soon now. I think it will be one of the most interesting things ever done in a Spiritualist paper. More about it next month, when Auntie will be able to tell you the title of the story and how soon it will appear. I must express my regret to little Ednor for her letter not appearing last month, but the District Visitors' reports took up so much room that our Editor wrote me he could not put my contribution in, though it was "all in type and quite ready to appear. But he promises me extra room this month, so the first thing I will give you is:

A LETTER FROM EDNOR TURTON.

DEAR AUNT EDITHA.—I was very pleased to see my poems in the February number of the LYCEUM BANNER. Now I am sending you a poem entitled "The Golden Girl." I hope you will think it is suitable for the Golden Group. I should like to mention that all my poems are in the *Inspirational*. I love, I remain, yours faithfully.

116, Waterloo Rd., Edinburg, Manchester. EDNOR TURTON.

Auntie read your poem, Ednor, but she cannot print it all, as this one is not so good as what you sent me before. I have had to cut out two verses together, and re-write a line in the second and third verses now printed. A little more practice, and a careful watch of the "feet" in each line will enable you to do much better as you go on. I am pleased to print the verses, dear, and I am sure you will not feel hurt at what I say about them.

THE BEGGAR GIRL.

Poor and friendless she was indeed
 No loving friends around her smiled,
 No one to help her in her need—
 She was an orphan, nobody's child.
 No one noticed her pale sweet face,
 Or saw the teardrop in her eye,
 None, as they passed with hurried pace,
 Heard the poor beggar girl's faint sigh.
 Gone is the teardrop from her eye
 Sorrow and want for her are o'er;
 She is an angel bright and fair,
 Happy on heaven's golden shore.

EDNOR TURTON.

One of Auntie's dear friends, in Boston, in the United States, has sent her a pretty picture about a river, which she thinks you will like as much as I does, so she

will ask Mr. Printer to put in just here, and as he is a kind-hearted man, no doubt he will oblige us. [Certainly, dear Auntie, only too pleased to oblige you, I am sure.—MR. PRINTER.] So here it is:

AN ALLEGORY FOR CHILDREN.

THE RIVER.

Once upon a time a little boy came during his play to the banks of a river. The waters of the river were very dark and wild, and there was so black a cloud over the river that the little boy could not see the further shore. An icy wind came up from the cloud and chilled the little boy, and he trembled with cold and fear as the wind smote his cheeks and ran its slender, icicle fingers through his yellow curls. An old man sat on the banks of the river. He was very, very old. His head and shoulders were covered with a black mantle, and his beard was white as snow.

"Will you come with me, little boy?" asked the old man.

"Where?" inquired the little boy.

"To yonder shore," replied the old man.

"Oh! no, not to that dark shore," replied the little boy. "I would be afraid to go."

"But think of the sunlight always there," said the old man, "the birds and flowers; and remember, there is no pain, nor anything of that kind to vex you."

The little boy looked and saw the dark cloud hanging over the waters, and he felt the cold wind come up from the river; moreover, the sight of the strange man terrified him. So, hearing his mother calling him, the little boy ran back to his home, leaving the old man by the river alone.

Many years after that time the little boy came again to the river; but he was not a little boy now—he was a big, strong man.

"The river is the same," said he; "the wind is the same cold, cutting wind of ice, and the same black cloud obscures yonder shore. I wonder where the strange old man can be?"

"I am he," said a solemn voice.

The man turned and looked on him who spoke, and he saw a warrior clad in black armor and wearing an iron sword.

"No, you are not he!" cried the man. "You are a warrior come to do me harm."

"I am indeed a warrior," said the other. "Come with me across the river."

"No," replied the man, "I will not go with you. Hark! I hear the voice of my wife and children calling to me; I will return to them."

The warrior strove to hold him fast and bear him across the river to the yonder shore, but the man prevailed against him, and returned to his wife and little ones, and the warrior was left upon the river bank.

Then many years went by, and the strong man became old and feeble. He found no pleasure in the world, for he was weary of living. His wife and children were dead, and the old man was alone. So one day in those years he came to the bank of the river for the third time, and he saw that the waters had become quiet, and that the wind which came up from the river was warm and gentle, and smelled of flowers; there was no dark cloud overhanging the yonder shore, but in its place was a golden mist, through which the old man could see people walking on the yonder shore and stretching out their hands to him, and he could hear them calling him by name. Then he knew they were the voices of his dear ones.

"I am weary and lonesome," cried the old man. "All have gone before me—father, mother, wife, children—all whom I have loved. I see them and hear them on yonder shore, but who will bear me to them?"

Then a spirit came in answer to this cry. But the spirit was not a strange old man, nor yet an armored warrior; but as he came to the river's bank that day he was a gentle angel clad in white, his face was very beautiful, and there was divine tenderness in his eyes.

"Rest thy head upon my bosom," said the angel, "and I will bear thee across the river to those who call thee."

So, with the sweet peace of a little child sinking to its slumbers

the old man dropped in the arms of the angel, and was borne across the river to those who stood upon the yonder shore and called.

Just as I had finished writing the Postman brought me a letter from Leeds, which, upon opening, I found came from Mrs. Walton, of the Psychological Hall Lyceum, in that town. She sends me fifteen more names for the Big Book! You will remember Mrs. Walton sent us nine names last month. Master Johnny, who is at home for his holidays, says, "Bravo, Leeds!" and Auntie says the same, and thank you, too. Since then Mrs. Walton has sent me a further list of twenty-two names! This makes thirty-seven names in two months! The new large certificates, handsomely printed in two colors, have been sent to each member, and Auntie hopes some of them will soon write a letter to her. Which Lyceum will follow the good example set by Leeds? Yours will, that's very nice. Auntie will try to find room next month for the poem sent her from Stockport, by Eliza H. Medcalf. Here are the names, and so good bye for this time to my friends everywhere. Your ever loving,

AUNT EDITHA.

AUGUST LIST OF NAMES.

LEEDS, Psychological Hall.

1142 Amy Ellis	1160 Elsie Waites
1143 Ernest Bonnell	1161 Thomas Palethorpe
1144 Ruth Leverland	1162 Annie Pawson
1145 Alan Menmuit	1163 Albert Robinson
1146 Annie Ella	1164 Ethel Allinson
1147 Leonard Farrar	1165 Thomas Ella
1148 Kate Bonnell	1166 Edith Pawson
1149 Percy Leverland.	1167 Louis Fischer
1150 Rose Allinson	1168 Alice Allinson
1151 Willie Schofield	1169 Fred Pawson
1152 Elsie Fischer	1170 Hettie Lowrie
1153 Wilfrid Farrar	1171 Harold Yarwood
1154 Harry Leaverland	1172 Nellie Lowrie
1155 Annie Allinson	1173 Edith Bonnell
1156 Leo. Farrar	1174 Elizabeth Rowe
1157 Harold Waites	1175 Lily Yarwood
1158 Louie Pawson	1176 Maggie Rowe
1159 Bertie Baxter	1177 Eli Walton

INSIGNIFICANCE OF THE GRASS-BLADE.

GATHER a single blade of grass, and examine for a minute quietly its narrow, sword-shaped strip of fluted green. Nothing, as it seems, there of notable goodness or beauty. A very little strength, and a very little tallness, and a few delicate long lines meeting in a point—not a perfect point, neither, but blunt and unfinished, by no means a creditable, or apparently much cared-for, example of Nature's workmanship, made only to be trodden on to-day, and to-morrow to be cast into the oven—a little pale and hollow stalk, feeble and flaccid, leading down to the dull fibres of roots. And yet, think of it well, and judge whether, of all the gorgeous flowers that beam in summer air, and all summer air, and all strong and goodly trees, pleasant to the eyes or good for food, stately palm and pine, strong ash and oak, scented citron, burdened vine—there be any by man so deeply loved, by God so richly graced, as that narrow point of feeble green. And well does it fulfil its mission. Consider what we owe merely to the meadow grass, and the covering of the dark ground by that glorious enamel, by the companies of those soft and countless and peaceful spears.

The fields! Follow forth, but for a little time, the thought so full that we ought to recognise in these words. All spring

and summer is in them—the walks by the silent, scented paths; the rest in noonday heat; the joy of herds and flocks; the power of all shepherd life and meditation; the life of sunlight upon the world falling in emerald streaks, and falling in soft blue shadows where else it would have struck upon the dark mould or scorching dust. Pastures beside the pacing brooks, soft banks, and knolls of lowly hills, thymy slopes of down, overlooked by the blue line of lifted sea, crisp lawns—all dim with early dew, or smooth in evening warmth of barred sunshine, dented by happy feet, and softening in their fall the sound of happy voices—all these are summed up in those simple words; and these are not all. We may not measure to the full the depth of this heavenly gift in our own land, though still, as we think of it longer, the infinite of that meadow-sweetness, Shakespeare's peculiar joy, would open on us more and more—yet we have it but in part. Go out in the springtime among the meadows that slope from the shores of the Swiss lakes to the roots of the lower mountains. There, mingled with the taller gentians and the white narcissus, the grass grows deep and free; and as you follow the winding mountain paths, beneath arching boughs all veiled with blossom—paths that for ever droop and rise over the green banks and mounds, sweeping down in scented undulation steep to the blue water, studded here and there with new-mown heaps, filling all the air with fainter sweetness—look up towards the higher hills, where the waves of everlasting green roll silently into their long inlets among the shadows of the pines, and we may, perhaps, at last know the meaning of those quiet words of the 147th Psalm: "He maketh grass to grow up on the mountains." JOHN RUSKIN.

PUNISHMENT OF CRIME.

IT were highly to be wished, that legislative power would direct the law rather to reformation than severity: that it would seem convinced that the work of eradicating crimes is not by making punishments familiar, but formidable. Then, instead of our present prisons, which add or make men guilty, which enclose wretches for the commission of one crime, and return them, if returned alive, fitter for the perpetration of thousands: we should see as in other parts of Europe, places of penitence and solitude, where the accused might be attended by such as could give them repentance if guilty, or new motives to virtue if innocent. It were to be wished that we tried the restrictive power of government, and made law the protector, but not the tyrant of the people. We should then find that creatures whose souls are held as dross, only wanted the hand of a refiner; we should then find that creatures, now stuck up for long tortures, lest luxury should feel a momentary pang, might, if properly treated, serve to sinew the state in time of danger; that as their faces are so like ours, their hearts are so too; that few minds are so base as that perseverance cannot amend; that a man may see his last crime without dying for it; and that very little blood will serve to content our security.—OLIVER GOLDSMITH.

MANCHESTER, (Collyhurst).—Sunday morning, August 8th, brought us an attractive and happy session, dedicated to the naming of the first born of Mr. Sudal, junior, Eleanor Watson Sudal, age 5 weeks. The initiation into Lyceum service was performed by the inspirers of Mr. J. B. Tetlow in a very imposing and instructive manner. Special joyful tunes evoked a very jubilant influence. Master Thos. Smith sang a solo, Little Ethel Pollard recited, Mr. Sudal's son and daughter gave us a st. and the responses, marching and calisthenics respectively respectively. An interesting session thoroughly enjoyed by a large gathering.

WHAT OUR LYCEUMS ARE DOING.

BIRMINGHAM.—The Bloomsbury Lyceum acknowledges with grateful thanks the services of Mr. Kent, of the Smethwick Lyceum, in aiding them to grasp the beautiful method of the system, which, however well explained in writing, are greatly aided by practical demonstration. It would be well if all experienced conductors made occasional excursions for interchange of views and methods.—B.H.

BATLEY CARR.—The Lyceum at Town Street, Batley Carr, celebrated its twenty-fourth Anniversary on Sunday, August 15th, the speakers being, Afternoon, S. S. Chiswell, Esq., Evening, John Lamont, Esq., both of Liverpool. There was a tea and entertainment on the preceding Saturday afternoon and evening. The above is compiled from a bill kindly sent us by the Union Secretary, but, so far, no report of the events has come to this office.

Huddersfield.—On Sunday, August 22nd, the Peters Street Lyceum held a Service of Song, the particular service selected being "A Terrible Lesson." The eminently successful rendering of the vocal music by the children showed the great care and pains bestowed upon their training. Mr. J. Wood rendered the connective readings in a very pleasing fashion. A large audience attended, and the expressions of approval were frequent and hearty.

LEEDS PSYCHOLOGICAL HALL.—The Lyceum will hold their Annual Flower Services on Sunday, September 5th, 1897, which we give for the benefit of the society. In the morning at 10 a.m. we shall hold an open session; in the afternoon at 2-30 the Lyceum children will sing special hymns, solos and recitations, and in the evening the senior members of the Lyceum will give a Service of Song, "A Terrible Lesson." We are asking for contributions to help the society funds as they are very low at present. The answers will be taken to the Leeds General Infirmary by the Lyceum members after the service. Also the above Lyceum will hold an annual Public Tea and Entertainment, on Saturday, October 2nd, 1897; tea on the tables at 4-30, entertainment at 7 o'clock, tickets for tea and entertainment, 8d. 6d. and 4d. Entertainment 3d. each which will consist of songs, recitations, tableaux and dialogues.—ABERT ROBINSON, Secretary.

LANCASHIRE LYCEUM DEMONSTRATION.—The next meeting of delegates will take place in the Granville Hall, Ashton Old Road, Openshaw, on Saturday, September 25th, 1897. Tea at 4-30, 6d. each, meeting afterwards. A Concert will also be given by the Openshaw Lyceum, admission, adults, 2d., children, 1d. This being our first meeting at Openshaw, a good attendance is requested.—J. B. Longstaff, Hon. Sec., 23, Caton Street, Moss Side, Manchester.

MIDDLESBOROUGH, Grange Road.—On September 12th, the second Lyceum Anniversary will be held; speaker for the day, Mr. Alfred Kitson, secretary, B.S.L.U. All persons are cordially invited to attend.—T. NAYLOR, Sec.

MIDDLESBOROUGH, (Spiritual Hall, Newport Crescent.)—Sunday, August 15th, we had a very interesting Flower Service, conducted by the Lyceum and friends, which proved a grand success; we are hoping to have them oftener. We had a good audience, and all were delighted.

MANCHESTER, (Tipping Street.)—Sunday, August 1st, a grand Flower Service and Open Session. Afternoon, Open Session, recitations by Misses Cheetwood and Shawcross. The Lyceumists sang well together and in good time. Mr. Savage gave clairvoyance. In the evening Flower Service, the children occupying the platform, Mr. Braham, the conductor, Mr. Crutchley, speaker, Miss, Kay, clairvoyant. Mr. Crutchley addressed the audience; he was enchanted from beginning to end, he was glad that many had the moral courage to stand brave and true to the Lyceum, and hoped fathers and mothers would exert themselves a little more and come to the Lyceum. The Lyceum was the place for aged as well as young, when conducted on proper lines. He trusted ere long every child in the Lyceum will be able to read every face they meet on the street as easy as reading a book, and that physiology, botany, astronomy, palmistry, will all help to make them better men and women. The Lyceumists sang "The Children's Day" in good time, being applauded by the audience. The mittee heartily thank the members and friends who contributed the beautiful flowers, in all, 34 bunches. Sunday, August 1st, usual sessions, good attendance. Mr. Richardson, of St. Andrew's, addressed the children, and said it gave him great pleasure, and was also pleased to see so many seeking light, and he hoped they would always stick to the truth, and which was right. August 15th, usual sessions; after Mr. Savage gave good Clairvoyant tests. The children seemed to enjoy the change, and we trust ere long we shall be able to draw the members and friends into our Lyceum.—G. LEIGH, Sec.

NEWCASTLE-ON-TYNE.—On Sunday, July 25th, we were favoured with a visit from the Secretary of the Lyceum Union, Mr. Alfred Kitson, who gave us an address on the work to be done by our Lyceums, and commented on one of our recitations, "The Ladder of Light," which was very acceptable and encouraging to all of us. We are thankful for his visit and hope to have him with us again before long. Mr. Walter Howell who was speaking for the society was also on the platform, and kept us in roars of laughter with his drolleries, coupled with some good thoughts directed to all of us for a few minutes. On Bank Holiday, August 2nd, we held our annual picnic at Shotley Spa Grounds. We had a very good turn out of leaders and children, also about forty friends accompanied us. The weather was delightful. Once let loose on the grass and under the shade of the trees, we ran, jumped, danced, swung, footballed, ran races, won prizes, plodged in the river, got wet, gathered wild raspberries, wild roses, tore our clothes, then did justice to our tea, and returned to Newcastle station after ten o'clock, then to our homes to sleep the sleep of a tired Lyceumist.—G.M.M., Hon. Sec.

PRESTON.—Wearers' Hall; Conductor, Mr. Woods. Attendances, 29. Silver and Golden Chain Recitations very good, Marching and Calisthenics fair. August 1st, attendance, 45; Marching excellent. Recitations by Mary Alice Howarth and Annie Hods. They then formed a group, Mr. Woods dealing with the Creation from the Biblical standpoint. August 8th, attendance, 46. The responses were taken up in an excellent manner; Marching very good. Recitation by Frank Ribchester. August 15th, attendance, 41. Silver and Golden Chain Recitations excellent; Marching and Calisthenics very good. Recitations were given by Ada Walton, Edith Tearle, Mary Scowercroft, and also one from the guides of Mr. William Thompson. August 22nd, attendance, 40. Excellent Recitations were given by John Scowercroft, Mary Scowercroft and Agnes Roberts. Silver and Golden Chain Recitations. Marching and Calisthenics attained an excellent average during the month for excellence.—C. PARRINSON, Sec.

ROTHWELL, LEEDS.—Our Lyceum is progressing in a very satisfactory manner, and we are all of enthusiasm and encouragement for the future.—A.T.H.

See October BANNER for sketch and portrait of our co-worker, Mr. Walter Booth, of Openshaw.

SHAW.—The Shaw Spiritual Society have now a Lyceum, which commenced for the first time on May 30th, 1897. I have great pleasure in being on the committee and myself to state that we are getting on nicely, and we hope to do as great a work in the Lyceum as we can.—J. R. SHEPHERD, Sec.

The next issue of the LYCEUM BANNER contains the portrait of Mr. Longstaff. He promoted the Lancashire Lyceum Demonstration which has been increasingly successful under the guidance of the Lyceum, to which Mr. Longstaff has been elected Hon. Sec. for the first time. A portrait of Dr. Peebles, together with a host of other good things, makes up an interesting number, which should have a large sale. *Two Worlds.*

The BANNER thanks Mr. Alfred E. Giles, Hyde Park, Mass., U.S.A. for a copy of his neat little brochure "Glimpses of Ancient Mysteries; Biblical and Classical, in the light of modern Spiritualism." Our old friend has produced a most interesting booklet, and no one knows better how to utilize the remarkable revelations given through Andre Jackson Davis, from whose life and works considerable citations are made. Copies can be supplied to order, post free, 1s.

THE HALIFAX AND HUDDERSFIELD Lyceum District Council will meet in the Spiritual Church, Winding Road, Halifax, on Saturday, September 25th. Business—Notices of motions should be at once forwarded to the Secretary, also Visitors Reports. Each Lyceum is entitled to send as representatives one delegate and their Lyceum visitors. Time of meeting later. A good attendance is desired.—Mrs. GREENWOOD, Tuel Lane, Sowerby Bridge, Sec.

WALSALL.—The members of the Walsall C.P.L. and their friends enjoyed an outing to Sutton Park on Monday, August 23rd, Mr. J. Venables and family taking an active part in promoting the success of the event. Everything passed off without a hitch, and the outing was greatly enjoyed by all.

MR. J. J. MORSE'S APPOINTMENTS.—September 5th, London, Cavendish Rooms; 12th, Nottingham, Masonic Hall; 14th, Attercliffe, Vestry Hall; 19th, Birmingham, Masonic Hall; 26th and 27th, Liverpool, Daulby Hall; 28th, Bootle; 29th, Southport.

SPECIAL REPORT.

SOWERBY BRIDGE.—August 22nd, a Children's Service took place in which the young members of the Lyceum were able to show the result of the training received. The programme was arranged chiefly from the *Lyceum Manual*. Musical Reading, led by Clara Dewhirst, Silver Chain Recitation by Fanny Thorpe, Golden Chain by Annie Holroyd, all of which were well chosen and rendered. Two addresses were contributed by Mabel Greenwood and Pollie Dogdon, bearing upon the teachings of Spiritualism and Lyceum. These were the speakers own efforts, and would undoubtedly give strangers an idea of the training received in the Lyceum. A dialogue by Annie Holroyd and Emma Jackson on "True Greatness;" the moral to be drawn was that goodness is greatness. Willie Wilson recited "Wanted," showing what kind of children are wanted in our Lyceums. Emma Jackson presided at the organ very efficiently. The president of the meeting was Ernest Howarth, who in his speech remarked that he was proud to be a Spiritualist. Invocation was offered by Lucy Caunt, and benediction by Charlotte Holroyd. The collection was taken up by the young people, which is to be sent on to the O.P.S. sick fund, the amount being 13s. The service throughout was splendidly gone through, and reflects great credit on the young people. Mrs. Greenwood had the arrangement of the programme.—Cor. Sec.

SUNRISE.

Not the least of the fair sights which are denied to those who sleep long and soundly, but which weary night-watchers are sometimes privileged to behold, is the passage of the moon by the sun on certain mornings in the month. The moon (reigning as yet supreme in the sky) sails in quiet majesty, illumining with her silvery light the silent world beneath. Presently, however, a deeper light than hers, flushes the eastern horizon, and gradually floods the sky, encircling and enveloping the moon till, growing paler every moment, she fades at last into a wan ghostly object, like a bit of scattered cloud-drift.

Then a ray of brilliant light flashes across the horizon, and the god of day emerges from it in all his glory, quenching with his bright beams every rival in the sky who would dare to dispute his sovereign right to reign there alone.

The moon and the stars, with their subdued, silver light, have vanished; the night, with its dreams and illusions, is past; and God's glorious sun shines on us once more with fulness of light, bidding us to awake from sleep, and work "while it is day."—M.P.J.

UPWARD.

DRAW the lines a little tighter,
Spirit mine!
Make the life a little brighter,
Spirit mine!
For the truth's sake be a fighter,
Show the world life may be whiter,
Purer, stronger, dearer, lighter,
More divine!
If one wills, life may be higher,
Spirit mine!

If one loves, God will be nigher,
Spirit mine!

His affection does not tire,
Let us then His truth desire,
Seeking it past water, fire,
Gold and wine!

JOHN O. COIT.

THE first five issues of *The Journal of the Medical Nonconformists' Defence and Protection League* have reached this office, the "Journal has been established to uphold the rights of the people to choose for themselves that form of medical treatment they put faith in, irrespective of Medical Registration. The suppression of unnecessary surgical operations, which are converting our hospitals into so many abattoirs; compulsory vaccination, vivisection, and the rapidly growing custom of registered medical martinets to regard and use our hospitals as endowed schools for experimental research on the poor and helpless, who are compelled to seek an asylum within their walls." Send 2½d. for a sample copy to the Publisher, Thomas Olman Todd, Sans Street, Sunderland.

THE PAGAN ORIGIN OF THE BELIEFS AND SYSTEMS. In his valuable pamphlet on the "Rise and Development of Pagan Beliefs and Systems" (price 6d.), Mr. Wm. Oxley shows the astronomical character of the Egyptian faith downwards. In his writings there is no proof that Christianity had any existence until the time of the Crusades, and that the Jews had any historical existence prior to the Mahomedan upheaval, and affirms that "there is little geographical information in the Bible, for the names of cities and lands are really symbolical of institutions, societies, and powers." This suggestive book can now be supplied from this office for 3d. post free, to clear out. See advt. on p. 2 of cover.—Advt.

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LYCEUM SCHOLARS' EFFORT
FOR THE
SPIRITUALIST'S GRAND NATIONAL



IN AID OF PROPAGANDA WORK.

held in Manchester, Easter Week of 1898.

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[* * * All remittances to be made payable to the Treasurer, as above.]

LISTS OF CONTRIBUTIONS RECEIVED.

PENNY CONTRIBUTIONS.

PREVIOUSLY ACKNOWLEDGED.

	Pence.
Walsall Lyceum, per Mr. John Venables	425
Whitworth Lyceum, per Mr. Alfred Kitson	57
THE LYCEUM BANNER LIST.	
The Editors of the BANNER	252

BAZAARITIES.

THANKS AND SUGGESTIONS.

DEAR EDITORS,—It is indeed a comfort to me to see your very earnest efforts in that important matter of our National Bazaar, and I feel assured that your readers will respond heartily. If I might suggest, there are many ways in which our young brethren (I use the word in the correct sense,) could work, and I think that your suggestion of a Lyceum Stall opens out a very desirable prospect. Many of the young sisterhood are possessed of skill in sewing, plain and ornamental; knitting and crochet work; plaque and opal painting; sketching; carving &c. Some lads I see with Kodaks could make up ornamental sets of local "Tit Bits;" some could work with the fret saw; some paint and sketch; and in many ways they might furnish numerous attractive articles. One whom I know said in my hearing, "Father, if you will buy a dozen dolls—you can get that number wholesale—I'll undertake to find material and dress them in up-to-date style;" a few of this mind and a stall would be an easy matter. By the way, the collectors with the penny token will need to spur up if they don't mean to be left behind by the workers who have in hand the sixpenny token book. Thanking you again for your past kindness to us in this matter, I am, fraternally yours,

JOHN C. McDONALD, Hon. Sec. Bazaar Committee.
33, Milton St., Patricroft.

MARYLEBONE ASSOCIATION OF SPIRITUALISTS.

CAVENDISH ROOMS,

51, Mortimer Street, Regent Circus, W.

Sunday Evening Lectures, etc., 1897.

September and October.

Aug. 29th	Mrs. GREEN. Short Address and Clairvoyance.
Sept. 5th	Mr. J. J. MORSE. Trance Address.
" 12th	Mrs. M. H. WALLIS. Inspirational Address.
" 19th	Mrs. M. H. WALLIS. Inspirational Address.
" 26th	Mr. G. H. BIBBINGS. Trance Address.
Oct. 3rd	Mr. J. J. MORSE. Trance Address.
" 10th	Miss ROWAN VINCENT. Address and Clairvoyance.
" 17th	Miss MCCREADIE. Address and Clairvoyance.
" 24th	Mr. WALTER HOWELL. Inspirational Address.
" 31st	Mr. E. W. WALLIS. Trance Address.

All communications must be in writing, addressed to the Hon. Sec., Mr. Leigh Hunt, 82, East-st., Marylebone, London, W.

Inquirers Cordially Invited. Doors open at 6-30. Commence at 7.

Admission Free. Collection. Further particulars in due course.

* * * The LYCEUM BANNER is regularly on sale.

THE PALMIST AND CHIROLOGICAL REVIEW. The Journal of the Chirollogical Society. Edited by Mrs. Katherine St. Hill and Mr. Charles F. Rideal. Monthly 6d., Subscription, 6s. 6d. per annum post free. London: The Roxburghe Press, 15, Victoria Street, Westminster.

THE NURSING NEWS AND HOSPITAL REVIEW. A Herald of Hygiene and a Chronicle of Nursing and Institution News. Representing the Nursing Profession. A Journal for Medical Practitioners and trained Nurses. Monthly, 1d. Subscription, 2s. per annum, post free. London: The Roxburghe Press, 15, Victoria Street, Westminster.

BORDERLAND: A Quarterly Review. Single Number, 2/6; Annual Subscription, post free, 11s. Devoted to Spiritualism Theosophy, Astrology and all topics on "Borderland of Science." Edited by W. T. Stead. London: Mowbray House, Norfolk Street, W.C.

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SYLLABUS OF LYCEUM LESSONS FOR AUGUST.

COMPILED BY THE EDITOR.

FIRST SUNDAY.

Invocation.

Let us invite the presence of the angel friends amongst us once more, that we may be blessed and uplifted by their sweet inspirations and loving ministry. Let us each strive after all that is noble and good, so that our lives may be useful to our fellows, and such that the wisest and the best of the higher life may be able to come close to us day by day. Let us resolve that our meeting this day may be happy, harmonious and full of profit to us all, and that old and young alike we may rise the better and truer in all that will help us to make the world happier while we are here.

LESSON FOR THE DAY. Subject—"SPIRIT TEACHINGS."

Outline.—Should the teachings of the spirits be taken as authority? If not, why not? Is there any finality outside of fact, knowledge and experience? What do the spirits teach us? A belief in the existence of a supreme Power, the continued life of man after 'death,' retribution for the wrongdoer, compensation for the injured, ultimate progress for all, the necessity of right living here as the best preparation for happiness in the next life, obedience to the laws of life in all departments, doing as more important than believing, honesty, virtue and uprightness in all things. They also teach that they are real beings, live in a real world, know each other, can gain more knowledge, and so far as they know, we shall continually increase in all that makes our lives bright, happy and useful.

SECOND SUNDAY.

Invocation.

To Thee, O Father God and Mother Nature, we turn our grateful thanks for the blessings we continually receive at Thy hands. May we ever strive to use them all that we may grow more in the divine nature day by day, may our hearts expand under the sweet inspirations Thou bringest us, so that we may draw closer to each other in the bonds of love and brotherhood. May our minds expand that we may gain, through increase of knowledge, a deeper and truer reverence for the works of the universe, and at all times may we remember with unceasing gratitude the precious boon of continued life that is inherent in our natures. May the blessings of the angels rest upon us, now and evermore.

LESSON FOR THE DAY. Subject—"WHAT SPIRITS SAY ABOUT THEMSELVES."

Outline.—That they once lived on earth, as we do now. That death is but a change of conditions. That they still retain their memory, affection, knowledge, and opinions. That as they learn more of their new state the opinions they took with them become modified accordingly. That they meet the loved ones who preceded them into the other state. That those who were decent and good on earth are so still after the change. That those who were illconditioned here are still so when first they enter the next state. That the children grow to full estate. That all find something congenial to do, that, in short, they are rational, intelligent personal beings.

THIRD SUNDAY.

Invocation.

Let us rejoice that once again we are gathered together to help on the training of these young buds on the tree of human life in the way of right, justice and virtue. May we all unite in our best endeavours to make this gathering successful in so far as we each can so do, that the great lessons of love and duty may be better learned and more fully realized by us all. We shall thus help forward the hoped for brotherhood of man, and the true service of the All Wise, as well as a closer fellowship between ourselves and the dear ones in the higher realms. Let us all work that these things may come to us.

LESSON FOR THE DAY. Subject—"BIBLICAL SPIRITUALISM."

Outline.—Conductors will look up the records of phenomena in the old and new Testaments, the dreams, trances, visions, healings, the speakings under inspiration and control, the divinations, and point out the evident similarity between those accounts and the phenomena of modern times.

FOURTH SUNDAY.

Invocation.

May the radiant portals of the Summerland open to us to-day, may the golden glories of that world descend upon us, illuminating us with their splendours cheering us by its loveliness. May the dear ones of our hearts now residing in that beauteous home come to us to-day freighted with love and wisdom to give us guidance and help on our ways. May we all unite in doing the work of the hour in such fashion as shall show our sincerity and devotion thereto, and may we cast aside all unkindness, and strive to live together in love and unity evermore.

LESSON FOR THE DAY. Subject—"THE MISUSE OF SPIRITUALISM."

Outline.—It is a misuse of our cause to drag it down to the level of mere worldly uses, to use mediumship for the prosecution of personal ends, to act as if the idle pleasure of an hour was all that mediumship was to be used for. It is a misuse of Spiritualism to insist that it is synonymous with any form of creedal dogmatism, to insist that facts need not have any influence upon our lives, character, religious, moral and scientific opinions. To ignore the facts or consider they have no relation to our everyday life.

APPOINTMENTS AND RESIGNATIONS.

Resignations.—W. Fish, Secretary, Accrington, Clina St.

QUERIES.

REPLIES.—No. 1—We have no information, Editor. 2—Yes, for it harmonises the Lyceum.—D. HARTSEY.

QUERIES.—No. 3, is unanswered, see August issue.

4—Should cards of membership be given to each scholar each year, or term. If so, could they not be used by the scholar as an introduction to another Lyceum if the scholar has to remove to another town.—HY., BATH.

SPECIAL NOTICE.—The readers of the LYCEUM BANNER are invited to reply to any query published in this department. It is desired to make it an Exchange Department for the dissemination of useful information.

Mr. John Venables writes: "The page devoted to the Lyceum Scholars' Effort comes out splendidly. One would think it ought to make an impression, and bring out more funds for our propaganda work.

READERS of what is styled "Metaphysical" literature will be pleased with "Intelligence," which is the name given to the remodelled "Metaphysical Magazine," issued by the Metaphysical Publishing Co., of New York. The first issue, of the re-christened magazine, neatly printed and full of interesting matter, has been received, and the promise of good things to come, will no doubt, be sustained.

The June number of the *Lyceum Banner*, a monthly organ of the spiritualists, furnishes some interesting particulars of the seventh annual conference of the British Spiritualists' Lyceum Union held at Bradford on May 8th and 9th. Stockport was represented on this occasion by Miss L. E. Medcalfe and Mr. T. Edwards. The new president is Mrs. Greenwood, of Sowerby Bridge, who was proposed for the office by Mr. W. Johnson, of Hyde. Referring to the growth of spiritualism Mr. Johnson said he could remember when there was only one Lyceum; now there were nearly a hundred.—*Stockport Examiner*.

The first four issues of the *The Journal of the Medical Nonconformists' Defence and Protection League* have reached this office, the "Journal has been established to uphold the rights of the people to choose for themselves that form of medical treatment they put faith in, irrespective of Medical Registration. The suppression of unnecessary surgical operations, which are converting our hospitals into so many abattoirs; compulsory vaccination, vivisection, and the rapidly growing custom of registered medical martinetts to regard and use our hospitals as endowed schools for experimental research on the poor and helpless, who are compelled to seek an asylum within their walls." Sent 2^d. for a sample copy to the Publisher, Thomas Olman Todd, Sans Street, Sunderland.

WE, the committee of the Guy Street Lyceum, Burnley, do hereby thank Mr. J. J. Morse for the present of one dozen LYCEUM BANNERS, which we have distributed to the Scholars, which we hope will be the means of our orders being greatly increased.—E. HARGREAVES, Sec.

A SUGGESTION.—Could not the LYCEUM BANNER come out fortnightly instead of monthly? I am sure there is matter and knowledge in the hearts of the workers, if all secretaries would take note of all proceedings concerning the respective Lyceums. Yours faithfully, G. LEIGH, Ardwick, Manchester.