

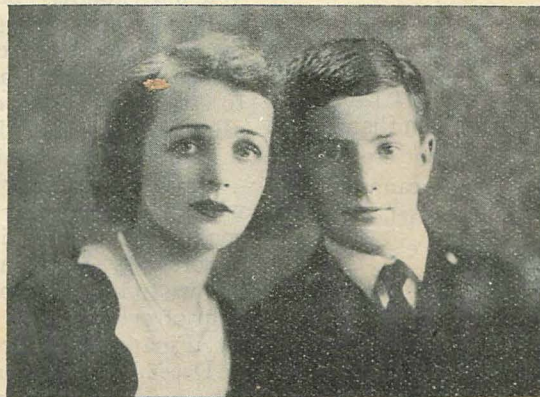
THE LYCEUM BANNER

VOL. XLIII. No. 503.

JANUARY, 1933.

PRICE TWO

URSULA BLOOM DEMANDS



A TORCH FOR YOUTH

*Ursula Bloom
and
her son 'Pip'*

WHEN I WAS A CHILD I WAS brought up as were most children of that generation, in the good old Church of England faith, unquestioned and unexcused. My father was a clergyman. My mother was at heart a spiritualist, but she did not admit it until I was much older. The unwavering faith in which my infant feet were set was, in truth, very wavering indeed, and quite early I began to realise it. Awkward questions were parried. They were fenced and put aside. There were keen arguments as to whether the Bible was a set of parables, or whether it was true word for word.

On my confirmation day, the Bishop who confirmed me most unfortunately drove back from the ceremony with me. I was paralysed with fear, because I knew that my knowledge of the duty to my neighbour was not very profound, and was terrified for fear he might ask me a few questions. I could get no further than "keeping my hands from picking and stealing." I wish to Heaven he had asked questions as to my duty to my neighbour, instead of indulging in what he considered was a little advanced thinking, and which was, in reality nothing but a most pernicious doubt.

I determined that when my time came to teach another human being of religion, I would teach it nothing that I did not believe was true. When you make a hard and fast rule like this, you are surprised how it prunes down a faith, and how little you are actually sure of.

Youth asks a torch whereby to light its path. It demands truth of us. We have mercifully outgrown the belief of the previous generation, which skipped details which might be embarrassing, and skirted round difficulties. That generation put merely a guttering candle in a child's hand, and as often as not the candle went out, and they were left hopelessly and distressingly in the dark.

We can teach a child of faith. Faith is born in the bosom of every man. It does not matter if it is a faith in Jehovah, or God, or Allah, as long as it is there

it is the rivulet from the same fountain head. The faith in God is born in a man, and I do not believe that it ever dies in a man, for part of that Godhead is living within him.

We can teach a child of the Bible, an allegorical, and in parts, accurate work. At the same time it is our duty to point out that it is a translation, and like all translations it quite often suffers in the translator's hands. It was never written for the Western mind, but for the Eastern, and that is an entirely different matter. We have to take it as it stands, but it is quite possible to believe in it and yet to tone it down. My generation were taught that the Bible was true, there was not one word of untruth in it. I know now that the oriental mind is very different from ours, and that it cannot grasp any fact unless it is over-stressed to exaggeration. The oriental speaks in parables, you cannot take them as anything but similes, in the case of the old Testament, very exquisite similes, but it is quite useless laying down the law that it is TRUE. The Bible is true in a vague sense, but not as we accept truth.

I refuse to put this guttering candle into my boy's hands. I refuse to let his path be lit by any but the purest light, for it is so essential that it should be clear and definite to him, and never confused as mine was. He accepts God. Everything that we see around us goes to prove God, of that I am sure. He accepts life after death. I myself have taken a long time to draw this conclusion, and I am an extremely logical person, I am not influenced by séance room, nor by any of the phenomena that spiritualists produce for me. I STILL DARE TO DOUBT.

I believe in life after death because everything goes to prove that God is Just, and that this life does not give you a fair deal. There has got to be something to make up for the injustice which I see around me.

There can be only two solutions for the phase after death. The petering out into nothingness, the candle-flame blown out into the darkness, or a continuation in a

sane and logical manner much like this life, I am sure there is no hell, because I think we get our hell here. I am sure there is no Heaven in the accepted sense of the word, in that I mean that I shall not excel at the harp and I shall not wear wings. I believe that I shall very gradually wake after death into a sphere such like this, only with a greater knowledge. It will all come about so slowly that I shall hardly realise that I have died.

This is what I have told my son.

He can believe what he wishes, but this is my faith, and it is the only common-sense one that I can find. Now he is more inclined towards spiritualism than I am. I do doubt much of which I hear. I am not credulous. I want proof, and I know quite well that I cannot go on getting proof. My son has attended automatic writing. I would not allow him to go to anything else, for the reason that the nervous system of the young is very easily upset, and I want an ordinary healthily-minded child, not a neurotic little boy who imagines all sorts of things. He does not doubt. I must say that in the automatic writing I was much impressed with his conversation with his grandmother; there was nothing to prove that it was his grandmother or that it was not, save the atmosphere which was so profoundly TRUE. The torch was there.

The effect of the sitting was one of stimulation and extreme comfort on the boy, and a profound and unshakeable belief in an after life. A belief which I admit I have never had so strongly as he has. But then my candle guttered out when I was a child, and I have had the greatest difficulty in lighting my torch.

Truth lights the way.

Give truth a chance and it will not leave you in the darkness. Faith is something more than reciting a creed in a dank church, it is something within yourself. Something that you have got to see, to hear and to feel. Faith is something that our youth has a right to demand. It is the torch in our children's hands.

THE NEW CHANCE.

A hundred regrets for the old year
A milestone just left behind,
Memories of every smile and tear
Crowding into my mind.

There were schemes, there were castles in Spain,
Yet how often built on sand,
There was love, there were tears and smiles, and then
Little dream-boats that never reached land.

A thousand hopes for the New Year
Hopes that are dream-like, it's true,
But, squaring my shoulders to start a fresh span,
I pray that they'll all come true.

SYDNEY JEAN BARNES.

THE PRESIDENT'S NEW YEAR MESSAGE.

Fellow Lyceumists,

At the outset I want to express the wish that 1933 will see for us all the turning point in all conditions pertaining to our welfare, individually, collectively, and as a Movement.

There are quite a number of things I want to say to you individually—but I shall have to content myself with the most pressing. The passing of our late General Secretary, and the circumstances of his passing, left things in a turmoil, and it has taken a lot of hard work to straighten things out. I must admire the spirit of all concerned, and the sustained effort they have put in to get things running smoothly.

We are now fully established in the New Offices, which you instructed us to take over, and our financial commitments have increased in this direction. The opportunity for joint working and trading is here. Are we to make use of it? If we are we shall need the help of everyone.

Financially the position is about the same as it was in December 1931, may be a few pounds down, but we have made little progress towards the real stabilisation of our funds. Legal opinion has been sought upon the purpose and possibility of use of the £2,000 Effort Fund. Two opinions thereon are expressed. One, that to use the whole or part of, we should need the consent of all subscribers, the other, that the fund was created for specific reasons and a definite purpose, and as such should be readily available when the right time arrives.

As we are, for the time being, denied the right to use these funds, I am asking you to see that your Officers and M.C. have sufficient funds to efficiently carry on the work of the Union. Many important projects are suspended owing to this lack of available money to carry out the work. Our position at the moment is, that our liabilities exceed our assets by £200. Such a state of affairs cannot go on indefinitely, and something has got to be done.

Your Officers and M.C. are doing their utmost. Will you all do yours?

Alfred Kitson had an ideal for which he sacrificed much, and has given a life-time's service to the Movement. We have grown, and the larger the family becomes, the greater will be the amounts needed, to house, clothe, and feed the growing off-spring.

I know only too well that material conditions are not at the moment conducive to building up a financial reserve, and yet we have got to look at this with the vision of a Robert Raikes, an Alfred Kitson and an A. J. Davis, seeing in that vision the ideal to which they were looking.

This industry we are engaged in is a very old industry—the industry of developing the soul faculties of every member of our huge Movement—and surely what capital we put in to this industry will in its ultimate dividends, show good returns—not altogether material, but in the coming generations of men and women who, having a knowledge of their life's purpose, will live to make real that Utopia of which we so often dream—but, oh how far does it seem from realisation.

Please give this message your fullest consideration. With all good wishes for 1933 and the future.

Yours fraternally,
J. SHUTTLEWORTH, *President*.

THERE'S NO HALF-WAY HOUSE ■ ■ ■

SAYS
**HANNEN
SWAFFER**

SPIRITUALISM and Socialism together will save the world. The one is the other half of the other. Now I say that with a full knowledge of the attack which may follow.

I know that many Spiritualists, however brave they may be about psychic revelation, however courageously they may have fought, in the past, to defend an unfashionable truth, have not yet had the courage of mind to face logically the full meaning of what they know. They hear pouring from the Other Side warnings to us that we should stop war, and abolish slums, and live in amity together. Yet, while they have got outside creedalism, they have not got outside the party limitations in which they were born. They attack a vested interest in Priestcraft, and they defend vested interests in Landcraft and Moneycraft.

When, a few weeks ago, I went to the annual demonstration of the Lyceums of London, I saw children being brought up to think for themselves, to conduct their own lessons, and to criticise each other's arguments.

And yet I knew that the town hall in which we were gathered was one of the thousands of similar buildings, up and down the land, where there had set in a ruthless economy that, the very next morning, would negative all that had been taught that afternoon.

At Blackwood, where I was speaking in South Wales a few weeks ago, a man came up to me and said, "I have got both halves, like you have—Spiritualism and Socialism. They mean the same thing." **It is getting round.**

A great Trade Union leader said to me, a few weeks ago, "I must enquire into your case. I find it appeals to men like me. I have had Socialism all my life, but that is only half of it. I think you have the other." **It is spreading.**

All the teaching in the Lyceum is on the side of Betterment and Progress and Reform. It teaches children to be good citizens. They then return home, very often, to families which worship what they do not know is mere political intrigue, where their fathers believe in a big Navy and wasteful Economy, when, all the time, it means that these children are to have a worse education so that we can have a bigger battleship.

Spiritualism is an ideal intended to permeate all departments of human life. Socialism is a twin ideal. Spiritualism teaches that we should live a life of service. So does Socialism. I do not mean that all Socialists

live lives of service. Some of them merely want more money. That is equally true of most Spiritualists. But, one day, Socialists will realise that Spiritualism is the other half of their idealism. In those days, Spiritualists, too, will realise that Socialists have the other half. Socialism is the only political creed which, like Spiritualism, believes in a better world for everybody. It is the only political faith that, like Spiritualism, believes in abolishing war by bringing nations together. Like Spiritualism, Socialism is a universal teaching. That is true of no other religion and no other political faith. When you go to Germany, for instance, as a Socialist, and you meet German Socialists, you belong to the same family. So you do if you are a Spiritualist, and you meet German Spiritualists.

Neither "ism" knows race, nor colour, nor rank, nor financial status. Both draw people from all classes and both unite people of all continents. Both hate cruelty. Both would supplant Self by Service. Both believe in the Brotherhood of Man and the Federation of the World.

Just as the Anglican Church still teaches its candidates for confirmation to "order yourselves lowly and reverently before your betters" and "to do your duty in that station of life into which it has pleased God to call you," so do the anti-Socialist parties.

Besides, both "isms" are permeating the world, anyway. People of the other creeds are attracted more and more to Spiritualist methods of thought. In the same way, all parties are beginning to recognise what Spiritualists taught years ago—that competition is wasteful and that united effort is the easiest way to the goal of achievement.

Whenever I speak on a Socialist platform, I find myself saying just the same sort of things I say in a Spiritualist Church. I leave out the word "Spiritualism," naturally. But it is just the same. My political opponents in Spiritualism, when the National Government came into power, actually hailed it as a sign that "'God' was stirring the British nation" and that "a wave of nationalism will spread across the earth." Heavens, how right they were! Now they don't like it.

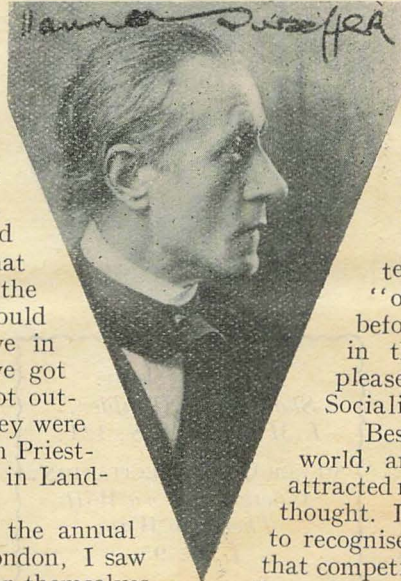
The intense nationalism which we have to destroy, if we seek a world understanding—and that is the only thing that can save us—has now spread across the world.

It is the chief peril that confronts humanity. It has all happened in the last year or so. Nation is waged against nation, and, everywhere, there is a threat of war. Our nationalism is all very well, but the other fellow's is always dreadful.

No, your children can only be educated properly in Sunday schools if they go to Lyceums, where they are taught to think for themselves and not as some priest tells them. That is on Sunday.

And on every other day of the week, their lives can only be safeguarded, their education improved, and their homes made better by a realisation of the fundamental truth that Socialism, which would make the world free for all, and bestow the harvest of the world upon those who need it, is the only political creed that has any ideal or any regard for others.

Now, you can start attacking me.



BEHOLD!

*Here is thy Magic Staff
Under all circumstances
keep an even mind.*

LILLIE GEORGE WRITES FOUNDER'S DAY PROGRAMME

*TAKE IT. TRY IT.
Walk with it. Talk with it.
Lean on it. Believe in it
FOR EVER.*

ANNIVERSARIES are splendid opportunities for reflection and recollection and are milestones in the journey of life. This month our Lyceum Movement is commemorating its 70th Anniversary and it is fitting that we look back and see how far we have progressed since the year 1863.

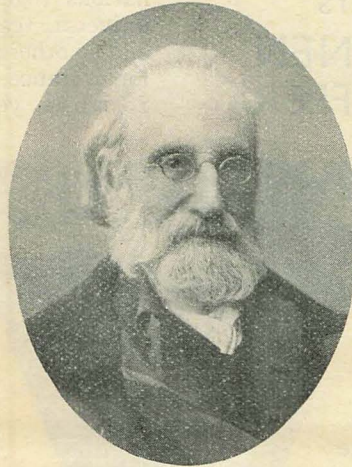
As we follow the work of our pioneers and think of the loving sacrifice which has been put forth in order that this world may have the truth concerning life in the spirit world, the improved method of instruction and education of the young minds, so that they may be able to think for themselves and tackle the many problems of life, we wonder if the result is all that could be desired.

This month, because it is the anniversary of the foundation of our Lyceum Movement, we pay special tribute to Andrew Jackson Davis, who recognised the necessity of Lyceums on earth. He, with his co-workers, laid the foundation stone of a building which is still in the course of erection, a building upon which all Lyceumists are working and one which we all must feel is bound to stand the test of time because of its solid foundation of "fact."

However imperfect our movement may be let us remember that we stand upon the rock of "truth," and the practical appreciation of the work of our Founder is to make it our duty to preserve that rock in all its purity and beauty.

We have still with us the Father of the British Lyceum Movement, Alfred Kitson. Many of our young Lyceumists cannot realise, as yet, what a great debt we owe to this "Grand Old Man," but the elder Lyceumists, those who have done their little bit in trying to follow his footsteps will join together in sending loving thoughts of appreciation for the invaluable service he has given to the Children's Cause.

To-day, people are gradually becoming more enlightened in psychic and religious thought. They are questioning the old theological ideas and many of them have discarded most of, if not all, the teachings of their childhood and have nothing to put in their place. They have come to a stand-still. This is where we as Lyceumists and Spiritualists can do our part in revealing to them that which we have already acquired concerning spiritual truths.



SCIENCE is advancing rapidly and mankind is becoming more educated and because of this, it is imperative that we as Lyceumists keep our minds alert and well-equipped to meet the demands of the intelligent investigator.

Many people are searching for the truth, are ready to receive it, are anxious that their children should not be taught the fallacies of the past, and this receptive condition is our golden opportunity to welcome these parents and children to our Lyceums and present to them the advantages of a Lyceum training.

What a wonderful revelation we have to give the world! What a glorious future can be ours if we only build an ideal and work together to reach it.

The Lyceum Movement is what "we" make it. We believe in "cause and effect" and our movement as it stands to-day is the "effect" of causes in the past, many and various. Cannot we make the "cause" of to-day that which will bring us "a glorious effect" in the future. We are all helping towards this effect and can ensure the realisation of an ideal if we *will* to do it, and put that *will* into operation.

All ideals, to be of any real value in this world must be practical and we must see the practical side of our movement. All organised movements require money in order to run smoothly and ours is no exception. The officers and M.C. of the Union are doing their best in most difficult circumstances to solve many important problems, and financial help is most urgently needed

for our Union. Founder's Day will be commemorated this year on Sunday, January 29th, and for some years it has been the custom to request that Lyceums will donate their collection on that day to the £2000 Effort Fund.

May we urge that all Lyceums will respond to this appeal and forward the collection to the Secretary, Mrs. L. George, 85, Queen's Road, Everton, Liverpool.

Let us make Founder's Day a fresh beginning. Turn over the apathetic pages of the past and commence again with renewed vigour in acknowledgement of the blessings we have received from the loving helpers who have paved the way for our development.

OPENING SONG.

Shoulder to Shoulder.
L.M. 398. S.S. 121.

SILVER CHAIN RECITATION.

*Where There's a Will
There's a Way.*
L.M. 95.

MUSICAL READING.

Steps of Progress.
L.M. 232 S.S. 89.

GOLDEN CHAIN

RECITATION.

*The Unity and Eternity
of Labour.*
L.M. 121.

CLOSING SONG.

The Lyceum Band.
L.M. 306. S.S. 123.

OUR EDUCATION DEPARTMENT

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

EXAMINATION DATES IN 1933.

S. N. U.—INTERMEDIATE, SUBSIDIARY AND FINAL—24th to 27th MARCH.

ENTRANCE—Same dates and times as B. S. L. U. Grade V.

B. S. L. U.—ALL GRADES.—Sunday, 14th MAY, or (by arrangement with the Supervisor) the Saturday or Monday of that week-end.

Entry Forms for the March examinations must be obtained from Mrs. E. Paling, and returned not later than 28th February; and for the May ENTRANCE Examination not later than the 31st March.

For all the B. S. L. U. examinations, Entry Forms are being sent out to Lyceum Secretaries, and all entries must be made on these Forms, and returned to Mr. Connor not later than 31st March. Full instructions will be sent with the Forms.

A price-list of Educational Handbooks, issued by the B. S. L. U., will be found on the outside back cover of this issue of the BANNER.

WE HOPE FOR RECORD ENTRIES.

We earnestly appeal for a record entry. As the examinations will not be held until Sunday, 14th May, and its week-end, there is still time to make a start. Any member of a well-conducted Lyceum should be able to pass Grades I. to III. without much special preparation, and competent Group Leaders should find no difficulty with Grade IV. Even Grade V. could be prepared for with a determined effort by those who have passed through the other four Grades.

So, if you have not already started, send to Mr. Norbury for the proper Handbooks and make a start at once. The Booklet *How to Prepare for the Examinations* gives all the hints required for Grades I. to V., and the *Oral Grade Leaflet* will enable any adult to prepare at least a dozen of the Under Twelves for the Oral Grade. They will not be asked to do any writing. They will only be asked to repeat the Principles, recite one of the four Silver Chains printed in the *Oral Grade Primer*, and answer six of the questions set out in the *Oral Grade Catechism*; and the Entry Fee for the Oral Grade is only 3d., although a certificate is awarded to every child who obtains forty or more marks.

THE GRADE V. EXAMINATION.

The Grade V. examination will this year be of the same general nature as last year's, so it would be advisable for Grade V. students to make as much use as possible of last year's questions, a set of which can be obtained (if you send a stamped addressed envelope) from Mr. Norbury. Two papers are set, one on No. 3 Handbook and one to test the student's grasp of the

lessons in *Essays on Reasoning* (in which all the examples are taken from Spiritualistic Teachings). Full instructions as to the syllabus and hints for study are given in *The Grade V. Leaflet*.

We suggest that students should send to Mr. Norbury for the Leaflet and sets of Examination Question Papers, and begin their studies by learning and practising the answers to these questions. There is still time to prepare for May.

THE STUDY OF OUR HANDBOOKS.

The Education Committee again impresses on students the need of a personal study of our Handbooks in preparation for the Grade examinations. It has been urged that these Handbooks require too much memorising, but the books and the articles are short and interesting, and contain matter that every Spiritualist, let alone every Lyceumist, ought to know. Let us take No. 1 Handbook. No Spiritualist child over eight should be ignorant of our Principles, and some Lyceums are providing for this by reciting the Principles as part of the opening exercises of the Session. Again, no Lyceumist over twelve should be ignorant of the story of Hydesville, or about Children in Spirit Life or the Lyceums in the Summerland. They should be taught these things, whether they go in for the Education Scheme or not. And what Lyceumist should not be ashamed to be unable to tell the story of Alfred Kitson's life and work for Lyceum teachings and Ideals? Lyceumists ought to be glad that all this knowledge has been provided for them in brief and cheap form, and I at least do not think it any hardship that they should be asked to memorise the facts on which our Movement rests. When these are taken away, there is very little of No. 1 Handbook left, and even with them there are only 45 pages to learn in eight and a half months—36 weeks—one-and-a-quarter pages per WEEK.

Three years are given for the study of No. 2 Handbook:—Just over 13 pages for Grade II.; the same 13 and a further 23 for Grade III. (and, of the 23, 16 are devoted to the History of the Lyceum Movement, which every Lyceumist, again, should WANT to know); and these, with a further 10, are again studied for Grade IV. The History is the only part that has to be (and rightly) memorised—not so much dates as events and how they arose from each other—and the rest of the articles are guides for study and for studious thought, to the students.

I will not dissect No. 3 Handbook, as that is only introductory to other sources of knowledge. But I would urge every student up to Grade IV. to obtain the necessary Handbook from Mr. Norbury and also a copy of *Summaries and Glossaries* as a guide to the writing of the summaries asked for in every Grade but V. And Grade IV. students should obtain *The Oral Grade Reader* for examples of how Group Lessons can be prepared. And remember, you cannot hope to do really well at the examinations unless you have studied your Handbook as well as the *Manual*.

OUR SPECIAL FUND.

Since my last Notes a further donation to our Education Funds has been received from Rectory Hall Lyceum, and the Committee acknowledge with gratitude this practical proof of interest in our educational work.

THE ADVANCED GRADES.

How many Associates are going to enter for this year's examinations in the Graduate section of the National Scheme? We are hoping to hear that our A.N.S.C.'s are entering in force for the Intermediate Grade, or for whatever Grade they may have qualified. We Lyceumists have always claimed that ours is an educational Movement, and it scarcely bears that out to find that our students are not prepared to take advantage of the opportunities offered for advanced study of Spiritualism. We ought to be leading, instead of lagging.

We must not forget that this Graduate section first saw the light as a suggested Continuation Course for Lyceumists who had passed Grade V., and who wanted to carry on with a definite series of progressive studies. At the U.D.C. meetings we were accused of inducing Lyceumists to travel along the road of learning, and then leaving them without a guide just when the road was becoming interesting—but difficult to the unaccompanied sojourner. The suggested continuation scheme was the result, and I can remember the Sunday night in Bolton when Messrs. Shuttleworth, Slimin, Batten and I read over and discussed it. The scheme came before the Joint Education Committee, and, after being adapted to the requirements of Church members who could hardly be expected to take up the study of Lyceumist teachings, was finally adopted by the S.N.U. and B.S.L.U. Conferences in 1926 as the National Scheme's Graduate Section. So, as a matter of Lyceumist loyalty, all our Associates should carry on until they have attained the Graduate Degree of the College.

The existence and successful working of our College and our National Education Scheme (S.N.U. and B.S.L.U. sections) made a very favourable impression on non-Spiritualists concerned in the presentation of our Emancipation Bill to Parliament, and we hope every Lyceumist will realise that every Lyceum that holds Education Classes, and every student who sits at our examinations, is an argument in favour of the recognition of Spiritualism as a Movement of Investigators and Students—and not a mere hotch-potch of moony-eyed phenomena-hunters.

SECRETARIES PLEASE NOTE.

ALL the text books needed for the B.S.L.U. Schemes are supplied from the General Offices. Mr. Connor does not stock or sell ANY Handbooks.

When writing for pamphlets, leaflets, etc., please send a stamped addressed envelope large enough to hold what is asked for.

For all information about the S.N.U. Education Scheme, for Entry Forms, or for sets of Question papers, apply to

MRS. E. PALING, F.N.S.C., "Lucknow," Muriel Road, Beeston, Notts.

For all B.S.L.U. Education Handbooks, copies of Examination Questions, etc., apply to:—

THE GENERAL SECRETARY, Hollins Chambers, 64A, Bridge Street, Deansgate, Manchester.

ALL CORRESPONDENCE with regard to the College or the B.S.L.U. Education Scheme should be sent (with 1½d. stamped addressed envelope for reply) to:—

MR. A. T. CONNOR, F.N.S.C., 13, Claremont Road, Forest Gate, London, E.7.

OUR £2000 EFFORT FUND.

Dear Lyceumist All,

First, I must make a correction. Last month's total amount should have read £9 8s. 9d.

I am not able to report such a large amount this month but I am grateful for all donations received, large or small. Just at this season there are many calls upon the purse, but I hope that those who may have a little to spare, will not forget our £2000 Effort Fund.

MILE OF PENNIES. Under this scheme I have to thank the following Lyceums:—Earby, Greenend Avenue, per A. G. Morby, 5s.; Newcastle-on-Tyne, Rye Hill, per A. Richardson, 2s.; Halifax and Huddersfield District Council, per Miss G. Halliday, 6s. 8d.; Rawtenstall, per Miss P. Greenwood, 6s. 8d.; Brierfield, John Street, per Miss E. Miller, 6s. 8d.; Hollinwood, Byrom Street, per E. Snape, 6s. 8d.; Stirchley, per Miss A. E. Jervis, 5s.; Leigh Temple, per A. Gill, 6s. 8d.; West Melton S., per Mrs. J. Hirst, 6s. 8d.; Barnsley, Grace Street, per F. Lunn, 6s.; Manchester, Cheetham Hill, per H. Gershom, 6s. 8d.; South Shields, Fowler Street, per W. Brooks, 7s. 5d.; Shipley N.S.C., per E. H. Coles, 4s. 7d.; Beeston, Notts., per G. Wayman, 4s. 2d.; Darwen, Victoria Street, per J. Nightingale, 6s. 8d.; Liverpool, Daulby Hall, per Miss Keeling, 6s. Total, £4 13s. 6d.

One Lyceum has already filled 45 cards which are 15 yards towards the mile, and is still collecting. I think this is very commendable, and hope that it will stimulate other Lyceums to do likewise.

COLLECTIONS. Peace Sunday, West Melton Street, per Mrs. J. Hirst, 2s. 6d.; Monthly Collections, South Shields, Fowler Street, per W. Brooks, 7s. 7d. Total, 10s. 1d.

DONATIONS. Huddersfield, Ramsden Street, per G. Haigh, 10s.; Miss Halliday, 1s. 8d.; Miss Gardener, 1s.; Mr. R. Robb, 4d.; Notts. Pearson's Buildings, per J. Rose, 1s. Total, 14s.

LIMERICK. Only five Lyceums attempted the Limerick and the prize for the best last line has been awarded to Miss Gladys Owen, of Liverpool. Congratulations!

The completed Limerick is as follows:—

Dust tha' know our new President "Jim"?

Eh ba gum he be getting quite slim.

He's worried beaut brass,

Let each lad and lass

Soon fill the coffers reet up to the brim.

The total amount for this effort was 1s. 2d.

GREETINGS. I am sure you will all join with me in sending our heartiest wishes for many happy birthdays to two of our well-known Lyceum workers; Uncle Bert, whose birthday is on Jan 15th, and Mr. E. A. Keeling on Jan. 29th. May we have the benefit of their work for many years to come.

Total received, 1s. 6d. The Grand Total this month is £6 0s. 3d.

COMPETITION. JUMBLED WORDS. All the words below are contained in this Article. A prize will be awarded to the competitor who sends the first correct or nearest correct solution. Envelopes will be opened on January 18th. Each attempt must be accompanied by 2d.

DAHLAILY	KERCILMI
CEUNL	LOATT
GDROEOENW	ANWDRE
SWIEHS	DSBTAHIRY
SLTYSCIEMU	EYARS
EIZRP	NJARUAY
GEKLENI	RMCEHTSEAN
ERTLACI	NSOUOTIL

All the above words are nouns.

Founder's Day Collection. The response from Lyceums re Peace Sunday's collection being donated to the £2000 Fund was very poor indeed. I am hoping that a special appeal will be made on Founder's Day and that every Lyceum will respond by donating the collection of this day to the £2000 Fund. Please try and make it "beat all records."

With the heartiest wishes to all, from,

LILLIE GEORGE.

85, Queen's Road,
Everton, Liverpool.

"IN THE BEGINNING." IV.

SPIRITUALISM'S GREATEST WOMAN APOSTLE

BY JAMES LEIGH.

WHO IS SHE—this woman to whose Memorial Spiritualists throughout the world have subscribed over £5,000? At last steps have been taken to establish at Manchester (where she spent the last years of her life) a Memorial to one who may most aptly be described as the greatest woman propagandist the Spiritualist movement has ever had. Now, thirty-three years after her death, she is to be remembered.

SHE was born in Stepney, London, in an old house that had originally been the palace of King John. The event took place on May 2nd, 1823. Her mother, Ann Sophia, had taken the name of Floyd in marrying a sea Captain. Emma was an "old" child, and as her age advanced she exhibited more and more peculiarities. The servants of the house were a little afraid of her, since they said she saw and described to them folk who had been dead for years. They could not understand why she meditated at home and did not run out to play so often as other children did. She had, in fact, few child companions.

When she grew older, Emma joined the "Orphic Circle," a secret society of occultists in London, and acted as a clairvoyant and magnetic subject for their experiments. Her phenomenal powers as a ghost seeress, a somnambulist and musical prodigy were steadily developed under the guidance of its instructors, and in due time she went with her mother to Paris to be trained as an opera singer, a profession she now longed to adopt. Chronic difficulties of the throat developed, however, and spoiled a voice which Sir Michael Costa and others had described as "one of the finest in Europe."

SO back to London again, and the metropolitan theatres, where Emma bravely endeavoured to establish herself as an actress. She remained at the Adelphi Theatre for a period of seven years, playing with Wright, Paul Bedford, Mrs. Frank Matthews, and other veterans in the profession. Once she went with Mr. J. H. Wallack's Shakesperian company to Paris, but the visit was an unsuccessful one and nobody was paid. It was this trip, however, which introduced her to Spiritualism.

The last night of the Paris performances having arrived, Emma played an original character piece of her own writing, which was so well accepted that she was immediately presented with an invitation to appear at the Broadway Theatre, New York. Her contract was for a period of nine months, at what seemed to her to be a princely salary, and included the payment of the expenses of the voyage for her mother and herself.

The year was 1855. Emma was thirty-two. She had fought her way forward in spite of every type of discouragement and opposition. Here was an opportunity to begin life anew, in a new world.

IT was on coming to America that Emma first heard of Spiritualism. Some fellow-boarders induced her to accompany them to the rooms of a Mr. J. B. Conklin—a fairly well known American medium. They discovered a shabby house and, after ascending two flights of narrow, ill-lit stairs, found themselves at length in a dismal, unfurnished room. A strange scene met their eyes. The proceedings had begun, a large party was assembled round a table, but what attracted Emma most was not that the gathering was thus innocently employed, but that presently several of those watching the gymnastics of this article of furniture (which seemed possessed with life) began to speak familiarly to it and to ask questions. It was her first experience of a table seance and certainly did not leave a good impression.

She did find conviction, however, through the well known New York medium—Mrs. Coan. Then, quite unexpectedly, Emma began to find psychic powers asserting themselves in her own person. Contrary to all her inclinations, she was influenced to sit and develop her psychic powers. But gradually light began to dawn upon her and she came to see that this thing, which at first she despised and then had begun to fear, was actually the greatest spiritual force in the world and could do more than anything else to bring comfort and knowledge—and facts—concerning the life here, and the life yonder.

At first she was known as a "test" medium—that is, she sat and gave ample evidence of the possession of supernormal faculties, being used as a medium between this world and the next. But the larger work soon called her, and after a time she announced that it was on public speaking she had been advised to concentrate, leaving private sittings alone.

RETURNING to England, she made her debut on the spiritual rostrum here. This was in 1866. It is a fact of significance that nearly all the great London newspapers noticed her arrival.

"She achieved the somewhat difficult and unusual feat of addressing an audience extempore for two consecutive hours. The assemblage listened throughout with the most rapt attention," said the *Morning Post*.

"We would wish that every good and righteous cause might find a public advocate in such a graceful and winning pleader," said the old *Courier*.

The *Morning Advertiser*, the *Observer*, and the *Times* all gave similar laudatory notices.

This is but a brief and sketchy appreciation of the career of Emma Hardinge Britten. No reference has been made to the writing of such books as *Modern American Spiritualism*, *Nineteenth Century Miracles* and the *Faiths, Facts and Frauds of Religious History*; nor indeed, to her labours in Australia, New Zealand, etc.

Now, at last, she is to be honoured. Let us hope her Memorial will be as memorable as her life.

THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

Editor: JAMES NORBURY.

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JANUARY, 1933.

WANTED! A BRIDGE.

During the past few years I have become familiar with young people of all shades of opinion. They are a strange generation these young people of to-day, these hundreds and thousands of boys and girls, of youths and maidens, who look with hunger in their eyes longingly for the dawn of that new world in which they will be able to completely live out their lives.

To-day there are two worlds: the world of age and the world of youth. Youth is tired of the shams and hypocrisies of age, and age is impatient of what it terms the lack of moral stamina in youth. Let us look at these two worlds for a moment. If we think of the older generation we soon discover that in their younger days they lived, to a large extent, in little communities, each more or less complete in itself, where everyone was familiar with what everyone else did, and where fear of public opinion maintained a certain standard of morality. These little communities created parochially minded people, who, behind a mask of acceptance, were longing to escape from the narrow limitations of the world they lived in.

Modern youth find themselves in another world altogether. Many of them travel away to school each day, escaping at an early age from the tyranny of their home surroundings. As they grow to maturity they enter into commercial or factory life, mixing with people of all types and of all classes, in many cases having to live away from home, and finding themselves endowed with a freedom hitherto undreamed of. The bogey of fear which followed the older generation like a phantom has, to a large extent, been slain, and youth to-day is fearlessly reaching out to all experience, but since they are living lives of undirected anarchy, the lack of any solid foundation sooner or later gives birth to chaos and discontent within them. How are we to bring about a bond of sympathy and understanding between these two generations who inhabit this planet to-day? The one enslaved to a tradition that is futile to meet the many demands that modern life makes upon it, the other living it in a freedom they do not appreciate and hence cannot enjoy.

The old shibboleths of nationalism and patriotism are lying on the scrap heap, enthusiasm is dying, and a spirit of pessimistic scepticism broods over the earth.

As Noel Coward has said in "Cavalcade" in a tone of biting satire, "If there is a God in the sky, how he must grin, High above the twentieth century din," and in that same play we have an admirable presentation of these two generations we are discussing, the one a generation of Empire builders, inspired with a patriotic madness to conquer the world, to be "top-dogs" at any price. And God knows we have had to pay a very terrible price for this very questionable honour. While Age links the past of England with the future of England in the final toast before the curtain falls, Youth is portrayed dancing madly to a jazz band, crooning out in wailing notes, "Twentieth Century Blues."

The Lyceum Movement can build a bridge that will link these two worlds together. Our task must be to attempt to appreciate the difficulties arising out of a slavery to the past and the possibilities inherent with the future civilisation that is dawning. Our system aims at building into the child a sense of personal responsibility, linked with a moral philosophy based upon facts and not upon fictions, and within the Movement itself we have all the necessary factors for creating a sound basis for that new world.

We cannot over-stress the importance of our Educational Scheme, which is so ably directed by our old and loyal friend, A. T. Connor, assisted by Margaret E. Lawton. The fact that for so many years they have given their leisure time to this work proves how deep and heartfelt are their sympathies with the aims and objects of the Lyceum Movement. A. T. Connor has left no stone unturned to build up a solid, intellectual, foundation for Lyceum Education. Although belonging to the older generation, nevertheless he is one of the youth of the new world, and his progressive outlook has done much to enrich the educational activities of our Union. Margaret E. Lawton is admirably fitted for the Oral Grade section of our Education Scheme, for her daily contact with children in her teaching capacity, gives her an insight into the child mind which she can use with profit in her Lyceum work.

Then we have our Lyceum Guild coming into being again. This is going to make real comradeship possible between Lyceumists of all ages. It is going to enable us to meet and join in social activities, gaining from our common contact with each other, a richness and a versatility that will add to the beauty and loveliness of life. We have got to see Gladys Halliday through with the Guild. Nellie Kitson is behind her, but we cannot leave all the work to the other side. It is a co-operative job in which we have got to play our part nobly and well.

As Lyceumists it is our duty and privilege to work together in these varied efforts that will all serve to help us to build a better civilisation for the children of to-day, who are the citizens of to-morrow. Lip service is no good. It is never really worth much, unless it is supported by whole-hearted labours. We can say from now till Doomsday we want a happier world, but unless we are prepared to face the arduous task that this ideal imposes upon us, then we shall have to live through all the misery and degradation of the present time endlessly, until we are fully awakened to an understanding that beautiful dreams are in themselves so much empty trash unless they are embodied in beautiful acts performed hourly and daily in the spirit of self surrender and service to the ideals embodied in our Cause.

THE EDITOR.

SPIRITUALISM AND THE NEW WORLD. V.

WHAT DO YOU WORSHIP?

By W. H. EVANS. Co-Editor, *Beyond*.

Man has been called a worshipping animal. It is significant that he looks up; that he has ideals, which he oft-times worships, and; sometimes, even strives to realise! Nothing moulds a man's character more than his attitude towards life. Thoughts lead to actions, and these often repeated become habits, and a bundle of habits is character. This is modified and moulded by the beliefs which man holds, and the outworking of these form our civilisation.

What a man worships, he, by that act, assumes to be superior to himself. The inborn desire to worship urges him to express himself in some way towards that which he worships, and also tends—as action and reaction are always equal in morals as well as in physics—to make man like unto that which he worships. Therein lie whole worlds of psychological possibilities.

It has become a platitude to say, man tends to become what he thinks, "As a man thinketh in his heart, so is he." The converse is also true: as a man *is*, so he thinks. Both these sayings express a profound truth and, perhaps, in no period of history has the necessity for the emphasising of ideals been greater than to-day. One has only to contrast the wisdom of the "Sermon on the Mount" with current practices to realise the urgent need for humanity to worship something better than machines, speed, sweepstakes, jazz, and all the gaudy trappings on the altar of Mammon.

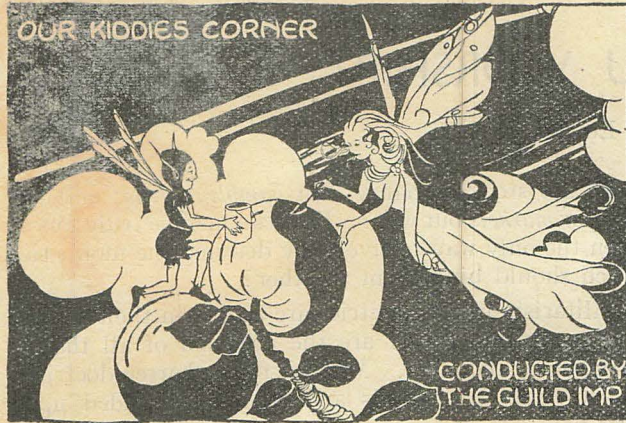
The churches, wherein one naturally turns to find surcease from care and sorrow, where one expects to hear the lofty teachings of Christ voiced with vigour and emphasis, have, with a few exceptions, ceased to be places where people may receive light upon the way of life: and one priest has actually put up a totalisator in the club belonging to his church! The doctrine of sacrifice is perverted, and the poor—whom we have always with us!—are stifled with platitudes. Sacrifice is the normal lot of the poor, so common amongst them that they have ceased to realise that they make any sacrifice. The seamless garment of charity is worn by them with the unconscious dignity of royalty. The spirit is not dead within them, however it might be with the churches. The poor have been compelled to give their life's blood to Mammon, who crushes them between the upper and nether millstones of wealth and want.

When we look over the world we see that despite the 'League of Nations,' the people are still in the grip of fear. The continual parade of force has a deleterious effect upon the thought life of the people. After all, that is the *real* life which men live. The policy of rationalisation and mechanisation has become a fetish, and man tends to become a mere minder of machines. And when it is war-machines there is a lowering of moral tone, for this implies the doctrine of force, and not of love. If men worship force they will acquiesce in the logic of it. And that means war! If men worship wealth, they accept the logic of the present day methods of acquisition, and that too, means war, which in the end is as deadly as that of battlefields. After all,

what are stock exchanges but *gambling dens*; and the *fight for markets* but war? How can men be truly moral when the only way to live is by denying the moral ties which should bind them together?

Militarists in all countries are at one in their ethics. The necessities of war are the negation of all that is lofty, pure, and good. Militarism is a barren doctrine, fruitful only in hatreds and strifes. Founded upon false premises, it extenuates murder, lust, rapine, and all frightfulness. To worship such can only degrade, and not uplift. The sword is the symbol of destruction, and is the antithesis of the cross, whose outstretched arms are a symbol of moral and spiritual emancipation. Militarism fosters misunderstanding, destroys fraternal associations, sows the dragons teeth of hate; all in the name of necessity. It is camouflaged behind a high sounding patriotism, but stripped of verbiage the facts are revealed in all their ruthlessness. This necessity seeks to crush out all that is best and holiest in life. And this blight upon human thought limits man's outlook to himself alone. It has one text to preach from: "Every man for himself, and the devil take the hindmost."

The danger in the perversion of our instinct to worship is subtle and insidious. If a man worships what is beneath his real nature, what is below his highest thought, and possible achievement, he must sink to the level of that which he worships. The man who worships a machine tends to develop a machine-like mind, which however efficient it may be, ends in limiting his outlook and power. The necessity of directing our minds to the finer things of life is a very real one to-day; and we cannot insist too strongly upon the spiritual power which lies at the roots of life. If we believe that God is good, and worship the true, the good, and the beautiful, it must ultimately work itself out on the plane of manifestation. Spiritualists are continually affirming that man is a spirit even while in the body, but do they realise what it means, and what are the deductions and inferences to be drawn from it? This is a matter which concerns us individually, and we ought to think out all that the affirmation, that we are Spirits now, means. It will be seen that quite a number of serious consequences flow from the acceptance of that fact, and we must realise that upon us rests a very definite responsibility. For we either believe it, or we do not. If we believe it then, we must *act* as if we did, and not as if it is just a piece of pious window dressing. If we are spirits we are children of God; as such we are brothers: does not this mean that we should act as such? Well, is it acting as such when we have a world stocked with all we need, and millions in want? Why are they in want? Because the beliefs that men hold are rooted in self, and not in brotherhood. In effect we are materialists, not spiritualists. Let us then try to be Spiritualists, and realise what it means.



Dear Little Imps,

A happy New Year everyone! May you all enter into the Fairyland of healthy and joyous days.

Have you ever noticed how we all love bright things in these dull, dark days? All the pretty coloured things seem so much brighter when the sunbeams are away. That is why children loved going to the market to see

THE BALLOON MAN.

He stood in the market place crying his wares, "Balloons, lovely balloons; one a penny, coloured balloons; balloons, lovely balloons!" Under his arm was a bundle of thin sticks, one pocket was full of new balloons, whilst he held up for sale the blown-up balloons at the ends of the sticks. A cheery, red faced man—no wonder the children gathered around him as he stood in the market place.

Round, oval, and "sausage" balloons all hung at the ends of his sticks. Red, blue, green, yellow, mottled and striped; the colours were so welcome on a dull day. Children came up with their pennies, shyly picked their colour and shape, and then marched proudly off with their balloons. As one balloon was sold, the balloon man would blow up another, and fasten it on to its stick, to await a buyer. Little boys watched enviously as they saw how easily he could blow up balloons. No puffing and panting for him! One good blow, and his balloons grew large and firm, waiting to feel the wind against them.

The Balloon Man took a red balloon from his pocket. It lay in his hand a poor, flat, dull bit of rubber. The man smiled, and murmured. "Poor little thing. You do look down in the dumps. I'll soon cure that. You need to grow up, and feel important. You don't know how glad somebody might be to-day, just because of you." He put the balloon to his lips, took a deep breath and breathed happy, lively thoughts into that red balloon. As it became filled with his thoughts, the balloon grew and grew, until its skin glowed a clear bright red. The Balloon Man fastened it on to a stick, and as he put it amongst the others, thought. "I'd like to follow some of my balloons. I'd see some strange sights, I'm sure."

For a time, it seemed that only fathers wanted balloons just then, and they didn't want them to be blown up. Nobody's father wished to walk home with a balloon dancing at the end of a stick, but they all wanted the fun of blowing up the balloons themselves. Of

course, they didn't tell that to the Balloon Man, but he knew, and he only smiled, as, one after another, the men said "It doesn't matter about the stick, thank you. I'll just put the balloons in my pocket."

Whilst the fathers were buying, the balloons on the sticks swayed in the wind, and as they swayed, they talked. "I wonder what will happen to us? Asked a round yellow one. "I believe it's fun to go to a children's party." "I don't think so!" answered an oval green one. "The children knock us about so much. They must think we are footballs." "I don't want to be sold," said the red balloon. "I want to travel." "Then you can go on wanting," laughed a long mottled balloon. "We are here to be sold, not to fly off by ourselves." "I know!" sighed the red balloon, "but that doesn't stop me from wishing."

Well, even the wishes of a balloon can find their way into Fairyland, and it so happened, that a little wind sprite caught that wish, and chuckled in glee. To fairy folk wishes are made to be granted, and so thus little sprite determined to have fun in granting the wish of a round red balloon.

That Balloon Man, never quite knew how, but, somehow, that red balloon left its stick, and went soaring over the market place. At first, people tried to catch it, but the sprite tossed the balloon about, and took it higher and ever higher, out of reach of people's hands. The red balloon felt happy, but a little lonely, until it heard the wind sprite say "Don't worry, balloon, we are only out for fun. I'll see that you are not lost." Then away from the market place, they went, until they were above the crowds of shoppers in the busy streets. Not a few folks were very surprised to see a red balloon flying over their heads, and pointed it out to each other, but the balloon flew on. Out of the shopping streets and across the park, where it was afraid of falling amongst the swans in the lake. Luckily the wind sprite wouldn't allow that to happen. On they flew, over a school and a deserted playground, when even the wind sprite-sighed "It would have been fun if the children had been there." "Oh, yes," cried the balloon. "Please take me amongst some children." The wind sprite carried that balloon away from the park, and back to the town, where amongst small houses, the children played noisily in the streets.

What a scamper after that balloon, as the sprite carried it, now low, now high, over the children. They gave up their games to follow it, and the sprite and balloon led them along street after street, clamouring for that red balloon. One by one the children tired of the chase, until at last only one little urchin was left, when the sprite carried the balloon back to the market place. The balloon, very tired and limp, dropped at the feet of the Balloon Man. "Oh, please, that is my balloon; I've followed it such a long way" cried the boy. The Balloon Man laughed. "You can have it, boy, but this time you'd better have it on a stick and then the balloon can follow you. This is the first time I've ever had a balloon to fly home to me. There must be fairies in the world, to be sure."

Had the Balloon Man's ears been just a little sharper, he would have heard the laugh of a wind sprite—but instead, he only heard the thanks of a happy little boy.

My love to all Imps,

MEG.

OUR LYCEUM GUILD

MOTTO: "We Live
to Learn and
Learn to Live."

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

Dear Guildites,

We are pleased to welcome into our midst 13 new members this month, one of whom holds the record of being the *youngest* member of Our Guild, for he is only four years old. Welcome, Alan, and may you always be proud to wear your ribbon badge. Here is this month's list:—

J. 86. Alan Weedman, Wolver-	92. Mrs. Goddard, R'ham.
hampton.	93. G. Howe, "
87. G. Bradburn, Wolver-	94. D. Embley, "
hampton.	95. N. Horner, "
88. Mrs. Dalton, R'ham.	96. Mrs. Bruce, "
89. G. Edwards, "	97. M. A. Williams, Bowes
J. 90. D. Edwards, "	Park.
91. Mrs. Featherstone, "	98. D. M. Wilson, Doncaster.

You will notice that there are members from Rotherham each month, and their total now stands at 25, which makes their Guild Class the largest one. Well done Rotherham! Don't give up, but carry on and show us what you *can* do.

Finances.

This month I have received 10s. 6d. in fees and 1s. donation from Miss Williams. So that wipes off another 11s. 6d. from our debt. Many thanks.

I expect you have been so busy saving money to buy presents that you had nothing to spare for Our Guild. Well, never mind, as long as you don't forget it entirely. What about getting new members? Fifty new members would clear the debt, and then we should be able to put into operation new ideas that, unfortunately, cost money. So see what you can do, won't you?

Our First Competition.

Don't forget that our first competition was published in the December BANNER. Now that the busiest part of the holiday is over, make up your mind which competition you are entering and set to work with a will. If you Juniors have a Christmas Card or Calendar that you made at school, you may send that in for the competition, as long as it is your own unaided work. Don't let the Senior Members beat you and they *are* doing up to now, for I have already received essays for their competition. So get to work *now* Juniors, and don't leave it till the last week. Use the first wet day—give that time to Our Guild Competition, and good luck to all of you!

Correspondence.

It has been suggested to me that I should put Guild members into touch with each other. I will willingly do that if any of you so wish. Just think the matter over, and if you would care to correspond with another Guild member in another Lyceum let me know, either by writing yourself or by asking your local Guild Leader to write for you. Then when I hear from two Guild members who have similar hobbies, and tastes, and are about the same age I will exchange addresses. Thus you will be able to get into touch with Guild members

from other Lyceums, and, I have no doubt, help each other with the interchange of ideas. I think it is a splendid idea, and hope that some of you will take it up. If I have not been sufficiently explicit, please don't be afraid to write and say so.

Then Miss M. E. Lawton of Barrow-in-Furness writes on behalf of invalid Lyceumists. She tells me of one whom she knows who suffers from acute nervous trouble. She is taken to the Lyceum in an invalid chair, and enjoys listening to the session. This lady cannot even hold a pen, never mind study.

Are there other cases similar to this one? I expect there are. So I want to ask a favour of Conductors or Secretaries or Guild Leaders in the various Lyceums. If *you* know of such a case, or even know of an invalid interested in Lyceum work, but unable to attend because of being bedfast, would you send particulars (name, date of birth, address, nature of illness, etc.) along to me? Then, I hope to get Guild members to "adopt" them, or promise to be a "big sister," or "big brother" to them. This could be done by actual visiting or by correspondence, either of which, to do good, would have to be regular, not haphazard. Then Our Guild would be the means of bringing sunshine into the lives of such folks. So send me along particulars, and you Guild Members be prepared when you are called upon, and so help to develop yourselves spiritually. Perhaps we could make such people Guild members even though they cannot promise to keep all the rules, just as I have accepted people over 70 years of age who cannot be expected to take the examinations. Let me know what you think about it please.

Members Contributions.

From Mr. Whorlow, No. 75, our oldest member comes the following poem.

NOT UNDERSTOOD.

Not understood alas,
By those we love the best!
How hard it is to feel
Our yearning hearts oppressed
In clouds of gloom!
Ah, surely there will be
Some need of peace and rest
Beyond the tomb!
Maybe some fault is ours,
Some weakness to deplore;
And so, dear loving ones,
Ye who have gone before
To realms of rest;
Forgive, as we forgive,
And greet us when we come,
Among the Blest!

T. H. WHORLOW.

New Year Resolutions.

Do not make too many of these, but let one be that you will make a self-examination of yourself in order to discover whether you are doing *your very best* to keep your Guild promises and rules.

Our best wishes for the New Year and may it bring you all that you deserve in health, wealth, and happiness.

The Guild Leader,

28, Moorlands Place,
Free School Lane,
Halifax.

G. M. HALLIDAY,
A.N.S.C.



My dear Boys and Girls,

I suppose you are all expecting to see a bulletin regarding the state of my health. Having been examined by some of the Lyceum experts, they have come to the opinion that the Christmasitus fever is still very pronounced. Complications have set in, there being so many New Year's parties that it is generally feared that I may get worse before I am better. I am, however, dieting myself with plenty of shivery shake, fruit, and the good things of life; therefore I do not think any further bulletins will be necessary.

Once again the magic wand has been waved whilst most of you were fast asleep, changing 1932 into 1933. There has also been cast upon us a spell which gives us that desire to wish everyone we meet "A Happy New Year." Auntie Ruth, Cousin Doris and I have not escaped it, so we join with the crowd in sending out our greetings to all parts of our Movement at home and Overseas. It matters not whether they be black, brown, yellow or white, whether they speak the English language or not, we are just one great family of brothers and sisters. Suppose each one I have mentioned had received a nice new pocket knife for Xmas, and each in turn cut their little finger with it, what colour would the life giving blood be? why, red of course; then there is a common link in all classes, but I do not want you to experiment. Just take my word for it as an illustration to show how far reaching our good wishes should extend.

I want to add to these greetings a message for the New Year. In order to do so I must tell you what happened after a Nursery Rhyme Xmas Party. It was really a wonderful event; it took place on New Year's Eve at Old Mother Hubbard's house. Jack and Jill, Mary with her Little Lamb, Tom, Tom the Piper's Son, and Jack Spratt and his Wife were amongst the early arrivals, then followed Little Polly Flinders with Tommy Tucker, Georgie Porgy and Little Miss Muffit, while the Three Wise Men of Gotham escorting Lucy Locket, came later in the evening owing to a previous engagement. The party was a great success, each one present forgetting their little worries and troubles, entered into the fun of the evening with great glee. At the end of the supper every dish had been emptied, but each one present expressed their full appreciation of a happy evening before leaving. You can hardly be surprised that when Old Mother Hubbard went to the cupboard next morning to find the dog a bone, she found it bare.

Shall we just compare this cupboard with the change from the old and new year, inasmuch as it applies to our lives.

1932 has been a cupboard full of good things, although during the year we did allow some things to go stale and even some to get a little mildew on them. Those jars labelled good intentions, I am referring to.

1933 is a cupboard which at present is bare - but there

are enough good things in the world to fill every shelf to the full.

Let us make a list of some of the things we propose to put in it. First of all I think we need a new packet of good intentions, but to avoid the failure of the past year we will put an extra label on it, "To be used daily." I think we should also be wise if we got a jar of energy embrocation, this is always useful. When you begin to feel a little weary, too tired to tackle your lessons at school, or your homework, a little of this rubbed into your spirits will soon remove the complaint.

We shall also need a few packets of herbs of happiness to flavour life with. These we shall find useful when we get that nasty taste in our mouths, which gives us the desire to say something unkind about a chum. By taking a pinch of this we will sweeten the day. Some early rising powder would not be a bad asset for some, but this only applies to those whose mothers have to call about twenty times before they decide to get up. This item I must leave to your own judgment. A tube of "stick at it" solution is also useful, so that when we get that fed up feeling we can just squeeze a little on the brain box, this will enable us to carry on with ease.

I am afraid I cannot continue this list, but I must leave you to add to it. Whatever you do, do not forget to include a bottle of "Do it quickly tonic." This taken three times daily will keep us up to date.

This 1933 cupboard is a large one and there are lots of shelves without anything on them yet. Get them filled up and keep your supplies well stocked, and I am sure you will have a happy year.

ANSWERS TO PUZZLE No. 189.

- For Dad: Handkerchiefs.
- For Mother: Stainless Knives.
- For Sister: Blazer.
- For Brother: Pocket Knife.

PUZZLE 190.

- | | |
|------------|------------|
| 1. Bricks. | 4. Dolly. |
| 2. Sweets. | 5. Book. |
| 3. Paints. | 6. Pencil. |

PUZZLE No. 191.

Find a word with a dual meaning relating to:—

1. Piano and door. (KEY).
2. Cattle and Writing.
3. Character and Business.
4. An Island and Garment.
5. A City and Stopper.
6. An Emblem and Magazine.

Congratulations to all who solved Puzzles 189 and 190. During the several years I have been writing to you in this page I have increased my family of nephews and nieces monthly.

Your letters are always a pleasure to receive and answer. Please do not get too old in spirit to write, even if you have left school. I know young people have perplexities to meet along life's journey. "When in doubt write to Uncle Bert about it." It is my job to try and help you, to cheer you up and encourage you. You kiddies, too, continue to send your happy letters along.

With love,

Ruberrondo,
126, Woodlands Rd.,
Isleworth, Middx.

UNCLE BERT.

THE THINGS WE HEAR.

**That all Lyceums wish all other Lyceums
a Happy New Year.**

REVISION OF CONSTITUTION.

This Committee has not met, and the suggestions for a report in the January "Banner" cannot be complied with. It is intended that the Committee shall meet in time to publish their full report in the April "Banner."

J. SHUTTLEWORTH, President.

HALIFAX AND HUDDERSFIELD DISTRICT.

PRESENTATION OF SHIELD AND BELL.

A concert and social evening for the above was held at Ramsden Street, Huddersfield, on Saturday, Dec. 17th, commencing at 6-30 p.m.

After the concert, the President called upon Mr. Aked of Bradford, to present the Shield to Ramsden Street Conductor, while Mr. Wilson, of Dewsbury, presented the Bell to the Conductor of St. Peter Street; the two conductors suitably responding:

After this, Mr. Ellis, the Vice-President, handed over wallets to the Adjudicators, Mr. Aked and Mr. Wilson, as a token of appreciation for the work done. Supper was served, after which dancing and games were indulged in.

Thanks to all Lyceumists who made an effort to attend. I am sorry Queen's Road and Hebden Bridge could not manage to send a representative. Our Council funds have benefitted by £2 10s. od.

Annual Meeting. Sowerby Bridge, Feb. 12th, at 10-30 a.m. Delegates required *all day*.

G. HALLIDAY, Sec.

LEEDS DISTRICT.

Quarterly Conference held at Railway Terrace, Birstall, on Dec. 3rd. The President, Mr. Wainwright, in the chair. Mrs. Ainsworth welcomed the Conference. The President, in his address, welcomed all Officers, Delegates, Associates, etc., and hoped for a favourable response to the appeal for Associates. He appealed for the Silver Bell Progress Scheme to be regarded, not merely as an event, but as an ideal to which we can aim every week, thus developing our faculties and moulding the lives to whom the future of the race will look for guidance.

Minutes were accepted and confirmed. In correspondence there was much discussion on Manchester and Salford L.D.C. letter. The Secretary was instructed to make further enquiry. Correspondence accepted and filed. Letter of sympathy is to be sent to Mrs. Laycock on the passing of her husband.

Reports: D.V. and Fraternal delegate to L.D.C. accepted. Treasurer reported a balance of £5 7s. 4½d. U.D.C. report. Local delegates were asked to refer the matter of "Local Guild Secretaries" to the Lyceums. All reports were accepted.

Silver Bell Progress Scheme: It was agreed that Mr. Barnes, adjudicator, be invited to the Annual Meeting. Field Day: York invitation accepted. Associates: Mr. Hirst, Batley Carr; Mr. Whitaker and Mr. Almond, Batley. The closing date for nomination of Officers is Jan. 31st, 1933. The action of the President and Secretary was endorsed and expenses allowed. Special Efforts: Cleckheaton Concert Party offer to give concerts in any Lyceum in district. Proceeds for Council funds. It was agreed Secretary arrange date and place of next meeting, but Armley, if possible.

Roll Call: Officers 5; Fraternal Delegate 1; Delegate L.D.C. 1; Credential Officer 1; Delegates 12, representing nine Lyceums; Associates 2. Total 22.

Will all Secretaries please see that the B.S.L.U. and D.C. affiliation fees are paid as early as possible in the New Year. Please send entrance fee for Silver Bell Scheme early.

A. W. HARDING, Sec.

LIVERPOOL DISTRICT.

The above Council held their quarterly meeting on Dec. 3rd, at Boaler Street Spiritualists' Church, Liverpool.

Owing to the unavoidable absence of the President, Mrs. Clitheroe, Mr. E. A. Keeling presided. The Minutes of the previous meeting were read and dealt with in the usual way.

The correspondence was read, and arising out of same it was decided that the resignation of the President be not accepted at present. That the letter from the Manchester and Salford Lyceum District Council *re* the appointment of the B.S.L.U. General Secretary be noted, but no action be taken. That the question of inviting the B.S.L.U. Conference, 1934, to the Liverpool District be placed on the agenda for next meeting. In reference to the letter from the U.D.C. it was decided that the delegates take this back to their Lyceums for consideration and press their Committee to put forward an effort, the profits of which to be forwarded to the B.S.L.U.

Reports Secretary. This dealt mainly with the Massed Session which was very successful.

District Visitor. Mr. Roberts reported on having visited St. Helens, Sept. 18th; Warrington, Nov. 6th; Daulby, Nov. 20th; Birkenhead and Rock Ferry, Nov. 27th. Arising out of Rock Ferry report it was decided that the Council make a special appeal to this Lyceum to rejoin the Council.

Treasurer. Mr. Jones reported a cash balance of £4 11s. 11½d. and informed us that Warrington and Wigan had already become members of the Pooling Scheme for Delegates to the B.S.L.U. Conference.

Definite Policy. It was decided that Lyceums concentrate again on B.S.L.U. Finance, as funds are urgently needed. It was carried unanimously that the Council donate £1 to the General Funds of the Union.

All reports were adopted.

Session Competition. It was decided that this take place from Feb. to May, 1935, Easter Sunday excluded, and that "no notice of the day when the Adjudicator is to judge" be given. Mr. G. A. Dixon, Mr. Hart and Mr. J. Taylor be approached in the order enumerated.

Eisteddfod. It was decided that this be held on Saturday, May 27th, at Daulby Hall, Liverpool. The competitions, with suggestions, to be left in the hands of the E.C.

Representation at Conference Pooling Scheme. The drafted rules were read and passed, with one or two alterations. Will Lyceums please note that the guarantee fee of 10s. for Lyceums wishing to join this scheme is due not later than Jan. 15th, 1933. The rules passed on Nov. 14th *re* this scheme were rescinded.

Auditor. Owing to the non-acceptance of this position by the elected auditor, it was agreed that we appoint Miss G. Owen.

Attendance. Delegates: Daulby 2, St. Helens 1, Wigan 2, Warrington 1, Birkenhead 2, Boaler St. 2, Runcorn 1, Chester 1, Officers 3. Total 15.

Will Lyceums entering for the Session Competition please let me have, as soon as possible, their open session dates; name address and time of Lyceum; name and address where the Adjudicator may obtain hospitality if required.

The Annual Meeting will be held at Daulby Hall, Liverpool, on Saturday, February 11th, at 3 p.m. Will all Lyceums make an effort to be represented?

LILLIE GEORGE, Sec.

TEES SIDE DISTRICT

On 20th November, 1932, one of the largest and most successful Conferences ever held in connection with the Tees-side L.D.C. took place at the Durham National Spiritualist Church. In addition to the usual representation, which is always good, five Churches sent "Fraternal Delegates," and thirty-one children from West Hartlepool and Grangetown were present. In addition to the usual routine business the following items received consideration:—

Applications for affiliation from Lyceums attached to un-affiliated Churches are to be dealt with by the E.C.

A Circular from the Manchester and Salford L.D.C. *re* the appointment of the General Secretary, is to be considered by the Executive Committee.

Those Churches that supported the Council by sending "Fraternal Delegates" are heartily thanked.

A special collection is to be taken at the next four Conferences in aid of the "New Lyceums Assistance Fund."

The centralisation of the E.C. Meetings has been suspended.

The "Bookstall" is to be administered by the Education Sub-Committee; and the profits devoted to education work.

Mrs. Graham and Messrs. Foster, Scorer, Massey and Kent were appointed to draw up a complete scheme for the re-opening of the Shield Competition.

The Council placed on record its deep appreciation of the election of Mr. E. Nellist to the office of President of the United Districts' Council.

Inquiries for information for the opening of new Lyceums were received from Wheatley Hill, Easington Lane, Easington Colliery and Haverton Hill.

An excellent Lyceum Session was held in the afternoon under the Conductorship of Mrs. E. M. Ainsworth, President of the Council. The outstanding features were the presentation of Certificate Awards to children from Grangetown by the Durham Lyceum Conductor, Mr. Ernest Farnsworth, and the presentation of the S.N.U. Speaker's Diploma to Mr. E. Nellist, G.N.S.C., by Mr. Etherington (Representative of the Northern District Council).

The Evening Service were conducted by members of the Council. During the course of the first service the baby daughter of Mr. and Mrs. E. Farnsworth was named Enid Avril Mann, spirit name 'Aurora' ('The Dawn') by Mr. Dowell Todd.

ED. NELLIST, D.N.S.C., Sec.

NORTH EAST LANCASHIRE DISTRICT.

The quarterly meeting was held on Nov. 26th, at Bulk Road Lyceum, Lancaster. Mr. Batley presided, supported by Miss M. E. Lawton, Messrs. Latham, Wood and Shuttleworth.

Miss Lawton and Mr. Wood were appointed Credential Officers.

Arising from the Minutes was Joint Lyceum business. There was much discussion, and finally it was agreed that all activities proceeding from one or more Lyceums in the D.C. area shall first meet with the approval of the D.C. E.C. Minutes were adopted.

The Credential report showed present: E.C. 5, Delegates 19, Associates 2, Visitors 3. Total 29. Pool, 10s. 8d. per Lyceum. 10 Lyceums represented. 14 Lyceums not represented.

In correspondence the Manchester and Salford L.D.C. letter was dealt with, and the President's ruling was accepted as a correct one. There was a lengthy discussion on the U.D.C. letter.

A resolution "That the E.C. expenses be not included in the delegates' pool" was carried with two dissentients.

A letter was sent to Mr. Kitson containing the very best thoughts and wishes of the district.

Correspondence was adopted.

After discussion it was decided that the M.C. be consulted re the relations between Christian Spiritualist Churches and Lyceums, with a view to some declaration being made.

In the Secretary's Report the policy of the "Lyceum Banner" was broached, and suggestions put forward.

Income £1 13s. 10d. Expenses £1 3s. 7d. Gain 10s. 3d. This report was formally accepted. The D.V. report was accepted, and is to be circulated to Lyceums. It was decided that the Adjudicator be elected at the same time as the D.C. Officers. The arrangements for the A.G.M. were left to Secretary.

A Notice of Motion "That only Lyceums who have paid fees be adjudicated" was put forward. It was decided that all unfinished business be discussed before Minutes at the A.G.M. The Secretary was asked to send out a resume of the business to all Lyceums. The President conveyed greetings to all Lyceums and Lyceumists.

J. SHUTTLEWORTH, Sec.

YOUTH AT THE HELM

Saturday, November 19th, 1932, marked a great epoch in the history of the Manor Park Spiritualist Church Lyceum, when, at the invitation of the Church Committee, an entire service, on the lines of a Sunday evening service, was carried out entirely by the Lyceumists themselves.

Several of the scholars gave most intelligent, well-thought-out addresses, displaying a very wide variety of thought, a fresh and vigorous outlook, and bringing quite a new interpretation to bear upon the teachings of the Lyceum and of Spiritualism, shewing how, rightly applied, they should be a means of solving all the great difficulties with which we are faced to-day.

These young people are a great credit to themselves and to their leaders, and deserve every encouragement, for it is to them we shall look to carry on the great responsibilities of the future, when the time comes for us older ones to lay down our tools.

AROUND OUR LYCEUMS.

Copy for these columns must be received at the office by first post on the 20th of each month, recording events after the 20th of the preceding month. Lyceums taking 12 copies, 25 words; 24 copies, 50 words; 36 copies, 75 words. Additional copy 6d. per nine words.

ACCRINGTON, Argyle St.—Open Session, Dec. 11th, conducted by Miss E. Tabiner. Recitations, J. Woodhead, E. Bartlett, B. Bartlett, G. Woodhead, J. Tipping, Solos, F. Moreton, Mrs. Bartlett, Mrs. Rippling, Mrs. Higson. Duet, K. Slinn and B. Bartlett.—J. Jameson, Sec.

ACCRINGTON, Pearl St.—Nov. 27th, Election of Officers. Conductor, Mr. Fazackerley; Assist. Conductor, Mrs. Laycock; Secretary, Mrs. Crabtree; Treasurer, Miss Riley; Delegate, Miss Kenniford; Marching Conductor, Miss Kenniford; Guardians, Masters Billie Edwards and Jack Challener; Musical Director, Mr. Santus.—Mrs. Crabtree, Sec.

BACUP.—Open Session Dec. 4th. Conductor, Mrs. Carter. Pearls, Alice Wright, Joan Patchett, Mrs. Halsall, Mrs. Wright, Nelly Taylor, Gladys Holmes, Mr. Halsall, Mr. Ashcroft, Mr. J. W. Taylor. Recitations, Molly Halsall, Gladys Ormerod, Alice Wright. Pianoforte solo, Dorothy Halsall. Pianoforte Duet, Mary McKenna and J. T. Foulds. Solos, Gladys Holmes, Mary McKenna, Mr. Harris. Duets, Harry Salts, J. T. Foulds.—S. Carter, A.N.S.C., Sec.

BIRKENHEAD.—Open Session, Dec. 4th, conducted by Mr. Thompson. Individual items from many Lyceumists rendered this a very delightful session. The lower hall was opened on Nov. 11th, and it is our intention to have a Guild or Club night, introducing games, etc., enabling us to keep in touch with our younger members. The two nights we have spent together have been fairly well attended.—Wm. Kneale, Sec.

BLACKBURN, St. Peter St.—Nov. 27th, Open Session. Marching and callisthenics were good and the following gave recitations: E. Holding, E. Livesey, Joyce Entwistle, D. Shaw, Jean Entwistle, F. Holding, Iris Entwistle. We had a good session. Mr. R. A. Webb, of New Zealand, was our speaker for the day.—T. Wood, Sec.

BLACKPOOL.—Dec. 4th and 11th. Election of Officers:—Conductor, Mr. Hobbs; Assist. Conductors, Mrs. Danson, Mr. Seddon; Guardian, Lily Baker; Captain of Guards, Mabel Cartmell; Guards, Gladys Acroft, Joyce Bradley; Marching and Callisthenics Leaders, J. Chattington and Doris Hammeton; Sick Visitors, Mrs. Danson and Miss Baker; Mr. Hobbs and Mr. Seddon; Flower Guild, Mr. J. Rothwell; Liberty Group, Mr. Waller.—E. H. Rothwell, Sec.

BOLTON, Bradford Street.—Dec. 3rd, Election of Officers:—Conductor, Mr. W. Johnson; Assist. Conductor, Miss M. Buckley; Secretary, Mr. J. Walker; Assist. Secretary, Miss B. Whittaker; Musical Conductor, Mr. W. Ridings; Assist. Conductor, Mr. T. Liles; Captain of Guards, Mr. Buckley; Guards, F. Walker, S. Berry, F. Holt, V. Lomas; Treasurer, Mr. W. Ridings; Librarian, M. Buckley; Children's Leader, Mrs. Edden; Boys' Leader, Mr. T. Liles; Liberty Group, Mr. W. Johnson; Representative to the B.L.D.C., Mr. Cannon, Mr. W. Cliff.—J. Walker, Sec.

BRIERFIELD.—Open Session Dec. 4th. Mr. Walsh, of Clitheroe, conducted the naming ceremony of the infant son of Edgar and Eleanor Midgley; Kenneth, spirit name "Victor." Lyceumists responded well.—Emma Miller, Sec.

CALGARY, Alberta, Canada.—Nov. 20th, Open Session. Rev. Amy Barton, Pastor of Winnipeg Spiritualist Church, Winnipeg, Man., gave an interesting talk on "Beginning Again", pointing out that each day was a new day, and if we keep the Lyceum teachings in our hearts and apply them we would be successful in all our endeavours. Pearls were given by all in the room.—(Mrs.) Ada Garrad, Sec.—Treas.

CLECKHEATON, Old Robin Lyceum.—Open Session, Dec. 4th, conducted by Mr. F. Horsley. Silver Chain conducted by Miss E. Thornton. Musical Reading conducted by Mr. H. Yates. Pearls by Mrs. Broadbent, Miss M. Wilson, Mrs. Horsley, H. Horsley. Recitation by H. Horsley. Solo by Mr. F. Horsley. Duet by J. Wilson and H. Horsley. Mrs. Smith, our speaker for the day, gave a few interesting and encouraging remarks.—(Miss) M. B. Robinson, Sec.

DARWEN.—Dec. 3rd, Annual Sale of Work, which was opened by the children of the Lyceum and was a great success. Dec. 4th, Open Session. In the afternoon Mrs. Shuttleworth performed the ceremony of naming the child of one of our Lyceumists. Dec. 17th, Christmas Tree Social, all the children receiving a present from Father Christmas.—J. Sutton, Banner Sec.

DEWSBURY.—Open Session, Nov. 27th. Conductor, Mr. C. Phillips; Student Conductor, Miss N. Nixon. There was a naming ceremony by Mrs. Phillips, of Barnsley. She gave the baby the name of Peter Townend and spirit name 'Light.' A spirit message was given by Mrs. Ledgard. Greetings were received from Laisterdyke Lyceum. There were 100 Lyceumists, visitors and friends present. On Dec. 4th we were pleased to see Mr. H. Gregory back again in the Lyceum after his serious illness.—V. R. Phillips, Sec.

DONCASTER, Catherine Street.—We held our Open Session Dec. 4th, conducted by Miss Johnson. Mrs. Maltby gave the invocation. Callisthenics and marching were done well. The following Lyceumists helped to make our session a success:—M. Chalmers, Master Crossland, Betty Maltby, D. Middleton, A. Ball. Solo, Leonard Middleton.—(Mrs.) Webb, Sec.

EARBY, Greenend Avenue.—Dec. 4th, Open Sessions. Songs and recitations by E. Greenhalgh, M. Lea, J. Cryer and E. Cryer, E. Hancock, D. Hodgson, D. Lea, J. Hancock, C. Eaton, R. Hancock, K. Hancock, D. Clough, H. Etherington, N. Hodgkinson and K. Hodgkinson, F. Clarke, H. Holden, T. Hancock, G. Daws, D. Eaton.—A. G. Morby, Sec.

EDINBURGH, Gayfield Square.—On Oct. 23rd, at our Open Session, pearls and recitations were delightfully rendered by many Lyceumists.—J. Andrews, Sec.

FLEETWOOD.—Nov. 13th, Mr. Batley named Beatrice Marion, the infant daughter of Mr. and Mrs. H. S. Mather. The spirit name was 'Glory.'

Dec. 11th, Election of Officers:—Conductor, Mr. Batley; Assistants, Mr. T. Sherlock, Mr. G. Cooke; Guardian, Mrs. Wright; Treasurer, Mr. J. Cooke; Secretary, Mrs. Vollans; Assistant, Miss Elsie Johnson; Musical Directors, Miss Jordan, Edith Richardson, Doris Moore and Mr. Batley; Captains of the Guards, Mrs. Horan and Mrs. Gibson; Guards left to the Conductor to arrange; Marching Leaders: Boys, Mr. E. Frith Mr. G. Williams, Eric Horan, Kenneth Harris; Girls, Miss Jordan, Miss Marron, Ethel Brigg, Mary Gibson, Lily Frith. Callisthenics leaders were left to the Conductors and Marching Leaders. Auditors, Mr. Batley and Mr. E. Frith; Tellers, Mrs. Wright, Mrs. Horan, Mr. J. Cooke, Mr. E. Frith. A vote of thanks was given to all retiring officers.—L. Vollans, Sec.

HOLLINWOOD.—Dec. 4th, Open Session. The afternoon was conducted by Mr. Frank Fairbotham, and in the evening Mr. Hart, of the Manchester and Salford L.D.C. Individual efforts made both programmes pleasing and interesting. Fraternal greetings were exchanged with 12 Lyceums and two Councils. We spent a delightful time together.—J. Fairbotham Sec.

LEICESTER, Liberty Progressive.—Dec. 4th. Recitations, Jacky Whitbread, Elsie Garrett, Lily Jayes, Kathleen Crondell, Doris Crondell, Mrs. Whitbread. Reading, Horace Jayes, Cyril Clements. Quartette, Yvonne Dehoux, Joan Whitbread, Gladys Warwick, Rosie Newton. Duet, Lily Jayes Elsie Garrett. Pearls were very good. Mr. Wain officiated at the organ.—T. Kenney, Sec.

LINCOLN, Progressive, Coultham Street.—On Dec. 11th Election of Officers for 1933:—Conductor, Miss James; Asst., Miss E. Tomlinson; Treasurer, Mrs. F. Harrison; Secretary, Mrs. N. Willey; Pianist, Mr. H. Moody; Captain of Guards, Alma Tomlinson; Guards, Miss U. Moody, Fred Hewis, Mr. Harrison, on behalf of the Church Committee, thanked the officers for their work during the past year.—N. Willey, Sec.

LONDON, Brixton.—Sunday, Nov. 27th, visited by L.L.D.C. Excellent attendance both afternoon and evening. Services thoroughly enjoyed by all. We have now formed a choir, under the direction of Mr. Finley.—F. B. Cross, Sec.

LONDON, Tottenham and Edmonton.—We are still having bright and breezy sessions, which are both uplifting and intellectual.—Jack Beavan, Session Sec.

MACCLESFIELD.—A Social, arranged by the sister Lyceumists on Nov. 30th, was in aid of Renovation Fund. Three junior Lyceumists, Joyce Edge, Joyce Potts and Lily Potts, gave an Irish Jig; Miss Hulley a solo dance; Miss Cotterill, song; Miss Phyllis Swindells, song. Refreshments, which had been given by the Lyceumists and Leaders, were served by the lady members of the Church Committee.—H.R.

NEWCASTLE, Rye Hill.—On Dec. 11th, during the Lyceum Session, the infant daughter of our fellow Lyceumists, Mr. and Mrs. T. Brown, received the earthly name of Jean Lilian, spirit name 'Pearl.' Mrs. Price, our Conductor, performed the ceremony with white chrysanthemums and afterwards presented our new Lyceumist with a badge.—A. Richardson, Sec.

PRESTON, Moor Lane.—Anniversary Service, Nov. 20th. We were happy to welcome surrounding Lyceumists and many friends, including Mr. Shuttleworth and Mr. Marklew, our speaker for the day, to a massed Session. The marching and callisthenics were enjoyed by all.—Helen Kilner, Sec.

SCUNTHORPE.—We are busy appealing for funds for our Boxing Day Effort, when we are hoping to spend a happy time together at a Tea and Social gathering, with a visit from Santa Claus.—Ivy Sprakes, Sec.

SHEFFIELD, Heeley, Gifford Road.—Nov. 6th, Open Session. Conductor, Mr. C. Truelove. Individual items by Mary Fox, Olive Nutt, Leonard Cook, Jean Hawley, Theresa, Jessie and Alfred Beatson, Edna and Eric Barber, Vincent Porter, Dennis Fox, Lewis Gregory, Doreen and Winnie Fisher, Albert and Enid Nutt, Connie Higginbottom.—H. Truelove, Sec.

SHEFFIELD, Heeley, Woodseats.—Dec. 4th, Open Session, conducted by Mr. Romanes. Pearls and recitations were well rendered by the children and a very enjoyable time was spent.—L. Grant, Sec.

SOUTHAMPTON.—On 4th Dec, Open Session. Naming of the grandchild of one of our Lyceumists, Mrs. Mathieson, who we recently welcomed back from America. Our Guardian, Mrs. Hart, ably conducted the ceremony, giving the spirit name 'Purity' to Molly Joyce, daughter of Harold and Nellie Mathieson.—E. W. Long, Sec.

SOWERBY BRIDGE.—Open Session, Dec. 4th. Conductor, Mr. J. Riley. Recitations by Herbert Sutcliffe and Mr. Hardy. Comments by Mr. T. H. Wright. Pearls by Amy Holt and Mr. J. Riley. Also a reading by Mr. F. Dean.—(Miss) F. M. Lees, Sec.

WOLVERHAMPTON.—On Dec. 4th Open Session, conducted by Mrs. Simmonds. On Dec. 4th Miss L. George, our oldest Lyceumist, passed to the higher life.—Paul Warrilow, Sec.

PORTSMOUTH LYCEUM.—Dec. 4th Open Session. Conducted by Mrs. Chambers. Pianoforte selections rendered by Maisie Hodge and Vera Chambers. Recitations by Mary Hayward, Jean Sandford, June Peters, Roy Wiggins, Charlie Chase, Bernard Moule, Mrs. Read and Mr. Harrison. Manual Reading by Iris Grice. Duet by Joyce and Bernard Moule.—Mrs. F. Moule, Sec.

THANK YOU.

We extend our grateful thanks to the following: Moston Lyceumists 1s. 5d.; Hyde, per Mr. Belcher, 3s.; Whitley Bay Lyceumists, 6s. 6d.; Bowes Park 1s. 8d.; Dewsbury, 5s.; Mr. Nellist, 2s. 6d.; Wigan, 6s. 3d.; Daulby Hall, Liverpool, 15s. Mr. Coleman (sale of Leaflets, etc.) 2s.

SPECIAL NOTICES.

We are asked by our Vice-President to inform all Lyceums and District Councils that she is not standing for re-election to any official position in the Union.

The Editor thanks all Lyceumists and friends who have sent Christmas greetings and reciprocates the thoughts, wishing everyone everywhere a Happy New Year.

BIRTHS, TRANSITIONS, IN MEMORIAMs.

BIRTH.

DROYLSDEN.—To Mr. and Mrs. Green, Ambush Street, Hr. Openshaw, Dec. 5th, 1932, a daughter.

IN MEMORIAM.

HOPE.—In loving memory of my Dear son, Randolph, who passed to the Higher Life, Jan. 6th, 1927. Ever remembered by his Mother.

THE BATTLE OF WORDS.

"THE ENERGIES OF MEN." Wm. MacDougall.
(Methuen & Co., Ltd. 8s. 6d.)

"HIS LIFE AND OURS." L. D. Weatherhead, M.A.
(Hodder & Stoughton, Ltd. 5s.)

"MAJICK." *The Master Therion.* (Fowler & Co. 15s.)

A new work by Dr. MacDougall is always more or less an adventure, for he possesses a quality of insight which greatly enhances his presentation of psychological facts, and always makes his work fascinating reading, to which he allies a strong sense of humanism through which he re-creates psychology into a rule for the living out of the good life.

In the present work, "The Energies of Men," Professor MacDougall presents in a simplified form a condensation of two of his early works, "Outline of Psychology" and an "Outline of Abnormal Psychology," giving to the student a comprehensive survey of the principles and findings of modern psychology itself. We are told that modern man needs a minimum knowledge of psychology if he is to be adequately fitted to be a citizen of the modern world, and with this we heartily agree, for in the changing conditions and the baffling perplexities that go to the make-up of this adventurous age we all of us fully need to understand a little more deeply and intrinsically all that goes to the make-up of human personality. We shall only solve the problems of the present day "through understanding the conduct of ourselves and of others" and by learning to adjust our lives "successfully to the many novel and constantly changing circumstances of our lives." As the Professor reminds us, "Under the simpler conditions of former ages, conduct was regulated in the main by traditions and ancient customs which no man ventured to dispute or to defy. Traditions and customs are no longer adequate to the complexities of the modern world: the spirit of enquiry has challenged their authority and, in so doing, has robbed them of the power to control our conduct." We all feel how essentially true these words are. We recognise that man has, through the agencies of science, released powers hitherto undreamed of and we are beginning more and more to appreciate the fact that unless he can ally to his scientific researches a sense of moral responsibility then there is a grave danger that western civilisation will be exterminated, owing to its lack of a sense of values with which to direct currents of life in the stormy seas of a changing age.

I cannot speak too highly of this work. As one reads it one gains a new sense of wonderment at the marvellous mechanism through which personality expresses itself and a new sense of importance as one learns to appreciate that man is the interpreter and it is his task to re-create himself psychologically by learning to control and direct his instincts and impulses to noble ends in the interests of the greater whole, humanity.

If I were asked to recommend to the student a work on psychology, I should immediately tell him to read, and read again, "The Energies of Men."

The name of Leslie Weatherhead, M.A., is probably too well known to our readers, who will probably have heard his broadcast sermons from the Brunswick Wesleyan Chapel, Leeds, to need any introduction on my part. He is without doubt one of the high lights of modern Evangelism and his inspired interpretation of the life of Jesus is one that is well worth reading. I remember how, years ago, when I casually picked up the "Transforming Friendship," I was thrilled at the masterly skill with which Mr. Weatherhead presents to us his wonderful pen portraits of Jesus as the simple friend of man. In the present work he has, to a large extent, re-written the earlier book, filling in his pencil sketches and turning them into fine etchings. I like him when he says "Life will only work in God's way. We are of ourselves unable to realise our personalities. You cannot even realise yourself by yourself. Still the Word stands. 'He that loveth his life shall lose it, and he that loseth his life for my sake shall find it' . . . we live in an age of revolt. Youth has only to find a thing is a convention to feel that that is a good enough reason for smashing it. 'Freedom!' cries youth. 'Let's have done with rules!' So youth rushes up this road to liberty. I have seen men and women coming back along these roads wherein so much was promised, broken, disillusioned, heart-broken. With all the song gone from their hearts and from their eyes, grave as they are." There is a note of sincerity in these words that we cannot ignore, and if Mr. Weatherhead seems to over-emphasise the

Christian conception of Jesus, still, nevertheless, one feels that he does write out of a deep and vital spiritual experience that brings a new light into tired eyes and a new hope into broken hearts. The great need in the modern world is a sense of the importance of fellowship and that is the essence of what Weatherhead really finds in his living experience of Christ. He has found a friendship with the deepest and purest and noblest things that beat at the heart of the universe and because they have transformed his life he is desirous of passing these things on, in order that the lives of others may be transformed likewise.

Alister Crowley has been a silent member for the last few months, but once more he has burst into print with the full fire of the Abracadabra of Magick Rights and Formulas, returning to us in his old self-elected title of "The Master Therion."

Crowley is a peculiar figure. He is either one of the wisest men of the present age or one of the greatest fools who has ever walked upon earth. I have never been quite able to discover which of the two he is. He certainly possesses a depth of knowledge of the occult sciences which is almost without equal, but he also possesses a gift for leg-pulling that is difficult to excel, and as I read through the pages of his new treatise on Magick I find that it is very, very difficult to tell where Crowley the Occultist ends and where Crowley the practical joker begins. This book is a hotch-potch of truths, half-truths, and nonsense. Still, much of the nonsense may be truer than we think, if only we could see it in its full context as Crowley sees it. To the student of Magick, as the science of the laws underlying the phenomenal world, these four volumes are full of interesting information, but oh! how I do wish that Alister Crowley would now sit down and really write us a book on 'Magick'!

JUPITER.

E. W. OATEN EXPLAINS

Dear Sir.

I am glad Mr. Connor raised the question which appears on page 209, as it enables me to make clear what was in my mind.

I am anxious to assist every effort which is being made for the education of Spiritualists, and my record of work for over thirty years will show that I have not been lax in taking classes, giving papers for discussion, and in every way assisting the intellectual and mental development of Spiritualists.

In my remarks concerning a "school of the prophets," I was dealing with quite another matter. Not all Spiritualists are capable mediums. There are very few individuals who possess *exceptional* psychic gifts. A school of the prophets will never be of service in the training of all Spiritualists. A school of prophets should be limited to the training of those who possess *exceptional psychic gifts*, and the school should be established definitely for that purpose, and any intellectual training should be merely supplementary thereto.

Our present educational methods are good as far as they go, but they are not established for the purpose of training the psychic gifts of mediums.

Now, Spiritualism will merely take its place amongst other sects as a movement established on theories and philosophies, unless it is reinforced by mediumship, which is the evidential basis upon which it all rests. Let the educationalist get on with his work by all means, but surely Mr. Connor would not suggest that education is *all* that is necessary. The training of psychic powers is a very important matter. It has never yet been systematically attempted. Any such school of the prophets must be a *residential* establishment. It cannot be done by correspondence and spare time classes. I have not the time or space to elaborate the whole system as it appears to me, but I am prepared to do so whenever the money and premises are available. I believe we could develop fifty or sixty clairvoyants and physical mediums per year who would be better than any the movement has yet had, by applying scientific methods to the development of psychic faculty, and I am sure Mr. Connor will agree with me that the production of first class mediumship is as necessary to the movement as the production of first class minds.

That will, I think, make my point clear. There is no conflict between the two ideas. They should work side by side.

Yours etc.

E. W. OATEN.