

WHAT IS THIS EDUCATION?

By A. T. CONNOR, F.N.S.C.

ONE OF THE FIRST DUTIES OF THOSE WHO take part in any discussion is to understand, or agree to, the meanings of the terms that will be used; and the discussion now proceeding in THE BANNER concerning the educational value of the *Lyceum Manual* and the Lyceum Session will not be of much benefit to the Movement, or lead to any constructive results, if we do not begin by deciding exactly what each of us means when we use the terms *education* and *educational*. So I invite my fellow Lyceumists to consider seriously what they mean by these too-familiar words, and then consider further whether our apparent disagreements may not arise from the different meanings we have attached to them.

Let me say at once that I welcome the discussion, and give it my blessing for whatever that may be worth. If there is any discontent with the *Manual* or with Lyceum methods, THE BANNER is the proper medium for bringing the matter before the whole Movement. As one of my old tutors used to say, criticism is always useful if it is not mere fault finding, and discussion is always beneficial if it does not descend to mere arguing. I am hoping, therefore, that some constructive ideas and suggestions will follow from the present exchange of opinions; and in order to contribute my mite I am going to ask: "What is this education we are all seeking, and which some of us think the Lyceum Movement (or perhaps I should say the Lyceum Session) is not providing?" and urge you to consider with me the answer I shall suggest.

I daresay I shall find that this suggested answer of mine will get me into difficulties with a number of Lyceumists and other readers; but then, as some of my best friends tell me, getting myself into difficulties is one of my most frequent achievements—and it has never daunted me yet. Besides, my present task is to set forth my own opinions—with, I hope, some good reasons in support of them—and not to try to find or express the opinions that will please other people. That would be pandering or "catering," a policy to which Our Magazine has always been opposed. So I shall state what I think on this most vital subject, frankly and fearlessly; and all who disagree can, I am sure, rely on the courtesy of our Editor for space to reply. An article on education that did not set people thinking would not be educational.

Perhaps I had better give an instance of my attitude in these matters. Two or three years ago, at a Discussion class, I gave a short address on "Spiritualism as a System of Philosophy." When question time came, one of the class members asked me to what school of philosophy I belonged, and he was aggrieved when I replied that I belonged to the A. T. Connor school. He thought I was flippant, and I had some difficulty in convincing him that I was deadly serious. As I ex-

plained to him, my mission in educating myself is not to find and accept without question what other people think of life and its meaning, but to decide for myself what I think; and so, while I am always glad to read and carefully consider what others have discovered or decided, the final decision as to what I believe or accept rests with me—

not only as a right but as a bounden duty. And being only a normal human being, with no special mental privileges, I accord to others the same right and urge on them the same duty. The human being who accepts without consideration, and repeats as his own, what others have told him, is on no more eminent an intellectual plane than the hook-nosed bird which screeches "Pretty Poll" when you scratch its head—though the human being may have a larger selection of parrot phrases.

We must ever keep in mind that our education does not depend on what is taught us, but on what we learn; what we can understand and accept *and use* intelligently, after due examination. It does not mean what is taught at our Grammar Schools or Secondary or Higher Schools, nor does it necessarily include a knowledge of history, languages, higher mathematics, or any other "advanced" subjects. These are merely the bricks with which a real education can be built—a real education being the development of the mind until we can think sanely and along proper lines on any subject that we may be called upon to consider or tackle—and, needless to say, there are many other bricks besides those I have mentioned. A student who does not learn at least fifty per cent. more of a subject than his tutor or his book has taught him has not been making a proper use of his opportunities. To the actual lessons must be added our personal contribution of careful arrangement and serious consideration of the information received, until we understand what we have learned so thoroughly that it becomes a part of our mental being. It is not enough to *know about* a subject. We must get to *know* it.

The objection may here be raised that very few of us have the opportunity for an extensive education. Many have to leave school and go to work at the age when others are just beginning serious studies. But it is not necessary to a good education that every subject must be studied extensively. I once heard it quoted that a



well-educated man is one who knows everything about something and something about everything. Which I take to mean that a man should try to know everything about his own profession or trade, and at the same time should try to get a general understanding of as many other subjects as possible. These subjects will, as a rule, hinge around the subject in which he is specially interested, and may add to his understanding of that subject. For instance, we all expect medical men to know all about medicine and the general functioning of our bodies; but if they also know something of psycho-analysis and hypnotism and auto-suggestion, this knowledge will help them in their treatment of patients. And surely nobody will deny that a doctor who can diagnose a serious case of illness, sit down and think out a course of medical treatment, and restore his patient to normal health and strength, is a well-educated man—even if he knows nothing about Greek philosophy or the binomial theorem.

As for having to leave school at an early age, let us read what our own Alfred Kitson tells us in his Autobiography. He started as a "hurrier" in a coal mine at the tender age of nine—but we shall see that this did not stop his schooling; it had never started! "I attended the Sunday School," he says, "when my clothing would permit. It was there that I learned my letters, and how to spell and read out of a little book called *Reading Made Easy*. It was there I learned to write, for which purpose there were swing desks fastened to three sides of the school room. These brief lessons, and the two half-days per week on which I had to attend the day school for a little over a year, constituted my schooling." And we all know how, on this very imperfect foundation, he built up an honourable education, and used it for the betterment of the children of Spiritualists. He not only used the bricks but he made them; and with this example before us I hope no Lyceumist will again feel discouraged because he had to leave school at an early age.

As I have said, our education does not depend on what somebody else has taught us, but on what we ourselves have learned; and the educational value of the *Lyceum Manual* and the Lyceum Session depends not on what we find in them, but on what we use. Primitive Man gives us a sharp lesson on what can be done without schools. There was a time when the most advanced man had not learned to speak, let alone read or write. His only source of learning was his daily experience, and the experiences of his immediate companions; he had no means of getting to know of the experiences of other men in other districts. Yet he could think, and by degrees he learned to make tools, to use fire, to make canoes, to till the ground, to realise the immortality of the soul and the existence of God; and while doing these to build up the languages which scholars now spend their lives in trying to learn. How did he manage such tremendous miracles? Because he had in his primitive mind the germ of progress and the power of learning from experience. Some things he discovered by accident, and seized upon and used the idea; in others, when he became discontented he had no editors to whom he could air his grievance, so he just set to work and improved the conditions he did not like. One improvement or idea led to another, until we have all our modern conditions of living.

The modern mind possesses the same germ and the same power, and all men and women who care to use them can become educated. A well stored mind is one in which all knowledge that has been gained from

experience—which now includes books, lectures, etc., and even going to school—is sorted and arranged, and grouped under proper headings, so that it can be intelligently used at need, and not necessarily one that is crammed full of high school subjects. We all know of the king who "never said a foolish thing and never did a wise one"—in other words, whose head was full of information which he could parrot, but who was not educated, and therefore was unable to compare, contrast, combine and judge from his information so as to be able to decide on a wise course of action when called upon.

Education is that which gives us the power to think clearly and sanely and along proper lines on any subject that we may be called upon to consider or tackle.

OUTWARD BOUND.

*"There must come a full pause to weave perfection into music.
Life droops toward its sunset to be drowned in the golden shadows.
Love must be called from its play to drink sorrow and be borne
to the heaven of tears.
Brother, keep that in mind and rejoice."* —Tagore.

Suddenly I heard a sound like the surge of great music. It was a song of triumph. A God-speed to one who was journeying through the valley to the Gate which is called Beautiful.

"We do not die—we cannot die;
We only change our state of life,
When these earth temples fall and lie,
Unmoving 'mid the world's wild strife."

This was a place of gladness where all of us, led by that noble soul, Alfred Kitson, were happy together in the knowledge that his beloved wife, Mary Fotheringill Kitson, had not left us but had merely been called to higher service, to be met by those she had loved and lost who had passed into that other room of life, and were waiting to welcome her.

For some months Mrs. Kitson had been ailing and her husband had prayed constantly that she might be called onward first. On Monday, April 17th, his wish was granted, and after a short seizure the spirit of his beloved wife left the body that had been so weak and ailing.

We bade farewell to the mortal remains on April 20th. Mrs. Alfred Guy, Vice-President of the British Spiritualists' Lyceum Union, conducted the service, assisted by the General Secretary, Mr. James Norbury.

We left the mortal remains amongst a bower of flowers in Dewsbury Cemetery, among the floral tokens being a cushion of primroses and violets from the B.S.L.U. The Union was officially represented by Mrs. Guy, Mr. and Mrs. Burrows and Mr. J. Norbury.

THE WASHERWOMAN.

Old and tired, swept by the crowd, in fear,
The woman dragged through the fog along the street,
Fog that was bleak, intangible and grey,
A thing to be endured, like Life, she thought,
So hurried on, then stopped. Ah dear! so sweet
There in that shop, yet seeming worlds away,
Bunches of lilac gleamed, and gleaming wrought
In her mind a picture of homes with lilac near.
And all that day, through the toil, and the murk, and
the drear
Round of her duties ever recurred that scene,
Like a picture-card with its cottage roof bright red,
And bushes mauve and pink, close clustering there,
Obtruded through the murk, as a soul long dead
Returns to console. Her foolish stare
Held the little homes with lilac bushes near.

SYDNEY JEAN BARNES.

MODERN IDEAS IN EDUCATION

By Margaret E. Lawton

(The well known Chairman
of the Education Committee).

IN EDUCATION, AS IN EVERY OTHER SPHERE of life, the post-war years have brought changes, and the adult of to-day looks on the schools of to-day and marvels. Modern ideas in education have transformed school life.

We have progressed far from the times when Reading, Writing and Arithmetic were the only important subjects on the time-table, and when only the clever child was expected to enjoy school life. Public opinion has progressed too, and it is now generally agreed that wider educational facilities should not be limited to the lucky few who pass into our Secondary Schools.

How have the changes been effected? In a large measure the changes have followed the findings of a Consultative Committee, whose famous "Hadow Report" was accepted by the Board of Education. The classification of children has been reorganised. A few years ago it was the custom to have a "mixed" infants' department, followed by separate senior departments for boys and girls—with very widely separated studies. To-day, the more usual practice is to have infants', junior and senior departments, all run on co-educational lines. This gives three definite age groups: 5—8, 8—11 and 11—14+, and the children are promoted strictly in accordance with age. Thus, every child, in its school life, must now complete the full range of work, and it is no longer possible to find the dullard of 13 years in the class for 10 year olds!

This strict promotion by age might seem hard on the dull or backward child. Under the old system it would have been hard, but modern education caters for him, equally with his cleverer brother. Each age group is sub-divided into three groups: A, B and C, according to the mental abilities of the children, and each group has a separate curriculum, according to its needs. The "C" children, who do not apparently profit by "bookwork" are offered a wide field of practical work. A child may be hopeless at arithmetic, yet be an artist with his hands, and modern education provides the facilities and gives him his chance. Under this new régime, many of the so-called backward children have developed both in attainment and morale. Modern education is helping them to become useful and self-respecting citizens.

This new classification has meant much improvement in school buildings, and the newly-built schools seem almost palatial in their equipment. Laboratories, art and craft rooms, well equipped kitchens, libraries and gardens are now commonplace in modern schools. The "time-tables" now allow approximately one half of school life to "activity lessons" of various kinds, and amongst these physical training and outdoor games figure prominently amongst art, wood and metal work, artcraft, domestic and science lessons. "A sound mind in a sound body" is now the aim of all educationists, and careful attention is given to the physical as well as to the mental fitness of school children.

The changed curriculum is evidenced in many ways within the school itself. Wherever possible, a modern outlook is fostered and the child encouraged to think internationally, and to take a balanced interest in the affairs of the world. In literature, he is supplied with a wealth of books, and the school "readers" of to-day might profitably grace many bookshelves in our homes. The strong bias for hand-work has introduced a very wide variety of materials to the knowledge and use of the school child. Wood and metal, raffia and cane, pewter, pottery, weaving, and a great scope in ornamentation are all used in the construction, not of "models," but of things of both use and beauty. Many a home of to-day is beautified by the hands of children. Is it a coincidence that in this age of mechanisation *hand-work* is considered so essential to children? It may be, but the results surely awaken the aesthetic senses and point the way to a worth-while use of the leisure that mechanisation should produce.

One of the features of modern education is the altered mental outlook of the schools. A new spirit is abroad. Co-education has fostered it; the wider, freer, healthier modes of school life have developed it. School life is much more co-operative than formerly. The iron discipline has gone; there is freer movement in the school; there is a better understanding evident. The child is no longer a unit in a large class, but an individual for whose individual needs provision must be made. From the change there has arisen a happier relationship between teacher and child and a closer co-operation between parent and teacher. In lessons, as on the sports field, the child has learnt that co-operation is worth while, and that "esprit-de-corps" is essential. To-day, school-life is enjoyable and the normal child should complete its school career well equipped for life's experiences, and with a much less chance of becoming "a square peg in a round hole."

Modern ideas in education have transformed school life. How can they influence our Lyceum methods? Are not the very *ideals* of our Lyceum methods incorporated in the school life of to-day? "A liberal and harmonious education," the cultivation of a physical body fit to house a perfect spirit, and the development of self-confidence, self-reliance and self-expression? All these things *are* developed by Modern Education, and they belong to Lyceum Education. Comparatively with local Education Authorities we are terribly

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STANTON MOSES

A PEN
PORTRAIT by CORDELIA
GRYLLS

(Concluded).

"M.A. (OXON.)" WAS THE NAME ADOPTED by Stainton Moses as his pen name when he sent his "Spirit Teachings" to the Spiritualist papers, because at that time it was thought extremely unwise for one occupying the scholastic position he did to be "dabbling in Spiritualism."

A valuable book (now out of print) on the "Controls of Stainton Moses" has been published by Mr. A. W. Trethewy, who made an exhaustive study of the notebooks of Stainton Moses. He tells us that many well-known historical personages, as well as eight Bible characters, such as Daniel and Haggia, manifested in one way or another. The leader of the Band took the name of Imperator (i.e. Leader or Chief) and, after much pressure on the part of Stainton Moses, disclosed his identity as Malachias, "the Messenger of Jehovah," who spoke in the days of Nehemiah, and was the author of the prophecies ascribed to Malachi in the Bible. He referred to Elijah as his "great Master" who controlled him on earth, and said that he himself had been one of the controls of John the Baptist. Imperator was the spirit chiefly responsible for the trance addresses, and for much of the automatic writing, though for the actual writing he used an amanuensis known as Rector, who identified himself with an early Christian Bishop, Hippolytus. Imperator described the Band as consisting of forty-nine spirits, divided into seven circles of seven spirits, with one presiding and six members, and spoke of Rector as his deputy and lieutenant, who controlled the band of physical manifesting spirits. The eleventh century Arabian philosopher, Algazzali, who took the name of Mentor, was another great spirit who also superintended much of the phenomena, especially the lights and scent and the apports and the wonderful gems which were brought. The automatic writing was started by Doctor, the Teacher, on earth known as Athenodorus, an instructor of the Emperor Tiberius in the latter's youth. Another spirit who took the name of Prudens gave some account of his life as Platinus. He was responsible for the experiment when the spirit of Stainton Moses was taken during sleep from his body in London and successfully photographed by the psychic photographer, Buquet, in Paris. We are told that on this occasion the spirit of Stainton Moses had been carefully entranced, and then transported from London to Paris, the cord which united body and soul being extended from one city to the other.

Imperator made it clear that, though a communication may be signed by one spirit only, very frequently many are concerned in its production. He says, "We deliberate, we consult, and you receive the impression of our united thought. Learn to recognise the impersonality of the higher messages."

For what purpose did they come? Imperator says clearly: "Our teaching will be devoted to the rectification of theological error and the revealing of further Truth." And for this they chose an orthodox clergyman, a man possessed of an extremely critical mind,

the very reverse of credulous, who disputed every inch of the way, realising that the new teaching was undermining the foundation of the beliefs he had been ordained to preach. It was a hard task to convince him that his teachers could be what they claimed to be, since they seemed to be striking at the fundamental dogmas of the Christian Church. By slow degrees, however, this stubborn attitude of mind was overcome. "Evil does not speak of God as we speak," they said truly. "We are truthful and accurate in all things." They gave him proof after proof of this in matters of spirit identity, when particulars unknown to him were subsequently verified they appealed to the whole tenour of their teaching for proof that it was divine. Convinced at last, he says: "I came clearly to the conclusion that the Power which was in action was: 1. External to myself; 2. Truthful, and consistent in its statements; 3. Pure and elevated in the religious teaching it conveyed. From the first, Imperator stated that the phenomena were to be regarded as subsidiary to the great work of instruction, that the physical phenomena were important to them only as far as they testified to their mission. "This, then, is a religious movement?" asked Stainton Moses. "Assuredly it is. We claim that we are the apostles of Divine Truth, preaching to man a Gospel which he needs." Imperator tells us that his mission originated in a great Council of exalted Intelligences to which he was called, and at which he first came in contact with Jesus, who, he claims, is "the head of this new endeavour." He derived his immediate inspiration from his great Master, Elijah, "but," he adds, "he and we all act in direct subordination to the exalted spirit men call Jesus. He and we are of God and in his name we come. We do not dishonour Jesus," he says, "before whose exalted majesty we bow, by refusing to acquiesce in a fiction which he would disown, and which man has forced upon him. We do not detract from Jesus' work when we disavow the false and dishonouring fables which have gathered round his Name, and have obscured the simple grandeur of his Life, the moral purpose of his sacrifice. We fight against that crude, human view which renders God contemptible and makes him a cruel tyrant to be propitiated by his son's death."

They came, said Imperator, as the exponents of the Ministry of Angels, that men may know of Intelligences "whose whole life is one of love and mercy and pity and helpful aid to man, combined with adoration of the Sublime." They taught the Brotherhood of Man: "Mankind is one vast brotherhood, children of a common God." They taught the great truth of Personal responsibility: "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation."

The picture drawn of Imperator by one known to Stainton Moses on earth as Bishop Wilberforce is a beautiful one and a fitting close to this short sketch of Stainton Moses and his work. "Imperator's robe is of dazzling white, as though composed of purest diamonds lit up by rays of vivid splendour. Round his shoulders he wears a vesture of sapphire blue, and on his head is a crown of glory set in a crimson circlet. It is seven-pointed, and each point is tipped with a radiant star of dazzling brilliance, and each of a different colour. The circlet indicates his love, the vesture of blue is his wisdom, and the brilliant robe his exalted state of purity and perfection."

THE MUSIC OF HEAVEN

MUSIC IN CHILDHOOD AND ADOLESCENCE 3

BY

F. H. WOOD,
MUS. DOC.



IN THE BOOK of Revelations you will read all about the harps and trumpets of heaven. That account seems to have satisfied Christians for many long centuries, but during the last 200

years we have learned a lot more about heaven, though even Swedenborg does not tell us much about its music. Perhaps it was because he was not musical himself. But in the *Rosemary Records* about which I have written six series of articles in *The Two Worlds*, there is much information about heavenly music which may interest my readers. Most of it has been communicated through Rosemary by my grandfather, Henry Dennis. "H.D." as I shall call him in this article, was a gifted musician on Earth, and is one of my musical guides now. When in the body he was always thinking about the music of heaven. He often wrote songs about it. A ministerial friend of his wrote many hymns about it which "H.D." set to music for School Anniversaries.

Now he has passed over to a place where they do not keep anniversaries, and where he is able better to judge what heavenly music is like, and to compare it with that of Earth, and the music of his earthly dreams. He tells me it is very different from our music. The vibrations of that world are much faster than ours, and there are other differences which sometimes make explanation difficult.

For instance, when writing through Rosemary's hand, H.D. once said: "On our side a musical thought takes on sound and form. Other forms may be added to the first, and so build up a beautiful volume of heavenly music."

At a later date he wrote: "I now play an instrument with strings, but quite unlike any earthly one. We have all sizes, from that of a viola to a double-bass. But we hold them on the knee, either flat or sideways. Big ones are supported on frames. When touched they give a velvety ring quite unlike any earth-sound produced by your vibrations. If I wish, I can produce sounds which linger in the air, as it were, for quite a long time after they have been produced. We have no intricate system of harmony or counterpoint such as you have. Our music is produced rather by the conscious mastery and blending of different vibrations; and this is our theory, so to speak, to learn the value and blending of these sounds. There are infinite varieties and exquisite tones to suit all moods.

We have some instruments which are played by means

of hammers, like a piano, but their construction is not like a piano in appearance. Some are flat like a table, and round like a ring, but with hanging tubes—hundreds of them to each instrument."

At this point, H.D. ceased to write through Rosemary, and Lady Nona, Rosemary's guide, transmitted his thoughts in speech:—"The seers in olden times often spoke of harps, as in the Bible, for instance. It was *these* instruments they had in mind. Other stringed instruments catch our finer vibrations in a way you could not understand on Earth. There are also wind-instruments, long and tubular, rather like a comb with prongs jutting out at intervals along the tube. They are not played by the breath, as yours, but by using a force—an extra element—which you on Earth do not possess. When moved in certain ways, these instruments produce definite results from the element. You would best understand our difficulty in explaining this by imagining a race of people who had lived perpetually underground. They would not understand what you meant by winds. A lot depends on our surroundings and the player himself. Over here, all instruments produce different results in different surroundings, and varying according to the spiritual development of the people who play them. Then again, some of our most delicate sounds become light. Our music can therefore be both heard and seen. Your grandfather, Doctor, says he has seen an orchestra produce a light which ascended and expanded into rosy clouds; and as the clouds were moving about one could hear the sound coming from them until the clouds faded away into silence."

Lady Nona went on to say: "On your side it sometimes seems that men of low moral fibre can produce artistic work of supposedly high merit. But on *this* side there can be no great mental achievement which is not accompanied by a corresponding spiritual development. The two things go hand in hand, and this fact has never yet been given from our side."

On another occasion, H.D. gave me a full description of the Temple of Music wherein he plays, the kind of music they play, and how they themselves produce it as individuals and then listen to it as it returns to them from a great height, blended and balanced in tone.

There is much more about heavenly music in the *Rosemary Records*, but we must close. Possibly we may never hear it with our Earthly ears; but when we pass over we may, like H.D., find it "more beautiful than it seemed in all our Earthly dreams."

MODERN IDEAS IN EDUCATION—*Continued.*

poor—in buildings, in equipment and in the hours at our command. Some of these we could, at little expense, improve. In mental and physical education—modern ideas show us the way. In moral and spiritual education—we can add to the foundations of school life and make the spirit fit to dwell in its body. The answer seems to lie in our applying the *spirit* of the modern ideas in education to our practical use of the ideals of modern Lyceum education.

M. E. LAWTON.

THE CHILD AND THE FUTURE

BY
JAMES
NORBURY

SOMEDAY A SPIRIT OF tenderness is going to be born in the sphere of social relationships . . . we are going to learn to embody within ourselves a reverence for life, and out of that reverence an understanding will be created that must inevitably transform all our activities, bringing a little nearer, that Dream World man has visualised from the dawn of time.

Because we recognise the need for a New World, a world whose outlook is not confined to the narrow prejudices and national policies that tend all the while to warp our outlook, to narrow our vision, it is essential that we shall begin at the beginning, that we shall get our foundations right, and to do that we must of necessity see the world of the future as the Kingdom of the Child.

Suppose you wish to plan a beautiful garden. To do so you must study the types of soil whose richness will best serve to nourish the seeds you are sowing: the method of fertilisation that will aid in the correct cultivation of the growing plant, the protective devices that will best ensure the natural tendencies of that seed and plant expressing to the full its potentialities. It is exactly the same in the science of cultivating human nature, and our task is to create the environment and opportunities in which the finest elements in human nature can be cultivated to perfection.

One of the healthiest signs of our own day and generation is that we are witnessing an awakening to the needs of the child life of the community. Teaching at one time was a case of drumming in. Now it is a case of drawing out. The best teacher recognises himself or herself as a pupil who is striving to learn more of the children they come into contact with, who is constantly striving to add to the dignity of the most wonderful profession in all the world, the art of helping to create noble citizens.

Let us look at the new-born child for a moment. There in that kicking and squealing bundle of flesh and muscle is a potential something. . . what that something will be depends largely upon the environmental influences that will surround it in childhood and adolescence. If it is constantly subjected to fears, the fear of itself, the fear of its parents, the fear of its teacher, the fear of society, then its life will be warped and it will go through its days a moral cripple. If on the other hand it is constantly surrounded with an atmosphere of sympathy, of love, and above all else of understanding, it will naturally grow into a useful asset to the community as a whole. What, then, is our first duty to the child? Surely, to do our best to provide it with a healthy body, the very factor upon which so much is going to depend as it develops and matures.

We know to-day that certain diseases are definitely of an hereditary nature. We are aware of the fact that too-frequent childbearing not only lowers the mother's vitality, but also weakens the social stock.

And yet, in spite of this fact, largely because of our clinging to silly fetishes and ridiculous superstitions, we are, in the main, content to breed a C3 population. The breeding of prize dogs or swift racehorses is, to many people, of far more importance than the breeding of healthy children. Parenthood is criminal if the children that are born inherit certain deficiencies from a tainted stock. It is not giving them a fair chance in a battle where from time to time all their reserves will be called upon. We recognise crime as a danger to the social life of the community, and yet the greatest criminals of all, the parents who start their children off handicapped at the outset, escape scot free, and are often looked up to as noble and inspiring examples of citizenship. Talk to anyone who works constantly among the children of our great cities . . . particularly one who deals with the greatest tragedy of all, the slum child . . . and then go home and ask yourself, "Are we civilised?"

If the child has been given a good start . . . that is, if the parents' medical certificate is O.K. . . . then there naturally arises the question 'What are the best methods by which we can co-operate with nature in assisting in the unfolding of the life expression of the Citizens of To-morrow?'

Immediately we ask that question we enter into the domains of the infant science of our age, that of Child Psychology. It will be as well here to stress the fact that Psychology is not some magical process, nor crude myth. . . nor is it an Aladdin's Lamp that calls up some all powerful genii to obey our will. Psychology is essentially the study of human behaviour with a view to understanding the "hows" and "whys" relating to the same. It is used by divers people to suit divers ends from the founding of New Religions to the building of New Jerusalems. It is not, and cannot be, the be-all and end-all of existence, but it can be the clue to aid us in making the life of an individual a healthier and happier one than it is to-day. We may read McDougal, Jung, Freud, and Adler, until we are blue in the face, but unless we try to relate their findings to the practical problems we meet in our own lives, then we might as well throw their works in the waste paper basket and forget all we ever read.

The child in the light of modern psychology can be likened to an accumulator, that has been charged with electricity, for it is essentially a mass of dynamic force waiting to be tapped in order that the life force may be released and flow in a smooth current. The value of the environment is related to the tapping process, for as the child contacts the correct surrounding, physical, emotional, and mental, so is the life current released to the best advantage of the embryonic adult, the Parent of To-morrow.

The child's first adventure is a quest in search of itself, a reaching out for Power as it attempts to stabilise itself in the new environment it enters into as it leaves the warm security of the mother's womb. Every moment it is discovering something new, adding something fresh to its awakening consciousness of the strange place into which it has been born. Here the first note of tragedy enters into our story for the majority of adults spend most of their time frustrating the natural desires of the child. Most of us have forgotten, or at the best have very vague memories, of our childhood, and because of this we find it hard to re-enter

into the world of little folk that is so entirely different to our own world.

It is the power motive that educates the child into a knowledge of its five senses, and because of this the child is constantly creating new methods of self-expression that are often extremely annoying to the parent or teacher. Give a child an enamel plate and after a few preliminary experiments it commences to make as much noise as possible, it crows with delight and you grow more bad-tempered every moment. At last in exasperation you take the plate away and as an immediate result the child cries, substituting one noise by another to satisfy its quest for power. Noise is heaven in the child's world, hell in the adult's. A conflict of interests ensues, and often the adult wins because of his superior advantage over the comparatively helpless victim of his lack of imagination.

Or take another example. You buy a boy an expensive toy which he immediately commences to take to pieces as rapidly as possible. To you the beauty of the toy, the measure of its value, is the amount of £ s. d. expended on it; to the child its sole value lies in the fact that it is something new to discover something about. Do you see my point? The set of values by which we measure a thing and the set of values by which the child appreciates it are different, and are often at conflict. You see the once beautiful train in a hundred pieces on the floor, and your son eyeing his handiwork with a twinkle of satisfaction. A few well-directed smacks with a slipper and you have created a breach between your son and yourself which may never be bridged for you have: (a) injured his sense of possession; (b) used your superior force to gain a questionable victory; (c) set up a fear of you in your son which will mar your relationship with him maybe for the rest of your lives.

Let me cite another case. John aged eight has a baby brother, and naturally his curiosity is stimulated in the event, and he asks the inevitable question "Where did baby come from?" Do you answer him truthfully or do you evade the issue? As often as not you take the second course and glibly lie about a perfectly natural process. As John grows a little older he learns the thing father did not tell him in the right way in a wrong way. Natural result: (a) Father is a liar in John's eyes. (b) A natural process becomes associated with a sense of shame. (c) John ceases to confide in father because he no longer trusts him.

So we could go on discovering in a hundred and one ways how the child and the parent are ever in conflict, the one constantly frustrating the other . . . the sympathy of the parent for the child constantly decreasing . . . the child's mistrust of the parent steadily growing as the years go by.

Parenthood can be a bane or a blessing according to how we meet this greatest adventure of all, the adventure in co-operating at the creating and educating of a new life. If we strive daily and hourly to understand the child's point of view, to appreciate its set of values, to create a bond of mutual confidence between it and ourselves, then it will grow into a sturdy adult, an advantage to itself and an asset to the community.

The child of the future will, I hope, be born into a world that sees the art of educating as the greatest of all arts . . . and the teacher as the noblest of all humanity for it is to them largely we must look for the New World of To-morrow.

OUR EDUCATION SCHEME

"THE PREAMBLE of all religion," says Sir Oliver Lodge, "is the existence of a spiritual world; that is to say, there are intelligences higher than man." Spiritualism, it is maintained, and rightly so, is the only religion that makes an honest and sincere attempt to prove its preamble. To know how to investigate the phenomena of Spiritualism; how to study its philosophy; to shew its effects on science and religion, is of pre-eminent value to the Lyceum Movement.

By
REGINALD
ROBB.

Unfortunately, certain other religious denominations make most ardent attacks upon Spiritualism and the Lyceum Movement. Some of the best brains in these religions are brought to bear in an antagonistic manner against the system of training the child in the Lyceums. University trained men use all the art of rhetoric in an endeavour to mislead the public and falsely represent the case for the Lyceum Movement and Spiritualism. How, then, are we to combat, as indeed we must, against these odds? Must we submit to their arguments because we are unable to reply in a logical and adequate manner? While we make use of our Educational Scheme to the best of its advantage, we shall always have a clear, concise and logical answer to our critics.

The value of the Education Scheme, then, lies in the fact that we can adequately defend ourselves in the intellectual world. The case for the absolute need of Lyceums can be presented in an enlightened manner to an audience of average intelligence by any Lyceumist who has undergone the course of study as outlined in the Education Scheme. We may shew to the world that we desire to improve our spiritual and intellectual morale by sacrificing our leisure time in order to study an interesting and highly beneficial theme which throws light into the dark and narrow paths of blind theology.

The Education Scheme has an intrinsic value; by which we mean that it has a genuine, essential and inherent quality which can be prized for its own sake. It has an intellectual value in so far as it demonstrates how we should use our thinking capacity; how we should not blindly accept any theory or doctrine. It has a spiritual and moral value because it teaches us how we should live spiritually and share our moral obligations.

ON BEHALF OF A. KITSON.

May we, on behalf of our Adviser, Mr. Alfred Kitson, tender sincere thanks to all who have expressed their sympathies with him in his recent bereavement. It will be impossible for Mr. Kitson to reply to all letters personally, but Lyceumists and friends everywhere can rest assured that his thanks flow out to them wherever they may be.

THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

Editor: JAMES NORBURY.

Terms to Lyceums and Societies:

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

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All correspondence to be addressed to the Editor.

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

MAY, 1933.

THE COURAGEOUS LIFE.

To all of us no matter what position we occupy or what station of life we fulfil in the social sphere, our daily experiences ring out a challenge to us to live courageously. Each has his or her individual problems that constantly demand a solution, while the communal whole has those greater problems in its social life which demand an answer.

To the Spiritualist who has fully recognised the implications of his philosophy of life, there are certain moral principles which must, of necessity, be considered when we are striving to approach the solution to any problem, be it individual or social. Yet most of us, I am afraid, lack the necessary courage to apply our moral values in the sphere of our practical activities when we meet a really tremendous challenge in life.

Let us journey on a magic carpet for a few moments. Wherever you are I want you to travel with me back a few years in history into the cold, shadowy twilight of the gathering Arctic night. All around us is the bleakness of the frozen snow, while in front of us stands a rough tent, constructed of animal skins, a lonely landmark on an otherwise barren snow-scape. Let us peep inside that tent. There we shall see three or four men, looking ill and wasted, their sunken cheeks and hollow eyes telling of weeks of starvation. One of them is feebly attempting to scribble a few lines on a sheet of paper and as we glance over his shoulder we discover that the message he is leaving, the words that are to be his final heritage to the world he has loved and laboured for so well, tell of how at moments, he had contemplated suicide, but as a calmer mood had possessed him he had realised that the only thing one could do was to wait courageously for the end to come.

The man whom we have surveyed is Captain Scott and round him are that noble little band who died with him, and in that, their last Arctic adventure met the Greatest Adventure of All with a smile on their lips and a song echoing in their hearts. Their's was indeed the courageous life: infused with the spirit of silent heroism that has blazoned its trail across history as men have given all they possessed, even life itself, rather than

forsake those high ideals to which they have pledged their trust.

Step once more on my magic carpet. Let us travel further back into the past. We stand in a dimly lighted chapel, the feeble flicker of candlelight illumines an altar upon which lies the armour of one who is to be a pledged knight on the morrow. Before the altar there kneels a frail youth, his clear eyes lustrously shining with inspiration, yet beneath the calmness that is the dominating feature on his face, one sees that a tremendous struggle is taking place within the lad's very soul. He is spending his last night as a Squire watching the armour that he shall don on the morrow and is thinking deeply of the rules of chivalry that he must ever seek to fulfil once he has answered his knightly calling. Once more we see a human soul embarking on the courageous life.

Shall we travel still a little further back now we have embarked on this enchanted journey? We stand on the green sward of the Greek plain. In the far distance we can see a runner approaching carrying in his hand a flaming torch, while by our side stands an eager youth, in an attitude of waiting; enthusiasm kindling the "light that never was on sea or land" in his eyes. As the distant runner approaches we can hear the sharp panting of his breath; we can note the weariness of his stride; but ere he sinks exhausted at our feet, he hands on the lighted torch to the young athlete by our side who continues the race in his stead. And in this is the essence of the courageous life; to complete our task and hand on the torch of life burning brightly to those who must follow after.

So we can go on, citing from all periods in history, and from the stories of all peoples, in mansion and hovel, in palace and in cottage, those tales of heroism that have shone out like beacon lights across the story of the Adventure of Being Man.

All of us who have realised the tremendous responsibility that the philosophy of Spiritualism entails have had to face the great alternative of a Captain Scott. All of us have had to keep our vigil before the altar of our own soul, as we don the armour of personal responsibility to ourselves and to those Great Ones who cooperate with us from the other side of life in our tasks, and to all of us has come the clarion call to keep our torch aflame, that when we hand on our task to be continued by those who shall follow after, they shall have the assurance that we have fulfilled our stretch of the race nobly.

To-day we need to live out the Courageous Life more than we have ever done in the past. The social problems that surround us can be easily solved when the practical implications of the Brotherhood of Man are recognised and upheld by those individuals who have enshrined this principle within the sanctuary of the heart. The international questions that vex and perplex us in this hour, that are causing the dark shadows of war to once more hover over Europe, these can be answered once we shoulder the tremendous burden of fully recognising that we are our 'Brother's Keeper.' With Sir J. M. Barrie I conclude by saying to you "I cannot give you the staff for your journey. You shall pluck it, so it is ordained, each one of you for himself . . . AND ITS NAME IS COURAGE."

CONFERENCE SUPPLEMENT.

BRITISH SPIRITUALISTS' LYCEUM UNION.

The above Union will hold its

44th ANNUAL CONFERENCE

At 3 p.m. on Saturday, June 3rd and
10 a.m. on Sunday, June 4th, 1933, in the
SPIRITUALIST CHURCH, PRINCESS HALL,
MOSS SIDE, MANCHESTER.

President: JAMES SHUTTLEWORTH, of Darwen.

AGENDA.

1. Opening Exercises.
2. Appointments: (a) Messenger; (b) Tellers; (c) Scrutineers; (d) Member of Standing Orders Committee.
3. Minutes of last Conference.
4. Correspondence.
5. President's Address.
6. Unfinished Business:—Nil.
7. Reports: (a) Management Committee; (b) Treasurer; (c) Auditors; (d) £2,000 Effort; (e) Trustees; (f) Banner; (g) Education; (h) Guild; (i) Colledge; (j) Manual Revision; (k) U.D.C.; (l) Ainsworth Home of Rest; (m) Overseas; (n) International; (o) S.N.U. Conference and E.C.; (p) Constitution Revision.
8. Elections: (a) Elect Officers: (i) President; (ii) Vice-President; (iii) Treasurer.
(b) Declaration of the Result of the Election of the Area Representatives.
9. Elect S.N.U. E.C. Representative.
10. Elect Auditor.
11. Elect Representatives to other Conferences.
12. Place and Date of next B.S.L.U. Conference.
13. Motions.
14. Vote of Thanks.
15. Closing Exercises.

THE MANAGEMENT COMMITTEE CONFERENCE REPORT.

During 1932 the Management Committee held meetings at Bolton, Halifax, Rochdale, South Shields. Thanks are recorded to the respective Churches and Lyceums for the accommodation provided.

We have to report a slight decrease of Lyceumists, having 12,285 members, against 13,018 members last year, and 257 Lyceums, against 264 in 1931. The total amount paid in fees during 1932 was £176 0s. 0d.

Scotland is still without a representative, but, acting upon the instructions of last Conference, we have been in communication with the S.N.U., Ltd., re the question of reviving the Scottish L.D.C. The General Secretary, during a visit to Glasgow, discussed the question of its re-formation with a group of our Scottish workers and there is a definite possibility of a renewal of interest in the Scottish area.

We regret that from Area G there are no nominations and we are looking to this area to rectify the omission.

Acting upon the instructions of last Conference, we have withdrawn from joint affiliation with the S.N.U., Ltd., to the I.S.F., and have instigated enquiries re our direct affiliation to the same, but learn that such affiliation does not allow us any representation on the Grand Committee. We honoured our obligations to the S.N.U., Ltd., by paying our share of the fees due to cover the year 1932.

The Annual Conference at Rochdale proved to be economical to the Union, as well as a huge success in every way, there only being the slight deficit of 5s. 2d. to the Union after all expenses had been paid.

The M.C. continues to operate the Ainsworth Home of Rest, all patients having received treatment during the year testify to the usefulness of the Scheme and have benefitted thereby. We regret to state there has been a definite fall in contributions this year and strongly recommend that Lyceums shall show their full support of this Scheme, since it is in their own interests to do so.

It is very encouraging to report that the £2,000 Effort shows a definite increase. We are of the opinion that the time has gone by when this Fund should have been in active use. The

signs, however, are very hopeful and at the present time there is £100 in hand which is waiting to be transferred to the Trustees, or to be used in the Union's interests. There are two legal opinions upon the use of this Fund:

- (1) That we have to wait until the £2,000 has been collected;
- (2) That the Fund is inscribed for immediate use;

but until the matter has been legally tested we can only continue as we are doing at the present time.

The Education Department continues to be a success. The number of students continues to be satisfactory. The cost of reprints this year has been very high and we would encourage Lyceums to co-operate with us in the disposal of the present stock, in order to assist us in creating the necessary finances to continue in our work in the interests of Lyceum Education. Your M.C. desire that the full question of the inter-relationship of all Conference Committees shall be fully discussed at this Conference and recommend that you empower your M.C. to appoint one direct representative to the Education Committee. We feel this step is necessary in order to secure continuity and harmony in working.

The Manual Revision Committee have not met owing to the financial position of the Union.

Owing to the inability of your appointed Representative to attend the October meeting of the S.N.U., the General Secretary attended in his stead. Arising from the resolutions of the S.N.U. A.G.M. held in July, 1932, the President and General Secretary met the F. & G.P. Committee of the S.N.U. in reference to the resolution re the amendment of the Colledge Constitution. A full discussion of the general inter-relationships policy between the two Unions took place, and arising out of the same the S.N.U. recommend for your discussion the following resolutions:—

1. "That the S.N.U. Representatives on the Joint Education Committee shall be appointed by, and be responsible to, the Council of the Union and that the Colledge Constitution be amended in accordance therewith and any resolutions standing on the books to the contrary are hereby rescinded."

2. "That this Conference authorises the setting up of a small Joint Committee (3 each side) from their respective Councils to promote closer co-operation between the B.S.L.U. and the S.N.U."

The Patron Fund and Special Appeal have met with a poor response this year. We desire to emphasise the gravity of the financial position of the Union, and appeal to all Lyceumists to stand by us in these trying times. We cannot intensify our propaganda until we have stabilised ourselves into a more secure position, and publications of vital necessity have had to be suspended owing to lack of funds.

Lyceums and District Councils could show a greater interest in the national work of the Union and secure greater support for the projects of the Union than they are doing at the present time, and we invite all Lyceums and District Councils to seriously consider this matter. Your M.C. is at all times ready to come to any District upon invitation.

Acting in conformity with the resolution of last Conference, we have taken centralised offices in Manchester, the official activities of Modern Spiritualism now being housed in one building, a fact which has greatly facilitated our joint inter-working.

The Management Committee, Trustees and five elected members who were appointed to select and appoint a General Secretary met twice. Their meetings resulted in the appointment of James Norbury, who was duly installed in his duties on July 18th. The report of the same Committee appeared in the "Lyceum Banner" for August, 1932. The decease of the late General Secretary and the circumstances of his passing left the business matters of the Union in a very unsatisfactory condition, and the M.C. desire to thank all those who have helped in the disentanglement of same. A special report will be made to this Conference of the whole position.

The Lyceum Guild has been re-organised and is undoubtedly meeting the needs of the Union for greater social and educational activities.

May we close this report by appealing to all Lyceums and District Councils to definitely strive to increase their membership, and point out to them the fact that the decrease in Fees again this year is a matter that deserves very serious study.

J. SHUTTLEWORTH, President.

J. NORBURY, General Secretary.

PUBLISHING FUND ACCOUNT.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To Stock of Publications, Dec. 31st, 1931			451 15 9	By Sales of Manuals, etc.	.. ..	395 10 8	
„ Office Furniture and Fittings, Dec. 31st, 1931	.. ..		36 10 2	Less late Secretary's Deficit	.. ..	69 0 0	
„ Outstanding Accounts, Dec. 31st, 1931	.. ..		16 11 7				326 10 8
„ Printing and Binding of Manuals, etc.	.. ..		78 18 0	„ Stock of Publications, Dec. 31st, 1932			360 17 10
„ Printing of Sundries	.. ..		13 11	„ Office Furniture and Fittings	.. ..		32 17 2
„ Advt. Lyceum Banner	.. ..		10 0 0	„ Outstanding Accounts	.. ..		8 4 1
„ Audit and Stocktaking	.. ..		11 15 2	„ Deficit Balance to Accumulative Fund			298 11 10
„ Postages and Stationery	.. ..		23 11 11				
„ Sundries	.. ..		10 3				
„ Proportion of Salaries ($\frac{3}{4}$)	.. ..	230 17 4					
„ Proportion of Rent, etc. ($\frac{1}{4}$)	.. ..	165 7 6					
			396 4 10				
			£1026 11 7				£1026 11 7

ACCUMULATIVE FUND ACCOUNT.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To Deficit, Lyceum Banner Account	.. ..	128 18 9		By Balance, Dec. 31st, 1931	.. ..	415 1 3	
„ Deficit, Publishing Fund Account	.. ..	298 1 10		„ Balance, General Fund Account	.. ..	139 1 1	
„ Balance, Accumulative Fund	.. ..	127 1 9					
			£554 2 4				£554 2 4

LYCEUM GUILD ACCOUNT.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To Cost of Ribbons	.. ..	1 14 4		By Guild Fees	.. ..	4 4 0	
„ Printing and Stationery	.. ..	6 11 9		„ Donations	.. ..	2 5 3	
„ Sundries	.. ..	3 9		„ Deficit Balance (owing to leader)	.. ..	2 0 7	
			£8 9 10				£8 9 10

CERTIFICATE DEPOSIT ACCOUNT.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To Balance	.. ..	16 5 6		By Balance, Dec. 31st, 1931	.. ..	16 2 0	
			£16 5 6	„ Certificates Issued	.. ..	3 6	
							£16 5 6

TRUSTEES' STATEMENT OF ACCOUNTS FOR £2,000 EFFORT FUND.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To Balance, S.B.U.D.C. Mortgages	.. ..	450 0 0		By Balance, Dec. 31st, 1931	.. ..	707 2 9	
Manchester Corp. Mortgage	.. ..	200 0 0		„ Interest, Mortgages	.. ..	20 16 4	
			650 0 0	Bank	.. ..	8 3	
Bank	.. ..		82 12 3	„ Repayment of Income Tax	.. ..	4 4 11	
			£732 12 3				£732 12 3

£2000 EFFORT. MANAGEMENT COMMITTEE'S STATEMENT OF ACCOUNT.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To postages, etc.	.. ..	17 6		By Balance, Dec. 31st, 1931	.. ..	50 18 2	
„ Printing	.. ..	1 14 1		„ Donations, etc.	.. ..	38 12 5	
„ Balance-Bank	.. ..	86 19 11		„ Bank Interest	.. ..	14 10	
Cash in Sec.'s hands	.. ..	13 11					
			87 13 10				
			£90 5 5				£90 5 5

TRUSTEES' STATEMENT OF ACCOUNTS FOR HOME FUND.

EXPENDITURE.		£ s. d.	£ s. d.	INCOME.		£ s. d.	£ s. d.
To transfer, General Fund	.. ..	50 0 0		By Balance, Dec. 31st, 1931	.. ..	198 0 11	
„ Balance, S.B.U.D.C. Mortgage	.. ..	100 0 0		„ Interest-Mortgages	.. ..	5 4 10	
Manchester Corp. mortgage	.. ..	50 0 0		Bank	.. ..	3 7	
			150 0 0	„ Repayment of Income Tax	.. ..	5 8 5	
Bank	.. ..		4 8 2				18 10
			£204 8 2				£204 8 2

AINSWORTH HOME OF REST SCHEME STATEMENT OF ACCOUNTS.

EXPENDITURE		£	s.	d.	INCOME		£	s.	d.
To cost of treatment .. .. .	..	34	4	2	By Balance, Dec. 31st, 1931	99	11	11	
„ Clerk's Salary .. .. .	..	13	0	0	„ Interest, Charity Commissioners	44	11	2	
„ Meetings .. .. .	..	1	6		„ Bank Interest	9	1		
„ Advertisements .. .. .	..	1	1	0					
„ Postages .. .. .	..	15	7						
„ Sundries .. .. .	..	2	0						
„ Balance, Dec. 31st, 1932 .. .. .	..	95	7	11					
		£144	12	2			£144	12	2

TRUSTEES' BALANCE SHEET.

LIABILITIES		£	s.	d.	ASSETS		£	s.	d.	£	s.	d.
Home Fund (Less transfer to Gen. Fund) .. .. .	..	154	8	2	S.B.U.D.C. Mortgages	550	0	0				
£2000 Effort Fund .. .. .	..	732	12	3	Manchester Corporation mortgages	250	0	0				
Ainsworth Home of Rest .. .. .	..	95	7	11					800	0	0	
					Cash in Bank:—							
					£2000 Effort Fund	82	12	3				
					Home Fund	4	8	2				
					Ainsworth Home of Rest	95	7	11				
									182	8	4	
		£982	8	4					£982	8	4	

BALANCE SHEET.

LIABILITIES.		£	s.	d.	ASSETS.		£	s.	d.	£	s.	d.
Accumulative Fund Account .. .. .	..	127	1	9	Outstanding Accounts				298	13	8	
Home Fund (less transfer to Gen. Fund) .. .. .	..	154	8	2	Cash in Bank and in hand:—							
£2000 Effort Fund .. .. .	..	820	6	1	Treasurer			1	11			
Ainsworth Home of Rest Scheme .. .. .	..	95	7	11	Secretary	13	6	7				
Certificate Deposit Account .. .. .	..	16	5	6					13	8	6	
Outstanding Accounts .. .. .	..	749	11	9	Certificate Deposit Account				16	5	6	
					Home Fund (less transfer to Gen. Fund)				154	8	2	
					£2000 Effort Fund: M.C.	87	13	10				
					Trustees	732	12	3				
									820	6	1	
					Ainsworth Home of Rest Scheme				95	7	11	
					Stock: Education Dept.	170	16	4				
					Publishing Dept.	360	17	10				
									531	14	2	
					Office Furniture and Fittings				32	17	2	
		£1963	1	2					£1963	1	2	

We have made up the above statement of accounts and balance sheets and certify they are a true statement of the Union's affairs as ascertained by us from documents provided.

WALTER BURROWS, *Treasurer*.

G. A. DIXON, }
C. T. BATLEY, } *Auditors*.

March 25th, 1933.

NOTE.—Any delegate to the Annual Conference who wishes to question any item in the above accounts must give seven days' notice to Mr. G. A. DIXON, 23, Carnforth Avenue, Castleton, Rochdale, Lancs.

£2,000 EFFORT CONFERENCE REPORT.

It is very gratifying to know that there are still many Lyceum-ists working hard, against great obstacles, to realise our £2,000, and I would like to express my deep appreciation to all those who have, in any way, supported the fund during my term of office as Secretary. The many letters of encouragement I have received show there is still enthusiasm and has amply rewarded me for any effort put forward. I sincerely hope this enthusiasm will be maintained.

Our sincerest thanks are extended to Mr. J. Wadsworth for his generous gift of a "Mile of Pennies" Cards, and I think it would be a splendid way of showing to him our practical appreciation if we never rest until that mile has been filled. A little more than half a mile has been distributed, but only 120 Lyceums and District Councils out of 269 have responded. I am looking forward to each Lyceum realising its responsibility towards this effort by trying to fill the cards. However little may be accomplished, it is a recognition of its duty as a unit of the whole organisation.

Since June, 1932, up to date, £52 11s. 10d. has been added

to the £2,000 Effort Fund. Let us try and make it £100 before January, 1934, by filling the cards which are already in circulation.

STATEMENT OF ACCOUNTS FROM JAN. 1ST TO APRIL 17TH, 1933.

INCOME.		£	s.	d.	EXPENDITURE.		£	s.	d.
To Cash Balance,					By Bank	17	15	7	
Dec., 1932	0	13	11	„ Postages	0	4	5½		
„ Mile of Pennies	13	6	1	„ Cash in hand	4	9	11½		
„ Founder's Day									
Collections	2	3	10						
Collections(¼d.)	0	2	6						
„ Social Evening									
Scheme	0	15	6						
„ Donations	4	14	11						
„ Greetings	0	6	6						
„ Competitions	0	6	9						
		£22	10	0			£22	10	0

L. GEORGE,

Hon. Secretary.

B.S.L.U. TRUSTEES' REPORT.

The Mortgages held by the Union's Trustees that have expired in 1932 have been re-invested on short term mortgages.

The Management Committee have been reimbursed for all payments made under the Ainsworth Home of Rest Scheme. The Ainsworth Home of Rest is advertised once per year in a weekly newspaper, also in the "Lyceum Banner."

The Trustees have made a grant from the Ainsworth Charity Funds to the Union for the services of the General Secretary for work done in connection with the Charity.

The Trustees accounts have been separated in the statement of accounts and we hold the funds there enumerated.

Following the appointment of the General Secretary, the Agreement has been drawn up on the terms set forth by the M.C. and ratified by the Trustees and the General Secretary has taken out a Fidelity Bond, thus honouring the faithful performance of his duties.

JESSY GREENWOOD, Chairman.

JAMES SHUTTLEWORTH, Secretary.

THE LYCEUM BANNER REPORT.

In presenting this report I would like to stress the fact that on the whole the "Lyceum Banner" in its recreated form is calling forth satisfactory comments wherever it goes. We have definitely endeavoured to create a journal of a wider general interest to Lyceumists and Spiritualists generally, and with this as our policy have incorporated articles from various contributors outside our Movement who adopt a sympathetic attitude towards our ideals. Although our actual sales in the office do not show an increase, we are assured that Lyceums who hitherto have had a stock on their hands each month are now clearing the same, and until we had thus stabilised the sales of our organ it was impossible to look for a definite increase in circulation.

Our next move must be a definite forward drive to a 5,000 circulation, and with this objective in view I invite the co-operation of all Lyceumists to help to foster the sales of our journal.

May I personally thank Mr. A. T. Connor, "Meg," "Uncle Bert" and Miss G. Halliday, who have so ably co-operated with me month by month in the production of our journal.

I have one definite recommendation to make to Conference, and that is that the special Conference issue of the "Banner" and the special Christmas number, both of which contain extra pages, shall be sold as Double Numbers at 3d., instead of 2d., to help to provide towards the extra cost of printing in large numbers.

The Editor desires to thank all who have aided in any way in creating and stimulating the interest in the "Lyceum Banner."

JAMES NORBURY, Editor.

EDUCATION COMMITTEE'S REPORT TO CONFERENCE.

THE COMMITTEE, 1932-1933.

Miss M. E. Lawton, G.N.S.C. (Chairman); Miss G. M. Halliday, A.N.S.C. (Guild Leader), and Mr. A. T. Connor, F.N.S.C. (Education Secretary), who constitute the B.S.L.U. section of the National Joint Education Committee; Mr. J. Shuttleworth (B.S.L.U. President); Mr. J. Norbury (General Secretary), and Miss Eva C. Connor, A.N.S.C. (Assistant Education Secretary). Miss Lawton also acts as Oral Grade Secretary.

MEETINGS.

Since last Conference the Committee has met three times—in July (during the week-end when Examination Certificates were prepared) and December and April, to consider the Conference Report, and other routine business—in addition to the usual after-Conference meeting at Rochdale.

WORK DONE.

All the usual activities have been carried on—including monthly articles in the BANNER, correspondence, circulars to Lyceums, sale of literature (from the General Office) and the work connected with the examinations.

The examination dates being now in May, make it necessary to issue the appeals and reminders in two instalments—the first containing Syllabuses and plans for class work, and the second containing Entry and Fee forms, etc. As the Printed Paper Rate system is adopted, no additional postage is incurred.

The most cordial relations continue to exist between the London and Manchester branches of the Education Office, and the experiment of inter-working is an assured success.

SALES.

The sales of Handbooks show a decrease on the previous year's sales, and it is hoped that improvement will come in the current year. The Committee is of opinion that sales could be further improved if Lyceum Committees would ask their Church Committees to place the Handbooks on the Church Bookstall.

THE EXAMINATIONS.

As the Examinations are not held till mid-May, it is impossible to give any final report, or even final entry figures. Up to the time of going to press the entries were 740 students (including 240 Oral Grade) from 70 Lyceums. The complete number of entries and the sitters will be published in the June BANNER, and the final Examination Results will appear in the Official Results Book.

EDUCATION COMMITTEE AND MANAGEMENT COMMITTEE.

At its December and April meetings, the Committee discussed the question of a closer actual and administrative relationship with the Union's Management Committee. It was agreed that possibilities of misunderstanding and deadlock lay in the fact that the Committee was not officially represented on the M.C.; and it was decided to recommend that the Education Secretary appointed at this and future Conferences should become, on appointment, an *ipso facto* full member of the Management Committee. Unfortunately, the matter was not discussed at the Constitution Committee meetings, but the Education Committee believes that neither the Constitution Committee nor Conference will stand in the way of a step calculated to secure greater administrative harmony and co-operation within the Union—and in this belief it submits its recommendation for favourable consideration.

JOINT EDUCATION COMMITTEE.

The Joint Education Committee has met twice—in October and February—to carry out its national duties. Entrants and sitters (in brackets) for the March examinations are as follows:—Intermediate Grade, 17 (13); Subsidiary Grade, 12 (12); Final Grade, 8 (7); and 13 Church and Subscribing Members of the S.N.U. have entered for the Entrance Examination.

NATIONAL SPIRITUALIST COLLEGE.

As will again be seen from its appended report, the College has carried on its usual activities; but over and above these it is exercising a progressive and beneficial educational influence on our Movement through the work of its Fellows, Graduates and Associates. So, although only six years old, the College is playing its part in elevating the educational standard of Spiritualism and the Spiritualist Platform.

THE COMMITTEE GIVES THANKS TO—

(i) The Editor of the LYCEUM BANNER, for the space so readily given month by month for Education Articles to help on the work.

(ii) The small army of willing and voluntary workers who have combined to make the Scheme a success. This army consists of candidates, tutors, conductors, supervisors, secretaries and committees, of M.C. officers and members, of generous donors to the funds, of writers of articles; and of *examiners*, who annually devote hours to the arduous job of marking papers. Each individual's help is needed and counts towards the success of the work.

IN CONCLUSION.

The National Joint Education Scheme offers to the earnest student a course of systematic graded comprehensive study, and fits him or her to play a useful and efficient part in the educational advancement of the Spiritualist Movement.

And it is the aim of the Committee as of every progressive Lyceumist, that in time (i) *every* Lyceum will train its members, as an essential part of its year's work, in the work of the Grades; (ii) that success in them will be a necessary qualification for office, (iii) and that only speakers holding certificates showing successful courses of study and of ability will be engaged for our platforms; BECAUSE (iv) the rank and file, forming the audience, are themselves trained and educated to follow, *and demand*, intellectual addresses and evidential phenomena.

On behalf of the Education Committee,

A. T. CONNOR, F.N.S.C., Hon. Sec.
M. E. LAWTON, G.N.S.C., Chairman.

OUR LYCEUM GUILD.

REVIVAL OF THE GUILD.

Our Lyceum Guild, which was formed in April, 1920, lapsed when the Leader, Miss M. E. Kitson, B.A., passed away in August, 1929. At the last Conference at Rochdale, you decided it should be revived and appointed me Guild Leader.

Accordingly preparations were made, and an introductory article appeared in July BANNER. A list of Aims and Rules was given in August BANNER, and the first list of Guild members in October. Miss M. E. Kitson was No. 1 on the Register, as Guild Leader in Spirit, and to-day, April 8th, 1933, we have 151 members, representing 35 Lyceums. Rotherham heads the list with 29 members, and then comes Warrington with 17.

GUILD CLASSES.

Up to the present I am only aware of three active Guild classes which meet one evening per week. These are Rotherham, with Miss A. B. Hollis as Guild Leader; Warrington, under Miss E. M. Irons; and Alma Street, Halifax, my own Lyceum. Interesting regular reports are received from these Lyceums. I hope that, in time, the other 32 Lyceums will follow suit and form weekly Guild classes, that is, if they have not already done so.

COMPETITIONS.

One only has been held so far, the results being published in March BANNER. Others, of various types, will follow in due course, and we hope to attract a large number of entries.

CORRESPONDENCE.

Well over 100 letters have been answered by the Guild Leader, besides the sending out of literature and entry forms (which may be obtained in the Conference room). Will those Guild members who have not written since they first joined please do so, as it is only by correspondence that the Guild Leader can keep in touch. (Canada please note!)

Some Guild members are corresponding with each other—either in English, French or Spanish, while two of our members are cheering up an invalid Lyceumist by their letters.

OUR PORTRAIT GALLERY.

In November BANNER I asked Guildites to send along photos. Some have been able to do so, but more will come, I hope, this summer.

FINANCE.

Elsewhere in this BANNER you will find Our Guild Balance Sheet up to December 31st, 1932. We finished the year with a deficit, but now we have a balance in hand. So far this year we have received 16s. 6d. in donations and £2 13s. 0d. in fees, so that the Guild Leader has been paid the £2 0s. 7½d. owing to her and we now have 12s. 4½d. in hand.

OUR AIM.

Our revived Guild is almost one year old, and has made a good beginning, BUT greater things are hoped for. We wish to see Guild members at every Lyceum, weekly Guild classes for social and mental intercourse, as well as for rambles and outings in summer; and, some day, district rallies of Guild classes.

OUR THANKS.

Our sincere thanks to the band of willing workers who have helped in so many ways to make Our Guild a success. Your help has been much appreciated and valued, and while we offer thanks we hope you will continue to give in the same measure.
GLADYS M. HALLIDAY.

THE NATIONAL SPIRITUALIST COLLEGE.

REPORT TO CONFERENCE FOR THE YEAR ENDING 31ST DECEMBER, 1932.

During the year the College carried on its normal activities, in which it still suffers from the economic handicaps shared by all branches of the Organised Movement. Other difficulties have also arisen in its path, but, in spite of everything, the work has continued on its progressive march.

The membership at the end of the year is 123 Associates (A.N.S.C.), 12 Graduates (G.N.S.C.), 2 Diplomates (D.N.S.C.) and 12 Fellows (F.N.S.C.)—including 4 Past-Presidents of the S.N.U. and 3 of the B.S.L.U.—with 1 District Centre and 2 registered Local Branches.

The Board records its grateful appreciation of the financial support received, and of the publicity given to the work of the College by the Editor of the LYCEUM BANNER, whose generous allotment of space in his journal for our reports, announcements and appeals has provided us with an assured wide contact with the educational section of the Spiritualist Movement.

With determined optimism we are proceeding with our spade-work, and preparing for the time when Churches will realise their duty to the inquirers and investigators attracted by their propagandist efforts and will adopt educational class work and the National Education Scheme as normal, matter-of-course activities.

A. T. CONNOR, F.N.S.C., Hon. Secretary.
W. G. GUSH, D.N.U., F.N.S.C., Chairman.

FINANCIAL REPORT FOR THE YEAR ENDING 31ST DECEMBER, 1932.

	£ s. d.		£ s. d.
Balance from 1931	30 6 3	Printing	2 10 6
Donations	0 12 6	Cost of Meeting ..	2 2 4
Fees	0 10 0	Balance in hands of	
Sales of Text-books	1 6 6	Treas. 24 2 4	
Bank Interest ..	0 8 11	Sec. 4 9 0	
			28 11 4
	£33 4 2		£33 4 2

THOS. H. WRIGHT, Hon. Trustee-Treasurer.

We have examined all receipts, vouchers, books and accounts of the College, and certify that the above statement is correct.

JAMES SHUTTLEWORTH, } Trustee-
ROBERT A. OWEN, } Auditors.

MANUAL REVISION COM. REPORT.

As has been previously reported, the above Committee has not met this year. One member has prepared a new Golden Chain Recitation which will be considered in due course and, if necessary, published in the LYCEUM BANNER.

The transition of Mr. G. F. Knott leaves a vacancy on the Committee with Conference is invited to fill.

ERNEST A. KEELING, Chairman.

UNITED L.D.C.

The above Council have held meetings during the year at Alma Street, Halifax, and Grange Road, Middlesboro'. The business discussed was relative to Education and ways and means of widening the interest of Lyceums and Lyceumists in the scheme, both as students of Spiritualism and as citizens. The members of the Council are convinced, after hearing an account of the Guild Leader's aims, that it will be to the advantage of every Lyceumist to become a member of the Guild and take an active interest in its work. They note with pleasure that the M.C. have accepted the suggestion from the Council that for a period there shall be a reduction in the price of bulk purchases of Manuals.

At the last meeting of the Council a suggestion was made that the £2,000 Effort be temporarily suspended and all our efforts be towards stabilising the funds of the Union. Discussion has also taken place with a view to a more harmonious working between Churches and Lyceums, not only from a national viewpoint, but a district and local viewpoint also.

Much interest was evinced in the possible future of the Council and the conviction is expressed that its work as an advisory body and as a filtering ground for Conference resolutions cannot be over estimated.

A. S. DICKINSON, Secretary.
E. NELLIST, President.

THE M.C. AINSWORTH HOME OF REST COMMITTEE REPORT.

Since the scheme was operated in 1930 there have been 38 cases dealt with, 37 of which have received treatment. During 1932 there have been 12 patients sent to Convalescent Homes.

The Management Committee has appointed the Officers of the Union to deal with all claims for treatment.

Total expenses for the year are £49 4s. 3d. Cost of treatment is £34 4s. 2d. Administration costs £15 0s. 1d.

Each year brings a greater realisation of the benefits to be obtained through the scheme, thus alleviating the conditions of sick and indigent Lyceumists.

Forms of Application can be had on application to the Secretary of the Home of Rest Committee, B.S.L. Union, Hollins Chambers, 64a, Bridge Street, Manchester 3.

OVERSEAS REPORT.

We still continue to receive interesting letters from our workers overseas and feel that the fraternal links we establish in this manner are a healthy sign of the spirit of Internationalism which prevails within our Movement. Lyceums in affiliation with the B.S.L.U. are Dunedin, N.Z., Calgary, Winnipeg, Wellington.

Miss R. Burgess continues as an active and enthusiastic worker for the New Zealand Lyceums and Mr. Reuben Webb, who is returning to that country after his stay in England, will be carrying our fraternal greetings to all Lyceumists he meets in his travels.

In order to create a closer spirit of fraternal workings with our overseas friends it is our intention to send through to them a quarterly letter outlining our various activities in this country and share with them our interests and enthusiasms to help to develop the spirit of Lyceumism all the world over.

The LYCEUM BANNER still serves as a useful link with Australia, Canada, Holland, U.S.A., and many other countries that could be enumerated.

We feel sure that the delegates assembled at the Annual Conference will heartily commend the sending of greetings from the B.S.L.U. to Lyceumists the world over.

S.N.U. A.G.M. AND CONFERENCE REPORT.

The S.N.U. A.G.M. Report was printed on page 164 of the September, 1932, issue.

NOMINATION OF B.S.L.U. OFFICERS.

1933-34

LIST OF NOMINATIONS.

President: Mr. J. Shuttleworth. Mr. J. Slimin.

Vice-Presidents: Mrs. A. Calway, Mrs. L. K. George, Mr. R. W. Marks, Mr. J. Shuttleworth, Mr. J. Slimin.

Treasurer: Mr. W. Burrows.

Auditor: Mr. J. P. T. Calway, Mr. G. A. Dixon, Mr. J. Entwistle, Mr. E. A. Keeling, Mr. A. Shaw.

S.N.U.E.C. REPORT.

The above Council have held three meetings: Glasgow, London and Liverpool. Mr. Burrows attended at Glasgow and Liverpool and Mr. Norbury the London meeting, and also one Finance and General Purposes Meeting at the Manchester offices, to which the President, Mr. Shuttleworth, was also called. The Glasgow meeting dealt with matters arising from Conference and it was agreed that the letters "A.N.S.C.," &c., be replaced in the Diary. Other matters discussed were Education and Finance.

The London Council: The question was discussed in the Exponent's Committee, and later referred to the General Council, as to the possibility of inaugurating an additional section of the Education Scheme that would establish a grade for those people who come into the Movement with qualifications that already stamp them as being suitable for recognition by the College.

At the Finance and General Purposes Committee meeting, held in January, the resolutions already tabulated in the M.C. Conference Report were tabled, and it is also suggested "That this Conference authorises the setting up of a small Joint Committee (three each side) from the respective Executive Councils to promote closer co-operation between the B.S.L.U. and the S.N.U."

At the Liverpool meeting Mr. Oaten reported the receipts of a donation of £100 which he had divided as follows:—£40 to the F.O.B., £30 to S.N.U. Funds, and £30 to the Britten Memorial.

Mrs. Paling and Mr. McIndoe have agreed to accept the post of fraternal delegates to the B.S.L.U. Conference.

The S.N.U. have decided to advertise for a General Secretary, Mr. Berry having been appointed to the office of Organising Secretary. After some discussion it was agreed that the Summer School be abandoned for this year.

The question of the International Summer School at Barcelona was also discussed, but there will be more particulars later.

Your Representatives have had places on the Parliamentary, I.S.F., and Exponents' Committees. The finances of the S.N.U. are in a fairly good condition but still are capable of improvement. Our relations are very cordial and we hope for a further access of strength in our joint efforts.

The next A.G.M. will be held at Doncaster on July 1st and 2nd, commencing at 11-0 a.m.

W. BURROWS, } S.N.U. E.C.
J. NORBURY, } Representatives.

INTERNATIONAL SPIRITUALIST FEDERATION.

As already reported we have withdrawn from our joint affiliation with the S.N.U., Ltd., to the above Federation.

Enquiries have been instigated *re* our re-affiliation as Subscribing Members, and it has been pointed out that this will not entitle us to representation on the Grand Committee of the Federation.

We trust that this Conference will fully consider its future relationships with the International Spiritualist Federation, never losing sight of the fact that this is our direct link with the greatest Cause of all, the International Brotherhood of Mankind, and the Federation of the World upon the moral principles that are embodied within the philosophy of Spiritualism.

CONSTITUTION REVISION.

The Committee appointed to prepare and report on revised constitution has issued its report as a separate pamphlet, which has been circulated to all Trustees, M.C., District Councils, U.D.C., Lyceums, and all Conference Committees.

ELECTION OF REPRESENTATIVES FOR THE ELECTORAL AREAS.

RESULT OF THE BALLOTS TAKEN IN THE LYCEUMS ON APRIL 9TH, 1933.

Area.	Candidates.	Votes.
A.	Vacant.	
B.	Mr. J. Miller	149
	Mr. J. Slimin	361
C.	Mr. J. Le Noury	66
	Mr. L. Tweedale	158
D.	Mr. E. Aked	78
	Mr. H. Barnes	76
	Mr. T. Ellis	53
E.	Mrs. E. H. Rothwell	123
	Mr. J. Shuttleworth	155
	Mr. Ed. Thompson	112
F.	Mrs. L. K. George	247
	Mr. R. A. L. Markham	99
	Mr. R. W. Marks	293
G.	No Nominations.	
H.	Mrs. A. Calway	122
	Mr. H. C. Guy	129

(Signed)

J. SHUTTLEWORTH, President.

JAMES NORBURY, General Secretary.

INSTRUCTIONS TO DELEGATES.

The Annual Conference will be held at 3-0 p.m. on Saturday, June 4th, and at 10-0 a.m. on Sunday, June 5th, in the South Manchester National Spiritualist Church and Lyceum, Princess Hall, Princess Road, Moss Side, Manchester.

Delegates will be met at all stations by Lyceum Guides, who will wear White Rosettes and hold a copy of the LYCEUM BANNER.

Delegates arriving at London Road and Central Stations proceed to Piccadilly and there board Tram 44 or 'Bus and book to Alexandra Hotel. Fare 1½d.

Delegates arriving at Victoria and Exchange Stations proceed to Albert Square and board Tram 40.

The cost of meals is 5s. per delegate; two teas and one lunch.

The price of Billets for one or two nights is 6s. 6d. per delegate. Applications for Billets must be made to Mr. R. W. MARKS, G.N.S.C., 10, SMALL STREET, C-ON-M., MANCHESTER, 13. Kindly enclose a stamped and addressed envelope for reply.

The South Manchester Church and Lyceum have granted the free use of both halls for the Conference and meals, and look forward, along with the Manchester and Salford L.D.C. to a successful and harmonious week-end.

J. TAYLOR, A.N.S.C.,
Secretary.

VIII.

THE B.S.L.U. ANNUAL REGISTER OF LYCEUMS.

The number of Lyceumists on the Lyceum Register during 1931 are the figures for which fees were paid during 1932 and are enumerated under the heading "1932." The same method applies to the figures returned from Lyceums who have paid the Annual Fees on or before April 26th, 1933.

The total number of Lyceumists for 1932 is 12,453 against 13,035. The total number of Lyceums for 1932 is 253 against 264 in 1931. There is a loss of 11 Lyceums and a loss of 582 Lyceumists.

	1932	1933
BIRMINGHAM DISTRICT		
Birmingham, Handsworth	71	50
„ Sturchley	47	40
Smethwick	50	48
Walsall	74	85
Wolverhampton	74	47

	1932	1933
BOLTON DISTRICT.		
Bolton, Bradford Street	65	47
„ Deane Road	28	30
Bury, King Street	43	46
Horwich	69	71
Leigh, Evans Street	48	47
Radeliffe	24	35
Westhoughton	20	27

	1932	1933
BRADFORD DISTRICT.		
Bradford, Harker Street	22	29
„ Milton	21	20
Laisterdyke	50	48
Keighley	48	47
Saltaire	50	44
Shipley	23	36
Windhill	82	85
Idle	16	..
Yeadon	48	48

	1932	1933
COVENTRY DISTRICT.		
Coventry, Bull Street	23	16
„ Broadgate	40	46
Nuneaton	73	98
Rugby	21	24
Upper Stoke	50	..

	1932	1933
HALIFAX AND HUDDERSFIELD DISTRICT.		
Brighouse, Commercial Street	50	30
Halifax, Alma Street	52	56
„ Queen's Road	38	25
Hebden Bridge	16	9
Huddersfield, Ramsden Street	18	20
„ St. Peter Street	24	26
Quarimby	30	24
Sowerby Bridge	83	68
West Vale	28	26
Marsden	32	..
Slaiithwaite	35	..

	1932	1933
LEEDS DISTRICT.		
Batley	25	28
Batley Carr	32	49
Birstall	14	..
Castleford	75	85
Cleckheaton	48	49
Dewsbury	123	128
Heckmondwike	40	31
Hemsworth	50	38
Hull, Dairycoates	62	50
„ Gipsyville	45	..
„ Holborn Hall	25	16
Leeds, Armley	75	50
„ Horsforth	15	13
„ Psycho	47	44
„ Easy Road	35	..
Liversedge	48	49
Morley, Queen Street	23	..
Normanton, Queen Street	33	34
Wakefield	50	49
York	42	39

	1932	1933
LIVERPOOL DISTRICT.		
Birkenhead	50	49
Chester	22	25
Liverpool, Daulby Hall	74	80
Rock Ferry	35	40
Runcorn	21	29
Southport	36	..
Warrington	125	100
Wigan	40	32
St. Helens	25	46

	1932	1933
LONDON DISTRICT.		
Battersea	26	..
Bowes Park	22	17
Brixton	71	120
Clapham	32	22
Croydon	28	23
Eltham	32	33
Forest Hill	49	50
Fulham	49	65
Hackney	49	32
Hampton Hill	33	..
Kingston-on-Thames	33	38
Lewisham	67	30
Manor Park	50	70
New Malden	44	34
Peckham	34	36
Plaistow	47	45
Rochester Square	37	35
Southend and Westcliff	47	47
Stratford	74	80
Tottenham and Edmonton	45	38
Tottenham, High Road	43	..
Woolwich and Plumstead	38	..
Guildford .. .. .	..	..
Hampton Wick and Teddington	40	..

	1932	1933
MANCHESTER AND SALFORD DISTRICT.		
Hollinwood	67	74
Manchester Progressive	49	56
Cheetham Hill	67	33
Collyhurst	58	54
Droylsden	36	30
Harpurhey	70	70
Hr. Openshaw	20	25
Longsight	75	65
Milton, Eccles	50	49
Moss Side	37	34
Moston	57	47
Newton Heath	74	64
New Manchester	37	49
Openshaw	48	..
Pendleton	50	59
Princess Hall	56	60
Salford	49	33
Stretford	49	49
Northwich	48	..
Gorton	33	47
Ashton-on-Mersey .. .. .	..	17

	1932	1933
NORTH EAST CHESHIRE DISTRICT.		
Ashton-under-Lyne	48	41
Congleton	45	44
Heaton Norris	70	42
Hyde	84	74
Leek .. .. .	..	34
Macclesfield	43	38
Stockport Central	45	43

	1932	1933
NORTH EAST LANCASHIRE DISTRICT.		
Accrington, Argyle Street	46	48
„ Pearl Street	39	38
Barnoldswick, West End	49	64
Barrow, Dalkeith Street	87	81
„ Preston Street	33	35
Blackburn	97	95
Blackpool	70	96
Brierfield	50	43
Burnley, Hammerton Street	43	45
„ North Street	47	78

	1932	1933		1932	1933
Clitheroe	27	26	Rochdale, Baillie Street	35	38
Darwen	117	92	,, Baron Street	36	45
Earby, Greenend Avenue	40	46	,, Regent Hall	71	70
Fleetwood	147	144	,, Halliwell Street .. .. .	..	25
Lancaster, Alliance	75	50	Todmorden, Eagle Street	50	..
,, Bulk Road	58	88	,, Roomfield Buildings	—	..
Nelson	100	52	Shaw, Lyon Street .. .. .	..	29
Padiham	50	50			
Preston Central	43	40	SOUTH WALES DISTRICT.		
Rawtenstall	42	36	Cardiff, Park Grove	70	47
Rishton	36	35	Newport, Albany Hall	38	44
Morecambe	20	31	Ogmore Vale	36	..
			Llanelly	25	..
NOTTINGHAM DISTRICT.			Tredegar	26	26
Beeston	40	30	Blackwood	50	—
Belper	100	100			
Derby	49	38	TEES-SIDE DISTRICT.		
Eastwood	47	44	Darlington, Ever Welcome	16	..
Hucknall	50	50	,, Psycho	40	41
Kirkby	46	47	Grangetown	28	50
Leicester, Liberty Progressive	49	48	Gurney Valley	85	..
,, Rupert Street	35	38	Middlesbrough, Grange Road	99	93
Lincoln, Coultham Street	22	38	,, Wilson Street	45	56
,, Midland	33	22	Shildon	81	96
Mansfield	68	50	Stockton, Brunswick Street	32	..
Nottingham, Mechanics' Hall	44	40	,, Cecil Street	27	35
,, Pearson's Buildings	35	49	West Hartlepool, Musgrave Street	72	98
,, Sherwood Street N.	39	38	,, Charles Street	41	35
,, Beaconsfield Street	34	38	Horden	23	—
,, Chaucer Street	25	48	Billingham	50	46
Ripley, Codnor and District	41	46	South Bank-on-Tees	40	40
Stapleford	42	31	Durham	—	—
Sutton-in-Ashfield	67	50	Redcar	50	..
Long Eaton, Broad Street	33	—	Easington Colliery .. .. .	..	—
SCOTTISH DISTRICT.			TYNE-SIDE DISTRICT.		
Edinburgh, Gayfield Square	50	50	Ashington	34	39
Rosyth	49	..	Craghead	50	48
			Gateshead, Beaconsfield	56	48
SHEFFIELD DISTRICT.			,, Rectory Hall	77	68
Barnsley, Grace Street	70	72	Hetton and District	91	96
,, North Pavement	50	46	Hirst	118	99
Chesterfield	72	72	Jarrow, Ellison Street	48	38
Doncaster, Catherine Street	48	40	,, 52a, Ellison Street	49	24
Mexborough	32	49	Newburn-on-Tyne	100	100
Parkgate	85	62	Newcastle, Benwell	72	75
Rotherham	48	47	,, Heaton and Byker	50	64
Scunthorpe	41	..	,, Rye Hill	40	43
Sheffield, Attercliffe	121	91	,, Wallsend	16	..
,, Darnall	48	55	New Delaval and Newsham	38	..
,, Heeley, Gifford Road	83	82	North Shields	80	74
,, Heeley, Woodseats	48	50	South Shields, Fowler Street	100	73
West Melton	70	70	,, Cambridge Street	100	98
Wombwell	69	45	,, High Shields	48	..
Barnsley, Old Foundry	48	48	Southwick-on-Wear	40	49
Amthorpe	—	..	Sunderland	39	48
Doncaster, Baker Street	—	44	Tyneside Centre	42	44
			West Stanley	48	47
			West Pelton	40	..
SOUTHERN COUNTIES DISTRICT.			Whitley Bay	45	48
Brighton	22	..	Seaham Harbour	45	..
Bristol, Providence Hall	62	57			
Devonport	26	..	AREA LYCEUMS.		
Portsmouth	75	47	Carlisle	30	22
Reading	48	33	Grimsby	72	70
Ryde	14	—	Hanley	95	50
Southampton	85	87	Northampton	46	25
			Peterborough	66	50
SOUTH EAST LANCASHIRE DISTRICT.			Skegness	20	23
Bacup	59	85	Longton .. .. .	..	93
Dearnley	40	32			
Middleton, Gilmour Street	38	42	COLONIAL AND FOREIGN LYCEUMS.		
,, Old Hall Street	31	35	Calgary	—	..
Oldham, Central .. .. .	..	57	Dunedin	—	50
,, Elliot Street	16	24	Wellington	—	..
,, Waterhead	19	20	Winnipeg, Polson Avenue	—	33

Easter to
Whitsun, A.D. 29.

A "Human" View of
Jesus. IV.

"THEY CRUCIFIED HIM"

PETER WENT OUT AND BY
wept. Judas went out and
died. Jesus remained and
lived. His time had not yet
come. There was no physical reason why he should
have remained, had he not wanted to, for his tormentors
would have fled had he made the slightest sign of
attack. But his obsession that he must die still
possessed him and he remained, to suffer buffetings and
indignities that make our blood boil even now.

A. T. CONNOR

His simplicity was no match for the craft of the High Priest, whose two final witnesses brought charges of blasphemy and intended sacrilege—that Jesus had claimed to be the Son of God, and that he had said he would destroy the Temple and rebuild it in three days. He admitted the first charge and did not deny the second, thus giving Caiaphas the excuse to declare him guilty, and he was taken to Pontius Pilate, the Roman governor, to be sentenced to death.

Before Pilate things did not at first go smoothly for the plotters, as the Roman could see nothing worthy of death in what Jesus had said. But the accusers altered their accusation. Jesus had claimed, they said, that he was King of the Jews—and if Pilate overlooked that he was not Caesar's friend! As a last resort Pilate appealed to the crowd assembled around the palace, and offered to release Jesus because it was Passover time. And then occurred the incident which has covered the Jewish nation with (I think unmerited) reproach. The chief priests declared—"We have no king but Caesar"—thus abandoning their national independence; and the crowd condemned Jesus to the cross. "Crucify him!" they cried—and Pilate gave way and sentenced him to be crucified.

As students, we must not be too hasty in judging either Pilate or the Jews. A glance at the circumstances of the times will help us to an understanding of what took place—and why.

There was more than mere religious intolerance in the mind of Caiaphas. During the preceding four years Pilate had shown how he dealt with anything that even resembled revolt; and the events of Palm Sunday, and the following day's rioting in the Temple court, had strongly suggested the possibility of a popular rising. The death of Jesus appealed to the High Priest—as he had already advised his Council—as the surest way out of the danger; and, apart altogether from his religious opposition to Jesus, he may have been acting in what he thought were the best interests of his nation. Opinions will differ on this point; but whatever we may think of those who spoke within the palace, we cannot find much fault with the crowd that surged outside.

This crowd was composed of very mixed elements—not only of sympathisers with Jesus (who dared not

speak on his behalf) but of Jews from all parts of the Roman empire, who knew of Rome's military might and the benefits of her peaceful rule; of Jews who did not believe in Jesus and saw in him only the threat of rioting and bloodshed, and increased oppression; and of militant Zealots who wanted Barabbas, a practical, *fighting* insurgent leader. Thus to most of them it seemed far better that Jesus should die. They were all human beings, and their human passions and human interests overcame any human inclination to pity the forlorn victim of expediency and hate.

As for Pilate, he knew from experience that every Jew would suffer death rather than submit to any violation of the Temple—also that Caesar was very jealous of any kings who were not puppets of his own. So, as the accusers had intended, combined charges of sacrilege, blasphemy and sedition made it impossible for him to do other than what the Jews demanded.

The stage was now set for the last act in the drama. Jesus was scourged and arrayed in a mock-royal purple robe. A crown of thorns was forced on his brow; and so arrayed he staggered with his cross to a shameful death between two thieves, followed by a hostile mob who mocked and tortured him. Fools that they were, they could not understand the true nature of the man they were reviling. All they could see was a fellow-creature in trouble, and true to their breed they taunted and abused him. But he staggered on, unheeding. At last Calvary was reached, and soon the dull thuds of hammers nailing him to the cross pierced the ears of those who still believed in and loved him. Then he was hoisted up, and for six long hours of that dreadful day he hung before friends and enemies, suffering the tortures that only a sensitive soul can suffer, but borne up by the spiritual strength of his belief in his mission.

Dare we try to imagine the thoughts that must have passed through his mind as he hung there. He seemed to be forsaken by his God as he had been forsaken by his comrades; the powers of darkness were in the ascendancy; wickedness and hate were triumphing over righteousness and love. Those who hated him were gloating over his sufferings, while those who loved him were powerless to help. As he watched the soldiers casting lots for his garments, and listened to the revilings of one of his companions in misfortune, he perhaps remembered his temptation, when the thought of earthly power and glory had suggested itself to him—and compared it with his present position and the mocking notice fastened above his head.

How the hours must have dragged, and how the agonised body must have tortured him. Yet his loving care for others never abated. He had a prayer for his murderers, a message for his mother and the beloved disciple, and words of comfort for the repentant thief. Truly the Son of Man, when he was lifted up, became a spectacle for the whole world to gaze upon and admire.

At last merciful death released the noble spirit. The outraged nervous system could bear no more, and with the cry of "It is finished" he entered into his rest. The cup had been drunk; the mission had been fulfilled; the tragedy was ended. He had been faithful unto death—and had shown us all how we may win the crown of life.

ERNEST W. OATEN

OFFERS

A FEW THOUGHTS ON EDUCATION.

A GOOD DEAL OF TIME AND MONEY IS being spent nationally, as well as within Spiritualistic ranks, on what is generally termed education. I am one of those individuals who question whether we are getting real value for the money spent. Real education is such an important thing that no sum of money within the power of the nation to provide, is too great to be spent upon it, but it is a question of great importance to consider whether we are getting value for the time, effort, and wealth expended.

The prevalent idea is that education should be directed towards enabling people "to know," but if we examine the term itself, education means to "educate," that is, "to draw out or to lead." Whether fortunately or otherwise, all the knowledge in the world is of little use unless it enables us to *do* something. We need to be able to *do* as well as to *know*, and unless the knowledge obtained by education can be applied to the world's well being, it is very questionable whether knowledge of itself is worth the trouble of acquiring it. True knowledge should enable us to be able to do something. The object of education, then, is to draw out all the latent faculties and powers of the individual and apply them to human benefit, and in the realm of religion and philosophy the matter assumes importance. It is of little use knowing all the philosophies of the world unless such knowledge can be applied to the betterment of humanity as a whole, and to the relationships established between human beings. The man with a little knowledge who can apply it to human betterment, is a very much better citizen than a man who possesses all the lore of the universities and is content to sit and know.

Andrew Jackson Davis laid it down with truth that "the child is the repository of infinite possibilities." Man is a composite creature, and it must not be forgotten that as a creature who *feels*, as well as *thinks*, his sympathies and his intuitions are quite as valuable as his intellect, yet too often the whole trend of education is to fill the mind with information; while the deeper feelings, the emotions, the sympathies, the intuitions, are too often looked upon as weaknesses, which reminds me of the little boy's definition of friendship, expressed in the terms—"A friend is one who knows all about you and who loves you just the same." To merely know, might split up friendships, but to really understand brings a little human sympathy to life and enables us to know that all our weaknesses may be due to attempts to develop strength.

Present systems of education seem to me to be devoted to turning out a humanity based upon the principle of "mass production." Everyone must learn the same lessons, pass through the same type of school, occupy the same number of hours in the same sort of tasks, with the idea of turning out a humanity which is built to plan. And yet it is true that every human being is an individ-

ual. There are no two alike. There is no task worth the time, which can be done equally by all men. Real education should bring out the inherent qualities and abilities of the individual, so that each one possesses some form of *creative* ability which no other possesses in the same degree. I believe that each one of us is the child of God, and that each one of us is unique; that God Himself can reveal Himself through each of us; so that in a sense it is true that each of us should be a revelation of God to our fellows which our fellows cannot obtain through any other being. Is it a high ideal? Very good, I would rather aim at the highest ideal and fail, than have an ideal which I can reach in a day or two. You have but to contrast this ideal with the present day state of the world to realise that humanity is in its infancy.

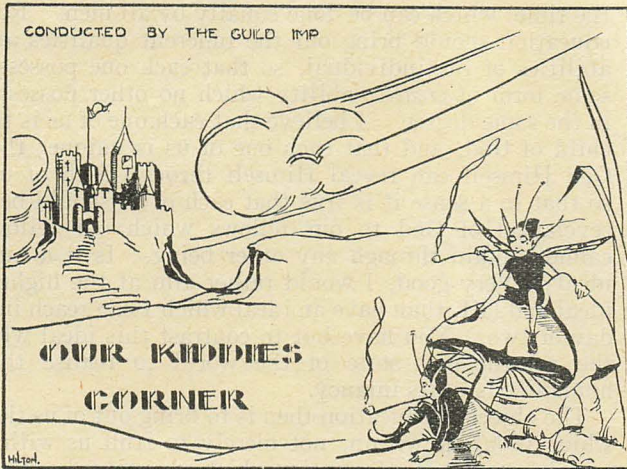
The object of education then is to bring out of us that which is latent within, not merely to stuff us with a certain amount of information which may never be of use to us. It is, of course, easy to teach every little boy that Columbus discovered America in a certain year, or that the Battle of Waterloo meant the overthrow of Napoleon, but of what use is the information to the majority. Each man and woman has the possibilities of the Creator within them, and could be and should be a creator. That is to say the object of education should be to enable us to *do*, as well as to *know*, and unless it can do this, education is merely side-tracking.

Some individuals are necessarily intellectual. Others are essentially emotional or intuitional, and it ill behoves one section to point to the weaknesses of another. The Educational Classes conducted by our Union are valuable, but they are valuable in so far as they train or "lead" the mind to do its own thinking; to think along original lines; to combine ideas in new combinations, and to *act* as a result of the knowledge which we possess. It should be impressed upon the children in our Study Groups that the mere learning of what is expressed in the Text Books is not sufficient. The minds of the children must be exercised upon these in the endeavour to find new expressions and new ideas. They should bring out the moral qualities, enabling us to act so that we should "do unto others what they would do unto us." It is probable that the realm of sport is doing more to develop this sense of fairness and honour than all the intellectual teaching which is being given.

Everyone can admire a well filled mind, a good memory, a knowledge of the sciences, but the world owes more to those who can apply their knowledge to the facts of life, and to their dealings with their fellow men, than it does to those who become merely mental store-houses. I want our Lyceumists, then, to know that the knowledge they acquire of the facts of Spiritualism, and of the philosophy of Spiritualism, must be applied to everyday life. It is little use having a knowledge of seance room methods unless you can so use that knowledge, that when in the seance room you add to the efficiency of the seance. It is useless having a knowledge of the wonderful philosophy of Andrew Jackson Davis unless that knowledge awakens within your mind the desire to apply its principles in your dealings with one another, and with the invisible world. It is useless having a knowledge of the religions of the past unless such knowledge helps you to improve the life of to-day.

Education to me is the most practical thing in the

(Continued on page 80).



Dear Little Imps,

Here comes May-time, again bringing us its flowers, and freshly dressed leaves, and the butterflies and bees to enjoy them all. Every outing means a lot of happy surprise finds, so that every turn in the road makes us wonder what lies waiting round the corner. The one thing that never awaits us round the corner is the Cuckoo. He always seems to be ever so far away, and would much sooner be heard than seen. That is not at all like us, is it? We like to be heard *and* seen, as all our big-folks know.

THE IMP AND THE CUCKOO.

The Cuckoo came winging over the woodlands. On quick, light wings she flew backwards and forwards, over trees and bushes, searching for something. For ever so far her call could be heard, and people stopped gathering flowers to listen, and to discuss her. Said one, "Listen to the Cuckoo. It is lucky to hear a Cuckoo." "That's true!" answered a companion. "But I would think it luckier if I could see the Cuckoo. I have heard one many a time, but I haven't seen one. Have you?"

A Fairyland Imp had brighter eyes than the flower gatherers. That Imp was out for a frolic, and he wanted a playmate. Quickly he followed the bird, and, as it rested on a tree-top he called out. "Oh! Cuckoo! I have followed you for such a long way, come and play with me." "Go away, Imp," cried the Cuckoo, "I haven't time for play, I am looking for nests for my eggs. It is time they were laid."

"Dear! Dear! but can't you build a nest?" asked the sympathetic Imp. "Other birds build their own nests, I've watched them, and I've helped them too; I'll help you, if I may." "What a baby you must be," cried the Cuckoo, "Do you think I have time for nest-building? I leave that to other birds, I have my own work to do. Go and ask a Sparrow or a Tom-tit to play with you. They might, if they have finished nest building."

A wiser Imp was left in the tree, as the Cuckoo went on with her search. The Imp wondered what next to do. Then, remembering what he had learnt from the

Cuckoo, he decided to work, and not play, that day. He would warn all the birds about the lazy Cuckoo.

What a day that Imp had. He found out each nest in the wood, in the trees, in the bushes, or hidden in the grasses; and to each nest he carried his news. "Birds, watch your nests, the Cuckoo is trying to find a home for her eggs, she won't build her own nest." Most of the birds were watching their nests, because they were so proud of the eggs that lay in them. Still, the message of the Imp caused quite a flutter amongst the feathered folk.

"I haven't room for another egg in my nest," cried Mrs. Thrush. "Nor have I!" called out Mrs. Blackbird. "Besides, I cannot have my babies crushed. They are such darlings." Mrs. Tit admired her own nest, and then laughed. "I don't think Mrs. Cuckoo could put an egg into my nest, she wouldn't be able to find the door, so I am quite safe. Still we are so glad that you told us, Mr. Imp, we shall be more careful than ever now that we know."

The Imp was enjoying himself. He had been called "Mr." by the birds, and they had all welcomed him. He would teach that Cuckoo not to be so lazy. Then he met Mrs. Sparrow. She listened to his tale about the lazy Cuckoo that wanted to put her eggs in other birds' nests, and the Imp expected her to grow excited as the other birds had done. But Mrs. Sparrow wasn't like the other birds. She thought for a moment and then laughed aloud. "So it was a little cuckoo that I reared last year! I wondered why he should be so much bigger than the other babies. He was so funny I couldn't help but love him. I wish you could have watched him learning to fly, and, oh dear, fancy my thinking he had a sore throat, when he must have been trying to say "Cuckoo." You are a cheery little Imp to bring me such funny news."

The Imp stared! Mrs. Sparrow thought it funny when she had to bring up the babies of other birds! Well, he always knew that birds were queer creatures, but Cuckoos and Sparrows must be the queerest of them all.

Mrs. Sparrow went in search of moss for her nest, and the Imp flew around for a time, before returning to Fairyland. He had just decided to go home, when he met the Cuckoo again. She was Cuckoo-ing so cheerily that the Imp simply had to stop for a gossip. "You again, Imp!" cried the Cuckoo. "Did you find a playmate?" "I've had a lovely time amongst the birds," answered the Imp. Mrs. Cuckoo laughed. "So have I," she said. "I have put my eggs in the nests of three Sparrows. It must be my lucky day, sparrows make such good mothers. Now that I know that my babies will be comfy, I can do my work." "What work can you do?" asked the Imp.

"Why, didn't you know?" cried the Cuckoo. "I have to make the world happy, and I can do, now that my babies have good homes. Just watch! Everybody finds a smile when they hear me 'Cuckoo.' Try yourself and see." The Imp listened, watched and then flew happily home to practice a new game.

So now Imps, if you should hear a funny "Cuckoo" — maybe it is the Imp helping a real Cuckoo to fill the May-time with smiles.

Lots of love, Imps.

MEG.



My Dear Boys and Girls,

There is a saying which is often used as an excuse by people who want to work on Sunday. "Better the day better the deed." This saying must surely apply to this letter for I am sitting writing it on Good Friday, in a country town in Yorkshire. The only event of the day here I am told is that a Salvation Army band will visit the town and play to us, so you will appreciate we are having a very exciting time waiting for this great event.

Apart from this, there is a very pleasing part of this holiday, for I am visiting my Mother and Dad, who are both about eighty years of age, and I hope many of you children may have you parents to visit when they reach such an age, for it has untold pleasure in being able to see them, especially when the distance usually between us is two hundred miles, it just reminds me of the text "Honour thy parents in the days of thy Youth."

These words are fully appreciated when the time comes for you to leave home and go out into the world to earn your own living.

This month I want to talk to you about Pictures, for this is one of the subjects which runs right through our lives from the moment we are old enough to know what a picture is until we pass on into the Summerland.

Let us try and review this subject by stages, and see where it will lead us too.

First of all I will take the very youngest of you, even before you are able to make pot hooks and hangers in the infant class, you love to have a pencil and piece of paper and draw a mass of lines which while they may not convey very much to anyone else are full of meaning to yourself.

We then pass a few years until we take drawing lessons at school. Starting with simple lines until stage by stage we pass from these to flowers, flowers to more advanced subjects until we are able to take a sketch book and draw a real picture.

It is this real picture that I want to try and draw an object lesson from, and to do this I want you all to pretend you are real artists.

First you have before you a pure white canvas, upon which your picture has to appear, I do not want to be too technical for it is not my idea to write a lesson on art, but I want to just take one or two main points in order to build up an object lesson for you to consider.

Suppose for instance we are in country surroundings with hills in the distance, an old fashioned church, a river and a wood, some old fashioned cottages, a pathway leading up to the hills. Now we cannot get all these things in the picture so we must decide what part we are going to paint.

Without going into a lot of details, having decided on what kind of picture we intend to make, the rest is worked out by careful consideration as to blending of colours, and the method by which we arrive at our desires.

The finished picture is something we continually look back at, and usually see point after point where it might have been improved. However great the artist may be I think it would be a correct statement to make to say that he or she are never perfectly satisfied with their own work. They all see room for improvement.

Although this has been a long way round to reach my lesson I hope each point will convey something of value in real life. First the pure white canvas denotes the beginning of our lives, each other point refers to the building of our character which is just painting a picture day by day, by every action we do. The world is just the scenery we have before us from which we have to decide what part we wish to take into our lives. No artist would think of putting anything ugly into his picture, therefore we must not allow any of the ugly characteristics of the world to enter our daily life. Then what do I mean by one stroke of a brush might spoil the whole picture, we might endeavour to do all the good we can, to live a noble life in every sense of the word, but one day we allow an evil temptation to master us, by one stroke or action a beautiful picture or character might be easily spoiled. The finished picture we may not see until we reach the Summerland, then we shall look at it and review our life's work stage by stage. We shall see not only the good points in our characters, but also those bad strokes which have marred a beautiful picture. It is then that we shall be able to remove such marks, but it is wise for each one of us to endeavour to make the best of the picture day by day.

LAST MONTH'S PUZZLE. No. 194.

C lothin G
O rang E
N er O
N igge R
O utin G
R o s E

THIS MONTH'S PUZZLE, No. 195.

This month delegates from all parts of the country will meet in Conference at Manchester, therefore I want you to take the two words "ANNUAL CONFERENCE" and see how many words you can build up from the letters they contain.

For example FENCE, FREE, ANN, RAN, and so on, I am sure it will keep you quiet for a long time.

There are two points of interest I want to tell you about this month before I close this letter.

The first is a letter I have received from Ivy of Fremantle. She has promised to write some accounts of interesting things which take place in Australia, which, of course, I hope to tell you all about in a later letter.

Then last month Auntie Ruth, Cousin Doris and I visited Southend Lyceum, here we had a very happy time with the Lyceumists, and we were very pleased with the progress they are making.

We are now looking forward to visiting Manchester for the Conference, for it is here that we not only meet local Lyceumists but those from Yorkshire, Lancashire, Nottingham, London, Southern Counties and all other areas.

Any letters you have for me this month you can give to your Conference delegate to hand to me.

With love,

"Ruberrondo," Your loving friend,
126 Woodlands Rd., UNCLE BERT.
Isleworth, Middx.

OUR LYCEUM GUILD

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

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



Our Guild Leader,
GLADYS HALLIDAY.

J.149 D. Coghlan, Darwen.	J.159 P. Watts, Peckham.
J.150 E. Underwood, Warr' ton.	J.160 D. G. Watts, ,,
J.151 R. Higham, ,,	J.161 M. Morgan, Heeley.
J.152 M. Danetry, Alma St.	J.162 E. Hillyer, ,,
J.153 Mr. Slimin, Sund' land.	J.163 M. Fox, ,,
J.154 Mrs. Calway, Eltham.	J.164 J. E. Grant, ,,
J.155 Mr. Tweedale, Wakefield.	J.165 F. Trayler, Stratford.
J.156 Mr. Aked, Shipley.	J.166 K. Capper, ,,
J.157 Mr. Markham, Ashton.	J.167 J. Capper, ,,
J.158 F. E. Markham, Ashton.	J.168 M. Foster, Warrington.

Finances.

At last we have paid all our debts and have a balance in hand. In donations I have received 4s. od. from Misses R. and E. Temple; 1s. od., Mr. Midgley; 2s. od., Miss Irons (5th donation); 1s. od., Mr. Slimin; 1½d. from Mrs. Guy (in exchange for cutlery received from M.C. and friends), making 8s. 1½d. altogether. The total fees for the month are 18s. 3d. (this includes 9d. for new badges), so that we now have £1 3s. 9d. in hand. Well done, Guildites!

The Christmas Pudding Wishes—continued.

Here is the concluding portion of Freda's story which unfortunately had to be omitted last month:—

Then he turned to one of his courtiers, saying, "Go to the palace and tell Fairy Rosebud I wish to see her." The courtier, who was named Suet, soon came back with the Fairy.

The King then called a meeting of all his subjects (who were the ingredients of a Christmas pudding), and said, "Every year on my birthday the King and Queen of Fairyland send a fairy to help me to make mortals understand that they are not to make Christmas puddings on my birthday. This year Fairy Rosebud has come to my aid. Have you any suggestions, Rosebud?"

The Fairy turned and spoke to the twins, "If I give you each a wish, will you promise to tell everyone you can that they are not to make Christmas puddings on the 25th of November, the King's Birthday?"

"Yes, we will," cried the twins together. Then there came a shout of "Lizzie! Lizzie!" and all the little people scrambled to their places as Lizzie entered the room.

Very gravely the twins related all that had happened while Lizzie tried to listen seriously, but a smile came over her face as she said, "All right, seeing that it's the King's birthday, we'll let him have a rest and make the pudding to-morrow. Now let us clear the things away and then have dinner."

The next day, when they were stirring the pudding, Joan wished for a doll and Eric for a toy aeroplane; and Lizzie appeared to be quite as surprised as anyone else when their wishes were gratified.

F. BOLD.

Conference.

Will all Guildites who are delegates please wear their Guild ribbons? I shall be wearing mine, which is royal blue—I tell you this so that it may help you to recognise me. Also, will *each one* of you please speak to me some time during the week-end, and make yourselves known to me? I shall then be able to think of you as real persons, instead of just names.

All good wishes for success to you who are taking the examinations. I shall be thinking of you on that day.

G. HALLIDAY,

28, Moorlands Place,

Free School Lane, Halifax.

Guild Leader.

IN VINDICATION OF THE "SEEKERS."

We have recently received from our friend, Mr. Evans, Editor of "Beyond," a short pamphlet entitled "In Vindication of the Seekers."

As our readers are probably aware, the "Psychic News" has recently been publishing a series of articles criticising the activities carried on at Queen's Gate by the Guild of Spiritual Healing.

Without wishing to enter into the controversy, we desire to emphasise that upon reading the explanation offered in the above-mentioned pamphlet, we are thoroughly satisfied that the activities of the "Seekers" are being carried out in a perfectly straightforward manner. One of the charges made was that the Board of Trade has made enquiries into the affairs of the "Seekers" and the Guild of Spiritual Healing. Messrs. Torr & Co., upon writing to the Secretary of the Board of Trade, to enquire whether it was true that they were enquiring into the affairs of both the "Seekers" and the Guild of Spiritual Healing, received the following reply:—

Board of Trade.

Reference 900/33.

22nd February, 1933.

Gentlemen,—With reference to your letter of the 16th February, I am directed by the Comptroller of the Companies Department to state that no enquiry into the affairs of the above-named Company has been instituted by or on behalf of the Board of Trade.

I am, Gentlemen,

Your obedient servant,

W. S. RAINBOW."

As our readers will note, this is a categorical denial of the statement made by the "Psychic News," and we can only suggest that, in the interests of the Brotherhood of Mankind, towards which Spiritualism claims to be striving, it is surely essential that all of us try to show a greater tolerance and a deeper sympathy, and a fuller understanding of one another in all matters, realising that, though we may be working in divers ways, yet we are all ultimately striving to reach the same goal.

We strongly advise all Lyceumists to write for a free copy of the above-mentioned pamphlet to W. H. Evans, Esq., 29, Queen's Gate, London, S.W.7.

EDITOR.

THE THINGS WE HEAR.

TO ALL LYCEUM EXECUTIVES AND DISTRICT COUNCIL EXECUTIVES.

Dear Colleagues,

In view of the importance of the business to be transacted at this, the 1933 Conference, the critical financial position of the Union, and our future needs and outlook, I want to ask all Lyceum Executives, and all District Council Executives, to consider the wisdom of allowing their delegates to use their discretion, and not to give them a mandate upon any part of the Conference business, but to hear the various positions fully and frankly discussed and be guided by what they consider will serve the needs the best.

JAMES SHUTTLEWORTH,
President.

SHEFFIELD L.D.C.

A.G.M. held on Feb. 26th, Spiritualist Church, Percy Street, Rotherham, 9 Lyceums being represented.

Minutes, Correspondence, Reports, Roll Call, were accepted and confirmed. Balance Sheet accepted.

Election of Officers:—President, Mr. A. Bruce, G.N.S.C.; Vice-President, Mr. F. Cook; Treasurer, Mrs. Bruce; Secretary, H. Heath; D.V., Mrs. Mitchell.

During afternoon Open Session, Mr. Rawlinson, Secretary of the Sheffield District Committee of Spiritualist Churches, presented the 1st prize Banner to Rotherham, the winners of the Banner and Bell Competition organised by the District Council.

Mr. F. Cook, Vice-President of the Council, presented the 2nd prize, Silver Bell, to Heeley, Gifford Road, Lyceum; and Mr. Johnson, Vice-President of the S.D.C. of Churches, presented the 3rd prize Banner to Chesterfield Lyceum.—H. Heath, Sec.

LONDON L.D.C.

The A.G.M. was held on Saturday, 18th Feb., at the South London Spiritualist Mission Lyceum. The President presided. The meeting was well attended, practically every Lyceum being represented.

Mr. Fruin, in his Presidential address, expressed thanks to all who had worked for the Council.

The various reports presented to the meeting revealed that considerable work was being carried out by the various sections of the Council. The new grouping system seems to be bringing Lyceums together in joint work, to the mutual benefit of all.

The Financial Report shows a very healthy position, the total cash in hand in all the Council Funds being £23 5s. 6d.

The meeting decided to defray the expenses of Mr. Fruin attending all the meetings of the Con. Rev. Committee.

Election of Officers:—President, Mr. A. E. Fruin; Secretary, Mrs. A. Calway; Treasurer, Mrs. R. Fruin; District Visitor, Miss A. Pennington; Vice-President, Mr. W. Rainbow; Asst. Sec., Mr. J. Calway. Group Representatives: A., vacant; B., vacant; C., Mr. Bates; E., vacant; D., Miss Ashley. Competition Secretary, Miss Ashley; Social Secretary, Mrs. Williams; Delegates to Conference, Mr. and Mrs. Fruin; Delegate to the L.D.C., Miss D. Jordan.

The E.C. was instructed to make the necessary arrangements for a Council Choir. It was also decided to hold a special meeting on Saturday, May 27th, to consider the Conference Agenda.

The meeting closed with a hearty vote of thanks to the retiring officers and to the Peckham Church and Lyceum for their hospitality.

The A.G.M. of the Athletic Club was held in the afternoon prior to the Council A.G.M. The Treasurer's report was very gloomy, but the Secretary reported a year of strenuous work. Mr. J. Calway was re-elected Chairman of the Club and Miss D. Fruin was elected Secretary. Messrs. Ansell, Dix and Brannan, the Misses Stewart, Bamber and Goodall, were elected to serve on the committee. A motion was adopted to extend the activities and membership of the club to Spiritualists generally and the Committee were instructed to call a meeting of all members and interested persons to discuss ways and means of accomplishing this object in the near future.

LIVERPOOL L.D.C.

A.G.M., Feb. 11th, Daulby National Church, Liverpool. Minutes and Correspondence were dealt with in the usual way. Arising:—It was decided that the Secretary use discretion concerning the advertisements in the BANNER.

Session Competition. It was decided that the date be extended to the end of June.

Onward Lyceum. Mr. Roberts, the Conductor, reported on the progress of this Lyceum. A general discussion took place *re* the suggested affiliation of this Lyceum to the Union, and it was resolved that the Council express their sympathy in the difficult circumstances which have arisen.

Reports. Secretary. It was suggested that Lyceums who have not already become members of "The representation at Conference Pooling Scheme" reconsider the question. District Visitor reported having visited Southport. Treasurer, Mr. Jones, reported a balance in hand of £3 5s. 7½d. Auditors. It was stated that accounts were correct, but was pointed out that our solvency was mainly due to donations.

Definite Policy. B.S.L.U. Finance. Only Daulby Lyceum have donated towards the B.S.L.U. under the special appeal. The subject for this quarter is "The Finance of the District Council."

Election of Officers:—President, Mr. E. A. Keeling; Secretary, Mrs. L. George; Treasurer, Mr. O. Jones; District Visitor, Mr. W. Roberts; Auditors, Mr. G. Burns and Miss G. Owen; S.W. Lincs. Group Representative, Mrs. L. George; B.S.L.U. Delegates, Mr. W. Roberts and Mr. O. Jones.

Massed Session. It was decided to accept the invitation of Runcorn Lyceum for Sunday, Oct. 29th. Conductor, Mr. G. A. Mack; Mus. Conductor, Mr. F. Jones.

Invitation for 1934 B.S.L.U. Conference. It was decided to leave this in the hands of the Merseyside District and press for all Council Lyceums to support—financially or otherwise.

Representation at Conference Pooling Scheme. Money for efforts concerning this, must reach the Secretary not later than May 1st.—L. George, Sec.

NORTH EAST LANCASHIRE L.D.C.

The above Council will hold the second quarter's meeting on Saturday, May 20th, at St. Peter St., Blackburn. Tea will be provided by our friends at Blackburn. Lyceum Secretaries are requested to notify their associates of this meeting. Please bring the LYCEUM BANNER for May to the meeting. Agenda:—Minutes, Correspondence, Reports, Conference Business, Open Council. J.S., Sec.

UNITED LYCEUMS DISTRICT COUNCIL.

The Half-yearly meeting of the above was held in Grange Road Church and Lyceum, Middlesbrough, on March 11th and 12th.

Present: Mr. Nellist (President), Mr. Dickinson (Secy.-Treasurer), Mr. Slimin (M.C. Representative), Mrs. Paling (Nottingham D.C.), Miss Coghlan (N.E. Lincs. D.C.), Mr. Wainwright (Leeds D.C.), Mr. Colbourne (Tees-side D.C.).

The Minutes of the A.G.M. were accepted as a correct record. Questions were asked in reference to the Education Committee incurring expenditure of £90 with Mr. Roberts. The B.S.L.U. M.C. Representative gave a detailed explanation how the erroneous statements had been made.

Mr. Slimin asked questions *re* statement concerning the limitations of the powers of the Constitution Revision Committee. The Secretary explained that he had had some correspondence *re* same. The Minutes were adopted.

Correspondence was read. It was agreed we place on record our congratulation to Mr. William Hope, of Crewe, on his transition, but regret the loss of his physical presence. Correspondence was adopted.

The President presented a highly controversial address which was discussed at length. Mr. Slimin placed on record his appreciation of same. The Address was adopted.

The Secretary's report was accepted, and after questions was adopted.

The U.D.C. strongly recommend 'That the £2,000 Effort be temporarily suspended and that our energies be directed towards stabilising the General Funds.'

It was agreed that we forward 10s. on account for affiliation. It was agreed that the Secretary be Conference delegate and that he and the President draw up Conference report. The vote of thanks to local friends was cordially given.—A.S.D., Sec.

NOTTINGHAM L.D.C.

James Norbury, Esq., Gen. Sec., B.S.L.U., was the chief speaker at the massed session held at the Victoria Baths, Nottingham, Sunday, March 26th, 1933.

The Invocation by Mr. Norbury was followed by a Silver Chain Recitation, conducted by Mr. Cherriman, Conductor, Charnwood Street Lyceum. The Musical Reading was conducted by Mr. Shipley, Conductor, Sherwood Street, and the Golden Chain was conducted by Mrs. E. Paling.

Sutton-in-Ashfield Lyceum, holders of the Shield for 1932, gave a demonstration of callisthenics.

Mr. Norbury gave a very stirring address on "The Courageous Life," which, if lived up to, would be a very good principle for everyone in general to build their lives upon.

Mr. Norbury presented the Anne Gregg Memorial Shield to the winners (Sherwood Street, Nottingham, 87½ marks), and the Silver Bell to East Kirkby (83½ marks).

G. F. BERRY'S PROMOTION.

The Council of the Spiritualists' National Union, realising the rapid growth of the movement and the need for extending its activities, has decided to increase its staff. Appreciating the value of Mr. Geo. F. Berry's long experience, it has arranged to utilize his services in a wider field as a speaker and organiser for the Union. A new General Secretary is to be appointed when Mr. Berry's services will then be available in his new capacity. Attention is drawn to the advertisement in the current issue.

OUR £2000 EFFORT FUND.

Dear Lyceumists All,

I gratefully acknowledge the following amounts received this month:—

MILE OF PENNIES.—Teesside L.D.C., per Mr. E. Nellist, 6s. 8d.; Gateshead, High West Lyceum, per Miss I. Graham, 5s. 6d.; Nelson, Vernon Street, per Mrs. A. S. Dickinson, 6s.; Middleton, Old Hall Street, per Mrs. Walker, 2s. 9d.; Lewisham, per W. A. Hurrell, 6s. 8d.; Whitley Bay, per Miss M. Gardner, 10s.; Ashton S. Progressive Lyceum, per R. A. L. Markham, £1 2s. 0d.; Chester, per C. Hesketh, 2s. 6d.; Manchester and Salford D.C., per J. Taylor, 4s.; High Shields Lyceum, per Miss A. E. Davison, 5s. Total, £3 11s. 1d.

DONATIONS.—Leicester, Rupert Street Lyceum, per J. Weeks, 3s. 6d.; The Wolf and the Lambs, 1s. 6d. Total, 5s.

FOUNDER'S DAY COLLECTION.—South Manchester Lyceum, per Miss A. Hope, 2s.

GREETINGS.—I am sure you will all join with me in sending Mrs. Wright (a member of Daulby Hall Lyceum), on May 5th, our sincerest wishes for many happy birthdays.

The grand total this month is £3 18s. 7d.

With best wishes to all,

LILLIE GEORGE.

85, Queen's Road,
Everton, Liverpool.

A FEW THOUGHTS ON EDUCATION.—from page 75.

world, and therefore I deplore the tendency which at present makes most of us think of it as something which applies to the mind only. Education applies to the whole man. It should create a sound mind, a healthy body, a warm and friendly nature, and an ability to do something in the world for the world's benefit. It is even a good thing to *know* the weaknesses of your fellow man if side by side with such knowledge, you have the sense of friendship and love which enables you to go to his assistance and help him in the overcoming of his weaknesses. Education should mean the bringing out of all that is best within each one of us, and that best should be gradually increasing as the years go by, enabling us to do more to-morrow than we have done in the yesterdays.

OUR EDUCATION DEPARTMENT

HINTS, NOTES AND NEWS ITEMS.

Conducted by the EDUCATION SECRETARY.

THE EXAMINATIONS. On Sunday, the 14th of this month, will be held the Examinations of the B.S.L.U. (Oral Grade and Grades I to V), and also the ENTRANCE EXAMINATION of the S.N.U. The latter examination will be held, as far as possible, at the same centres as the B.S.L.U. examinations; so will candidates taking the Entrance Examination please note.

INSTRUCTIONS TO CANDIDATES. If you are taking Grade I., II., III., IV., or V., your Secretary has received for you a paper headed *Instructions to Candidates*. Be sure to ask him (her) for it, if it has not already been handed to you. This paper tells you all you need to take with you to the examination, and what to do. And YOU NEED THIS PAPER AT THE EXAMINATION ITSELF; so be sure to ask your Lyceum Secretary for it.

TO SUPERVISORS. The parcels of all necessary papers for the holding of the examination will be posted to *reach you* by Saturday, 6th May. If you do not receive yours, please communicate AT ONCE with the Education Secretary.

On getting your parcel open it; and you will find inside full instructions as to what to do as Supervisor of the examinations.

(As you will be sitting with the candidates for three hours, provide yourself with something to do to pass the time, e.g., with a book to read.)

Each *Oral Grade* SUPERVISOR will need a list of names (and ages) of the children to be examined

ENTRIES TO DATE. Lyceums, 70; Oral Grade, 240; Grade I., 273; II., 101; III., 60; IV., 37; V., 29; Total, 740.

THE COMMITTEE wishes the candidates success; and thanks them, along with their Tutors, Conductors and Secretaries, for their interest in Lyceum Education, their support of the Education Scheme, and their efforts and time devoted to the work.

SECRETARIES PLEASE NOTE.

ALL the text books needed for the B.S.L.U. Scheme 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 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.