

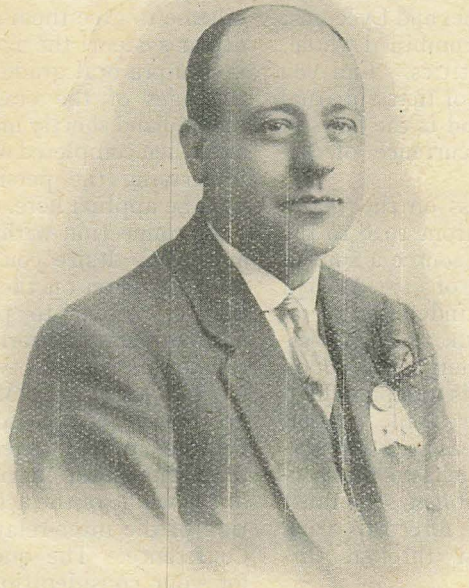
# THE LYCEUM BANNER

VOL. XLIII. No. 509.

JULY, 1933.

PRICE TWOPENCE.

THE PRESIDENTIAL  
ADDRESS TO THE  
44TH ANNUAL  
CONFERENCE  
OF THE  
BRITISH  
SPIRITUALISTS'  
LYCEUM UNION.



pioneers, our Alfred Kitson to make the sacrifices that have been made, to put in the energy, the work and the Love which has been put in.

To-day our world needs more of such men and women who are the products of a system such as ours, who will bring about the recreating of a world with fuller opportunities for the expression of humanity from a Spiritual angle. But are we creating the conditions, in which those men and women may be reared to do this work? We have to get a grip of our ideal anew, to read our history, our foundation, and to mark well the trend of affairs during the past decade and learn the lesson it has to teach.

I am sorry to report a further falling off in our numbers. Lyceums, 217, Lyceumists, 9301, Fees paid £147 19s. 8d. The number of Lyceums who have not

paid are 45, and closed Lyceums represent 4.

Our figures from 1928 are:—

	Lyceumists:	Lyceums:	Fees:
1928	14859	271	197 6 0
1929	14072	265	186 7 0
1930	13259	262	198 9 0
1931	13005	264	187 16 0
1932	12285	257	176 0 0
1933	9301	217	147 19 0

Overseas Lyceums have dropped from 11 in 1928 to 4 in 1932. But more of this anon.

Now in five years we have lost 2574 Lyceumists and 48 Lyceums, this is an average decrease of 515 Lyceumists per year and 9.6 Lyceums.

This is ignoring the very serious drop on the returns made for the current year. Each year carries with it a corresponding loss of income, but though the actual cash loss is small viewed on the face, when you get 515 Lyceumists each year ceasing to use our goods it means a decrease in the sales of these goods, thus cutting down still further the income of the Union. This 515 per year represents one fifth of our total strength, so we can safely assume one fifth decrease in our income.

This is an actual statement of our affairs, and in the words of the poet, "There must be something wrong, that's worth the finding out." We must apply ourselves to the task of "Finding out," and so remould our conduct that we shall keep within the bounds of solvency.

A possible connection with this decreased membership is that of disputes between Churches and Lyceums. I am truly appalled by the constant recurrence of these

FELLOW LYCEUMISTS EVERYWHERE,

I PRESENT THIS ADDRESS TO YOU WITH mixed feelings. I shall have to bring to your notice much that in its nature is cancerous. No movement can be live and virile whilst underneath the surface there is that which is eating its very LIFE away.

A short digest of what our system is will perhaps help us to understand much that I have to say:—

The objects of the Union are to amalgamate the whole forces of the Lyceum movement into one concrete whole; to create men and women who are to be the vessels for the expression of the Spirit, and to train the young to express their ethical and spiritual natures. The rest of the objects of the Union are in keeping with the three enumerated and serve to bring them to their fulness.

How far have we succeeded? How far have we failed?

Looking at the general state of affairs—shall we say failure, or shall we say—What ???

I think you will all agree with me when I say: The basis of all LIFE is a spirit basis, and all the work put in to bring that basic fact into expression is work well done. What can we do then that our work may be continually progressive? We live in changed times and changing and changed times demands new methods, but, such methods must not be in keeping with the trend of public affairs, but in keeping with our own tradition.

Can we, or do we ever try to envisage the ideal which dominated the mind of our Founder, which imbued our

troubles. Generally speaking when one comes to examine these cases, one certainly does find the need of an interworking agreement between Church and Lyceum. Our present inter-relations agreement is all very well in its way in defining the functions of each section of the Movement, but what is needed is a domestic agreement, which can be varied to suit local conditions, which will deal with the intimate relationships in the actual home. I have felt the need of such agreement very much lately in connection with a local dispute. There is no need for any separateness whatever in our Churches and Lyceums. Each Church and Lyceum should be a combined whole, whilst still functioning as separate entities. Can you get, in any community, the expression of that Spiritual Principle which lies at the very root and is the basis of existence, if there is this constant recurrence of disputes.

In Publishing we have here a loss on the year's work; a loss of £300. In the years from 1928 to the end of 1932 we have lost through this source a sum of no less than £1028 11s. 2d. An average of £171 8s. 6½d yearly. Such losses cannot continue indefinitely.

In reference to THE LYCEUM BANNER, I must congratulate the Editor and his staff of contributors upon the enhanced tone of our Journal. It is a paper which is worthy of a place in every Spiritualist home. I had high hopes that we were going to increase our circulation by leaps and bounds, but that hope has not materialised. We are faced with this problem, we must either increase our sales, or we shall be forced to reach only one conclusion. We have lost through this source £130 this year.

Since 1928 the total loss is £662 13s. 2d., an average of £110 8s. 10d. per year. The expenses side of this Account only bears staff expenses of one-eighth.

I am of the opinion this figure is ridiculously low in comparison with the work the paper entails. One of two things must take place, we must either double our circulation, so that it shall bear a proportionate charge of the administrative costs or FINIS.

One fund, I am pleased to say shows progress made, the £2000 effort fund. Thanks to the efforts of the Fund's Secretary interest has been revived with a good response shown on the income side.

The day has long gone by when this fund should have been in active use and your M.C. to-day are in need of some of those funds, for the necessary work of the Union. This fund was instituted to meet a growing demand made by the Lyceums for things necessary for Lyceum work—but has for some reason or other, come to be regarded as for something entirely different and out of keeping altogether from the ideas which created it.

In accordance with your instructions we viewed premises and entered into negotiations with the Britten Memorial and the S.N.U., Ltd., re central premises, and as a result have taken as you are aware new offices in Manchester. I claim we are entitled to take from this fund, at least the amount it has cost to remove from Rochdale and the cost of installing our Union in its new home and the annual cost of the same, seeing that this fund was instituted:—"To maintain the dignity which the worthiness of the Cause demands." We have for many years been crying out for Centralisation of the Movement's Activities. This has now taken place and we ought to have the right to use this fund for this purpose.

Our Education Scheme still goes on, though there is a slight decrease in numbers, it seems to be about pro rata, to the general membership decrease.

Our Lyceum Guild has been revived but has not grown to the dimensions one would like. See to it that there is a Guild branch in your own Lyceum. The cost is little but its advantages greatly exceed its cost and more than that, it is the one activity of the Movement which is solvent.

There is a real need of the young Lyceumists for some scheme to give them a real grounding in the basic facts of our system! the age at which to apply it seems to be in the pre oral grade years and possibly the raising of the ages of the oral grades. Some such scheme is mooted and shortly may be in the courses of preparation, and when completed will be placed before you. The idea underlying the persistency of early teaching can very well be applied here.

In connection with the educational work my officers and M.C. desire you to discuss the question of direct representation on the Education Committee. We feel that, in order to promote continuity, cordial and harmonious interworking that this is necessary. You can do this in one of two ways: give your M.C. the powers to elect one of the M.C. as Education Representative, or *ipso facto*, the Education Secretary upon election becomes an M.C. member.

In this question rises the point of the centralising of the whole of the activities of the Union and the question of the inter-relations of all sub-groups elected by Conference. The question I have to put before you for your consideration, is one: "For centralising the whole of the activities in and through the General Office, and whether all Conference Committees should be subsidiary to the M.C. of the Union."

We have a General Office housed in the same building as the S.N.U. Ltd., and the opportunity for joint working is here. Are we to take advantage of it or not? We have been pursuing this very elusive thing for the last decade, now we are abreast of it! have we to avail ourselves of the opportunity presented? I may say in this connection the S.N.U. invited your M.C. to send representatives to meet and confer with the S.N.U. F. & G.P. Committee, to confer with them upon the general policy concerning the two Unions. Arising out of this discussion there are tabled for your consideration two recommendations from the S.N.U. Ltd., which appear in the M.C. report. I ask you to discuss them calmly and without feeling, so that we may get from the discussion that which will benefit both Unions. If we have to centralise, we have got to reorganise. I leave the question with you as you are the final arbiters in these matters.

The Agenda, as agendas go, is not a heavy one, but there is in the various reports, much for your deep and careful consideration. I would ask you to remember that it is for the future you are legislating and not the past.

We have heard much lately about the "Age of Youth" and of its expression into Life. May I say that the Age of Youth is the period when energy is dominant.

The urge to do things. But energy can act in two ways, it can be creative or it can be destructive. Energy controlled and put to use will perform useful tasks, but left uncontrolled it can very easily become a destroyer.

We must harness this energy in such a way that it can be used in the service of the Movement. How best it can be harnessed is a problem which requires careful consideration, and I would not advise any hasty action in the matter without very careful deliberation.

I am convinced that expression along physical lines is of little or no avail, but I do commend sport activities which certainly do develop good comradeship. This phrase can be overdone, as has been proved a number of times in the North. Ask yourselves the question: "Are the possibilities of our Movement exhausted?" From various expressions of youth this would almost appear to be so, but we have all gone through this phrase ourselves, we who are termed the elders of this generation.

We in our day objected much in the same way and were subjected to harsh treatment. The day has gone by when a child was told! "To be like the picture on the wall, often seen but seldom heard," gone I hope never to return.

If this is the only liberty the Lyceum Movement has won it has done good work, in claiming for its adherents the right to voice their own opinions, and this liberty gained has left its mark upon this generation.

It was, and almost still is, the only school which gives to its members the right to voice their own thoughts and opinions. It has taught us to think and to use our mental equipment, thus developing us for a greater walk in life.

The Constitution Committee have held two meetings. The first was mainly devoted to examining the objects, the needs and the scope of the Union's activities. The report is placed before you for your acceptance.

I want you to look upon this report with the eyes of a Jeremy Bentham, "Laws must be so made" he said "to produce the greatest happiness to the greatest number."

Nature has placed mankind under the guidance of two sovereign masters, "Pain" and "Pleasure." From this point of view the individual's action was judged good or bad according to the pain or pleasure it produced.

Since a community is composed of individuals, any action made on behalf of the community ought to produce the greatest happiness in the greatest possible number of individuals, and the well-being of a community is bound up in its happiness.

I am not discussing the adequacy of this philosophy, I am concerned with its effect, not its value. We must discuss, therefore, only those aspects which have influenced, and immensely influenced, the development of this Constitution as presented in this report.

This then, broadly, is the Principle of Utility—Social and all other institutions must justify themselves. Privileges based upon ancestry or past conquests must be swept away. Human actions and human organisations must be submitted to the test of reason. If they fail to pass that test and defend themselves by reference to their history they must be swept away. We talk of our Movement, our Spiritualism, our Rights and our Liberty, which we leave undefined and uncriticised and allow ourselves to be led away by words and emotions. There is only one test for all things and that test is reason.

We are faced with this problem, to reduce our expenditure and yet at the same time to maintain the efficiency of the machine. This has been aimed at in

the report presented, and the ultimate decision lies with you.

We are faced with the problem of finding, and finding very quickly at least £800, before we can breathe freely, and can say that the ship is in calm water, and at the same time prepared for any eventualities that may arise. The whole system has to be made water-tight, and we must take the lesson the past has to teach. Can we with Omar Khayyam.

Ah Love; Could thou and I with Fate conspire  
To grasp the sorry Scheme of Things entire,  
Would we not shatter it to bits—And then  
Remould it nearer to the Heart's Desire.

To all who have helped in any way my year of office, I tender my heartiest thanks, and very sincerely I want to voice the help received from the sources of higher realm, in a time very trying and perhaps fraught with grave possibilities. Much ground has had to be gone over to get the affairs of the Union so that we know almost exactly where we stand, and how our affairs are. The work has been of a very trying nature, and I must place upon record my appreciation of the services of:—Mrs. Guy, Messrs Dixon and Batley and the Office Staff.

Propaganda and Publicity are still waiting for available funds to do this necessary work. If these could be undertaken on massed lines, much good, would, I am sure, come from the same. But the propaganda I would recommend is within the movement and an attempt made to recover the ground apparently lost during the past five years.

Alfred Kitson physically is ageing and we may not have his presence in the physical sense long with us. He has given the best of his life and of his substance that this movement may grow. The sacrifices he made are tremendous. He has won for us many things. His life has been one constant struggle against the things which tended to mar the progress of the Lyceum. We are faced with these facts. He gave his all, his life in service to this movement. Let us each ask ourselves, individually, this question: "What are we to do with our heritage." Shall we as the old book says, sell it for a mess of pottage, soon to be enjoyed and perhaps quite as soon forgotten. Are we sincere in our professing; our love—our service—our devotion to this our Movement. If we are we shall see to it that conditions are made that the Union can function 100% and to our highest ability. He gave all—what can we give? If we answer aright and find the response from within, then we shall "Let the dead past bury its dead, and from the ashes of our dead selves rise to higher things."

I appeal to every individual Lyceumist to shoulder his share of the burden. Let us remember this, and each recognising the lofty standard of our commonwealth, fulfil his or her part in faithful devotion, so shall we come to realise its highest ideal. Listen.

To know, To do,  
And on the tide of Time,  
Not to drift idly like the cockle sailor,  
Whose pearly shallop dances o'er the blue,  
But—to steer onward, to some purposed Haven,  
And make new waves with a motion of our own,  
That is TO LIVE.

JAMES SHUTTLEWORTH,  
*President.*

Easter to  
Whitsun, A.D. 29.

A "Human" View of  
Jesus. VI.

# INTO ALL THE WORLD.

THE SABBATH PASSED  
and on the Sunday  
morning the rumour  
began to circulate amongst the  
faithful in Jerusalem that Jesus had risen from the  
dead; his tomb had been found empty, and Mary and  
others had seen and spoken to him. With minds en-  
lightened by the glad news they began to remember,  
with new understanding, sayings of his which before-  
time had puzzled or misled them. "He would destroy  
the Temple and rebuild it in three days"—he had been  
foretelling his death and resurrection! "His kingdom  
not of this world"—of course, the kingdom of heaven!  
"A little while they should not see him, and again a  
little while and they should see him"—how stupid not  
to have realised that he was speaking of his lying in the  
tomb and his triumphant re-appearance! How blind  
they had been. But now they understood fully, and  
their old faith returned revived and strengthened. All  
their doubts fled as morning mists flee before the risen  
sun—Jesus had overcome death and the grave.

BY  
A. T. CONNOR

During the day reports came in of appearances to  
others, and the excitement and enthusiasm grew apace.  
So also did the need for care. The enemies of Jesus  
knew of the empty tomb, and tried to start a counter-  
rumour that his body had been stolen by his disciples  
during the night. A search for his immediate followers  
was begun, and they all had to go into hiding. But  
with his spirit body doors and walls were no barrier to  
the arisen Jesus, and he was able to join them and prove  
his identity beyond the slightest doubt. For forty  
days he remained with them giving further teachings  
and showing himself where additional proof was needed.  
At the end of the forty days he was seen no more, and  
the belief spread that he had been taken up to heaven.  
His last appearance may well have been at Olivet—  
his favourite resort before Calvary—as the disciples  
were present in Jerusalem for the Feast of Pentecost,  
and it is evident that he stayed with them until the eve  
of the promised outpouring of the Holy Spirit. On the  
day of Pentecost the promise was fulfilled, when "cloven  
tongues as of fire"—often seen as "spirit lights" at a  
good seance—settled on all present in the upper room;  
and the influx of spirit power had a most wonderful  
effect. They went out into the streets and publicly  
preached their new gospel of the conquest of physical  
death. Practically every phase of inspirational con-  
trol was manifested, and the preaching attracted many  
converts. It was a day of glorious achievement, and  
led to other days even more successful. The number  
of believers increased by leaps and bounds, and all the  
psychic and spiritual gifts known to Modern Spiritua-  
lism were discovered or displayed and practised.

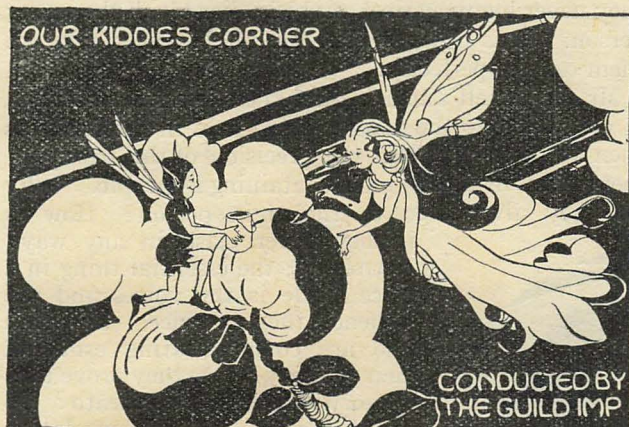
And more wonderful still—Peter the Jew, moved by a  
vision, extended the teaching to a Gentile family, and  
thus began the expansion of Christianity from a Jewish  
sect to a world-wide international Movement.

The outpouring has every appearance of being a  
special effort from the Spirit World, somewhat similar  
to what happened in 1848—and it had the same effect.  
All who came under its influence were filled with a  
divine enthusiasm and a sublime daring that refused to  
count the cost of advocating belief in Jesus and his  
teachings, and they rejoiced when they were "thought  
worthy to suffer" for the Cause. Persecution very soon  
put forth its repressive hand, and Saul of Tarsus became  
notorious for his zeal in "haling men and women" and  
committing them to prison. Nor did the opponents of  
the new revelation stop at imprisonment and public  
whippings. One of the more enthusiastic of the new  
preachers aroused the fury of a Jewish mob and was  
stoned to death.

The main result of the persecution was that the dis-  
ciples, old and new, were scattered abroad and carried  
their new faith with them. And with the blindness of  
their kind, the persecutors defeated their own object  
by being unable to leave well alone. The preachers had  
to be followed to their new homes and punished for  
their heresy—and some carried their gospel even farther  
afield. Saul was sent to Damascus to deal with the  
Christians who had fled there—and during his journey he  
had the vision of Jesus which converted him from a  
persecutor into one of the greatest adherents of the new  
faith. The same zeal which had made him one of the  
church's most dangerous enemies now made him one of  
its most ardent missionaries, and (as Paul the Apostle)  
he toured Asia Minor and Macedonia, preaching and  
teaching of the resurrection and the message he thought  
it had for mankind.

And so the Movement spread, every convert becom-  
ing a missionary and carrying the glad news wherever  
he went. Christian communities were established and  
grew into Christian churches; and nearly every com-  
munity had its own martyrs, who were tortured or cruci-  
fied, or otherwise done to death because of their belief.  
They suffered, and they flourished; and soon every  
country in the Roman empire, and outside it, had its  
Christian community; all convinced that Jesus had  
shown how physical life should be lived, how physical  
death could be conquered, and how the kingdom of  
heaven might be established on Earth by men and  
women of good will.

And here we must face a doubt that has been raised  
by some commentators. Did Jesus really die on the  
cross? To me the existence of Christianity argues that  
he did. We must remember how the apostles, thor-  
oughly cowed, were scattered or in hiding. What made  
them go forth so bravely to preach and to teach and so  
gladly to accept martyrdom? Was it the knowledge  
that Jesus had only swooned on the cross, and after his  
recovery had retired from public work—or was it the  
discovery that he who had been dead was alive again?  
The world-wide Movement of Christianity could never  
have been built on the memory of a skulking coward.  
But it *could* have been built on the glorious discovery  
that death had lost its sting and the grave its victory—  
on the inspiring realisation that death has no more  
dominion over us: that, in fact, Physical Death is only  
an incident in Eternal Life.



Dear Little Imps,

I have been thinking of how different we are from the fairy folk. Sunny days send us out of doors to sun-bathe, and sea-bathe, and to tread grassy paths. Fairy-folk choose these same Summer months for their dances, though to be sure, they go to the fields and woods for their revels. We are alike in loving music for our dances, and that is why you must hear about

#### A BAND FOR FAIRIES.

The Pixies had been the musicians of Fairyland ever since Pan taught them how to make tuneful pipes from grasses and reeds. Every Summer evening Pixies could be found cutting the grasses, tearing out the pith, making little holes in the hollow stalks, and tuning up ready for the midnight parties. The fairies loved the music of the Pixie Pipers, for it simply made their feet dance through the moonlit hours. Everyone was quite content with the music of the pipes until Bimbo became one of the pipers.

Now Bimbo was a very clever Pixie. He was always wanting to make new things, and, as soon as he could pipe jolly dance tunes, he wanted to make new music in new ways. He could make up all sorts of wonderful tunes on his pipe, but that was not enough for Bimbo. Wherever he went, he looked and listened for the music which he was sure could be found. The other Pixies thought he must be mad. How could a young Pixie piper make better music than the wonderful Pan? Bimbo only smiled, and made friends with the butterflies and bees and spiders and all the growing things.

One day Bimbo swung on a twig and watched a spider spin a web. The web was no sooner finished than "twang" went a thread as a foolish fly was caught. The Pixie sat up. That "twang" was a new note, and hastily Bimbo begged some of the gossamer thread from the friendly spider. Fastening the thread on to the ends of a forked twig, Bimbo gently touched the thread, and funny new little notes rang out.

Bimbo was now full of ideas. He tied spidery threads to twigs, and leaves, and flower stalks, and each new way brought out new notes. He played his quaint little instruments with his fingers, and then he tried to play them with slender grasses and hair-bell stalks. There seemed no end to the music to be had from the silken threads that make up spiders' webs. He found out that all the threads need not give the same notes, and by fastening a lot of different-sounding threads on to a large forked twig, Bimbo made the first of the fairy harps.

Everyone grew interested in Bimbo's attempts to get

more music. Even the field folk began to hear about it, and at once they became helpful. A little field-mouse watched Bimbo one day, and saw his disappointment as his gossamer threads snapped. "Don't worry, Bimbo" cried the little mouse. "Take some of my long silk hairs. They'll do! I've an idea too! Why not fasten some of my hairs on to the sharp points of a holly-leaf." Bimbo tried the new idea, and was delighted at the rich deep notes of his stronger threads of mouse-silk.

Still, Bimbo wasn't satisfied. He wanted still more notes before he would be content with the music he could give to Fairyland. He could now make lots of dainty little tunes, but he wanted some grander sounds than those he had already found. Fairyland, grew quite excited, for, each evening's dance saw Bimbo with some new instruments that eager Pixies had learnt to play. Those were happy days. No one laughed at Bimbo now—but did as he wished when he said "Please don't tell our Queen about the new music yet. I want to give her a royal surprise, and I'm not quite ready for that."

It was a Woodpecker that gave Bimbo his next idea. He listened to the tap, tap, tap of the bird's beak, and thought "That sounds like marching feet. I must find a way to help the fairies to keep in step." An empty acorn cup showed him the way for that. Carrying one home he had covered it with his cloak to keep out the rain, and his restless fingers drummed on the sides of the cup, and lo—he had found the way to make a drum. That acorn cup—tightly covered with a butterfly's wing and beaten with a slender twig, soon helped fairy feet to dance in time.

And now, Bimbo was almost content. He had the shrill notes of his pipes, the sweet twangs from his instruments of spiders' threads and mouse hairs, and, these new, booming sounds from his drums. Still there was something missing, and, still Bimbo searched on. Then, quite by chance, he found what he wanted. He was feeling so thirsty that he stopped to drink nectar from the honey-suckle flowers. He had drunk from one floweret, and without thinking, bit off the bottom of the cup, and softly blew. You can imagine how delighted he was to have made a trumpet, with just the sweet clear note that he had wanted. Hurriedly Bimbo went home, with an armful of honeysuckle trumpets.

Four and twenty eager Pixies practised Bimbo's music until, at last, he told the fairies that he was ready to play before the Queen. She was invited to that night's dance, and every fairy and Pixie was agog with excitement. As soon as all the dancers had made their curtsies to the Queen, Bimbo and his players arrived, and walked into the centre of the fairy ring. Four and twenty Pixies all carried new instruments and walked proudly to their places. The fairies counted four drums, four trumpets, four pipes, and twelve other instruments that seemed to be made with silken threads. Bimbo carried a fairy's shining wand, and on that wand the players gazed, until Bimbo used it, in a way new to fairies, to beat time for his players. The sweetest music ever heard in Fairyland delighted the Queen and her court. No one wanted to dance that night. It was Bimbo's night and loud were the cheers, when, as the concert ended, the Queen proclaimed Bimbo, the musician, as the Bandmaster of Fairyland.

Lots of love, Imps, MEG.

# I HEARD A VOICE.

Being a  
Soliloquy  
in a  
Railway Train.

ONE OF MY FRIENDS  
calls me  
the Playboy of  
the Railway  
Train. Many years ago I invented  
a game for frustrating the boredom  
of railway travelling. Briefly it is  
as follows,—ere commencing upon  
a journey I wander up and down the  
platform eyeing all the occupants  
of the various carriages until I discover  
a suitable victim to air my views  
upon during the journey. Once the  
victim is sighted the hunt is on. I  
leisurely walk into the carriage,  
dump my baggage upon the rack,  
pass a few innocent remarks about  
the weather, and then settle in my  
corner professedly to read. My reading  
generally lasts for the first five  
minutes of the journey. After that  
I attempt to keep up a running conversation  
with the fellow-passenger who has been  
the victim of my carefully laid schemes.

BY

JAMES

NORBURY.



At last, however, the biter has been bit . . . and bitten rather badly by Maurice Barbanell. To the end of his days he will remain my beloved enemy, since writing "The Trumpet Shall Sound," for he certainly managed to frustrate one of my best laid schemes for victimising a fellow passenger, robbed me of what might have been a delightful conversation, while entrancing me by proving he had written one of the most remarkable books on direct voice phenomena that has ever been published.

When some months ago Estelle Roberts, the world-famous clairvoyant, commenced her direct voice circle, I doubt whether she herself realised the great mission that Red Cloud was to fulfil in the little upper room at Teddington. Nor that that hallowed little place was destined to become a sanctuary to the bereaved, a place of meeting, where those who had gone yonder and those who still remain on earth, could re-establish the bonds that the book proves time and time again that death cannot sever.

In outlining the proceedings of these circles Mr. Barbanell, in a few well written phrases manages to convey to us the essential friendliness that pervades in the little gathering, and pays a glowing tribute to Mrs. Constance Treloar who "encourages the spirit voices, gives wise counsel to newcomers, and leads the singing when it is necessary." Although we are told the seances are held in darkness we must not overlook the fact that two trumpets with a strip of phosphorescence painted round the broad end are used. "You can always see when the trumpets move. The extraordinary thing is, that no matter how quickly they move they never make a mistake in the dark. They never fumble,

they never bump against anybody, nor touch the wrong person. It is obvious that the intelligences who use them can see perfectly."

Mr. Barbanell's amazing frankness disarms his critics. If you object to the seances being held in the darkness then you must explain the precision of the trumpets' movements in a small room containing 25 people. Why do they always go to the right person? How is it they never clash in any way?

After all, the essential thing in a voice circle is the voices and the evidence they produce. Do those who are communicating establish their identity? Do they prove that memory survives bodily death? Do they bring comfort and consolation to the lonely sorrowing ones, a new assurance to those who are passing through the valley of despair? If they establish these things then they have proved triumphantly that the challenge of Spiritualism is the most tremendous factor in this work-a-day world of ours.

Read this book. Read how Segrave speaks again. And when you study this evidence take well into account the words of the Earl of Cottenham, the famous racing motorist, "When studying these

conversations, it must, I think, be borne in mind that in cold print they suffer not only because the little humours, the characteristic tones and inflections, the simple naturalness of the communicator's voice is lost, but also because connecting sentences, expressions and phrases, have necessarily been deleted, as being too private for publication."

**"I have publicly affirmed, and here I do so again, that I have no reasonable doubt of the genuineness of these psychic communications. I can find no other explanation than that I have actually conversed with friends and relatives whose physical bodies I know to be dead."**

After all this is the criticism that really matters. You may carelessly cast aside Mr. Barbanell's assertions but this will not in any sense deny the Earl of Cottenham's experiences. Because Sir Henry Segrave triumphed over death and spoke at the Estelle Roberts' Voice Circle, the Earl of Cottenham and Lady Segrave are satisfied that he lives on.

It is a wonderfully fair book. From time to time you will find Mr. Barbanell emphasising just the little incidents that prove that his one desire is to proclaim nothing but the truth. When reading Hannen Swaffer's description of Edgar Wallace's return we are frankly informed "Now, it did not sound like Edgar's voice. But, certainly, all Wallace's personality was there—all his dominant insistence. There was not one word in a long conversation out of keeping with Wallace's own personality which I knew so well."

I like the element of humour, particularly Red Cloud's remark to Swaffer who, when speaking of Sir Vincent Caillard, said, "He was a nice man." "He IS," replied Red Cloud. "We are not 'wassers,' we are 'issers.'"

(Concluded on Page 108).

# OUR EDUCATION DEPARTMENT

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

## CONFERENCE AND EDUCATION.

Our Committee presented two new educational ideas to Conference. One was that Kindergarten Groups, with a definite scheme of work, should be established by our Lyceums; and the other was the introduction of a new "Extra" Grade between the Senior Oral and Grade I. Both ideas were accepted and the Education Committee empowered to prepare detailed schemes for next Conference—which will be held in Liverpool.

The Education Committee was re-elected without opposition, as follows:—Miss M. E. Lawton (Chairman); Miss G. M. Halliday (Guild Leader); Messrs. J. Shuttleworth (President); J. Norbury (Gen. Secretary); and A. T. Connor (Education Secretary). Conference also decided that the Management Committee should appoint one member to sit on the Education Committee and Mr. R. W. Marks, G.N.S.C., is their appointed representative. Mr. Marks is a very keen educationist.

At the Informal Education meeting after Conference, Misses Lawton and Halliday and Mr. Connor were re-appointed as the B.S.L.U. section of the Joint Education Committee. Misses Halliday and Lawton undertook to draw up the scheme of kindergarten teaching, and Mr. Connor the syllabus of the proposed new Grade, for submission to the Education Committee. When approved the schemes will be published in the BANNER with a request for comments and suggestions.

The Education Secretary is attending the S.N.U. Conference at Doncaster as a B.S.L.U. representative.

## EXAMINATION FIGURES.

The Conference agenda was very full, so there was no time for my usual analysis of entries. A comparison of this year's with last year's figures gives some curious results. London dropped from 19 "Education" Lyceums to 15 with a loss of 87 students, while North East Lancs dropped from 10 Lyceums to 5, but an increase of 9 students! South Wales dropped from 4 Lyceums to 2, and the two missing Lyceums last year entered between them 59 students; yet the total shortage is only 56—an increase of 3 for the two Lyceums remaining in the Union. Seven Districts increased their entries—Leeds (32), Liverpool, N.E. Lancs. Nottingham (32), S.E. Lancs. Scotland and Tees-side (12). Twelve Districts show decreases—Birmingham (36), Bolton, Coventry (from 14 to none), Halifax and Huddersfield, Sheffield (49) London (87), Manchester (32), N.E. Cheshire, Southern Counties, South Wales (56), Tyneside and Overseas. Area Lyceums remain as last year, and Bradford continues with no entries. The absence of Dunedin Lyceum from this year's lists is, I am sorry to say, due to the ill-health of Miss Burgess, New Zealand's national Lyceum Leader. May she soon be restored to full vigour.

Many reasons might be advanced to explain the decline. Several of last year's Lyceums are not now members of the Union; some through inability to pay

membership fees, some (3, I am told, in London) through being closed down by their Churches. Then there is the result of new Lyceum officers and committees not being keen on educational work, with the consequent lapse of work for the Scheme. There has also been anti-Scheme agitation, and, of course, the prevailing economic conditions, though in Districts equally affected some show an increase against the decrease in others. So it is hard to find the weakness.

It is sincerely to be hoped that, in the near future, those who are now simply criticising and opposing the Scheme will come forward with a new scheme to take its place. It doesn't matter what or whose Scheme we have, so long as it is workable and is enthusiastically supported by Lyceumists. What we *must* have, above all things, is harmony of effort.

## FOR GRADE IV CANDIDATES AND STUDENTS.

One of our Grade IV Examiners is very dissatisfied with the Answer papers he has marked this year. Here are some of his criticisms, only too well founded—The papers generally are of a low standard. The candidates seemingly fail to grasp what is meant by "linking together" the selected readings of their Session programme. The NOTES asked for from candidates are not taken from the set G.C.R. or M.R., which suggests that little use is made of the permission to have a Manual at the Examination. The explanations of set S.C.R. or M.R. asked for in Question 4 would be of little assistance to Grade I or Grade II students, as the explanations offered do not really explain at all, but are more or less the M.R. or S.C.R. itself re-written in prose.

That these criticisms are not dictated by excessive severity is shown by the fact that one of the candidates has gained Distinction and one Honours. This also shows that the questions were not too hard.

The candidate is asked to select from the Manual (which he is allowed to use at the examination) a Session Programme on a given idea—this year it was "Spirit Communion" or "God Revealed in Nature"—and show how the subject is introduced in the first item, developed through the following items, and concluded in the last item. Some of the candidates wrote an essay instead of four or five lines showing how the items are linked up as a consecutive teaching.

Notes for a lesson to be given on C.G.R. 136 or M.R. 208 were asked for. This means *only the notes you would make* of what you were going to say—not the lesson itself.

Question 4 asked for an explanation of M.R. 236 for Grade III students—or of S.C.R. 66 for Grade I students—and should not have been difficult with the *Manual* at hand for reference.

Further reports from Examiners will appear next month.

## SECRETARIES PLEASE NOTE.

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

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

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

THE GENERAL SECRETARY, Hollins Chambers, 64A, Bridge Street, Deansgate, Manchester, 3.

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.

# WHAT ARE YOU TEACHING YOUR CHILD ? ? ? ? ?

**T**HE CHILD OF TO-DAY is the citizen of to-morrow. The religion that you ingrain into his plastic mind is the religion of to-morrow. What are you teaching your child?

By  
*URSULA  
BLOOM.*

Religion is no longer stable as it used to be. At the end of last century there was faith as it stood; you were either an R.C. or a protestant, or one of those numerous different sects rather bundled together and labelled 'chapel.' You taught your child confession and the immaculate conception, or you taught him 'two only as necessary to salvation.' What are you teaching him to-day?

We have grown wider, we have grown more tolerant, we are dispensing with dogma, and the laying down of hard and fast laws, but there are some laws necessary to right-living. To-day the ten commandments stand for civilisation. They are the necessary code to live and let live. What are you teaching your child of the future? You have no right to tell him anything that you do not believe yourself implicitly is true. And how much do you yourself believe?

I can say quite truthfully that 'I believe in God, the Father Almighty.' I can say to my son that in my own mind there is definite proof of God, and His care for us. The world could not have made itself. God exists. I can say I believe in the ethics of Jesus, though I do not know that I believe in him in the general acceptation of the word. All the great teachers have been Christs, and I personally would not lay down the law on this point. Because I refuse to teach my son that which I am not quite sure is true.

I believe that right pays, looking at it only from the practical side, but because I believe in this life as being a preparatory school for the next life, right pays doubly. You will gain nothing by living a selfish idle life, in fact you will only set yourself back, and because you have *got* to live life properly some time or other, it may as well be this one and have done with it.

There comes the question of life after death.

I was taught that I should fly up to Heaven on nice white wings and sit there playing the harp *ad infinitum*. Now my parents knew perfectly well that this was not true. Because they had been taught a lie, there was no reason for them to go on impressing that lie upon me. I have always considered that the white wings and harps for two, was about the worst boss-shot anybody could make at Heaven. I still think so.

I know differently to-day. I have dared to experiment with the afterlife, because I feel that it is every citizen's duty to experiment, since life after death cannot be proved by hearsay. You have got to find out for yourself.

I have told my child exactly as much as I know, and

that is very little. I have never asked him 'only believe.' I have never thought it a very fair demand of faith to ask that; man wants some proof. Jesus gave his disciples proof of an after life, and to-day the chance to experiment with proof lies within the means of everybody. I am not suggesting nerve racking and frightening emotional experiences.

Every child is entitled to his proof, but because his nervous system is shakeable, and because his mind is as yet such plastic substance, it is desirable that only the very simplest forms should be employed. The seance room in its fuller sense should never be attempted, and I do implore all parents to consider this. I would never let my child have anything to do with table rapping, or anything of that sort. But he has attended automatic writing—things you do not see or hear, make far less impression on the human senses—and he has time after time listened to *Power* coming through Mrs Meurig Morris.

It is my duty to give him some proof, the proof fitted to his new mentality. He is not old enough to grasp everything, I must guard against his becoming moody or neurotic. It is essential that he should remain just an ordinary boy, not dwelling too much on these matters.

But the child who is given the truth, digests the truth and does not dwell on it. I dwelt on religion as it was given to me, *because I doubted*. I knew they were not telling me the truth. I knew that they were deceiving me. 'Oh tell her that, because it is the proper thing, and we have got to put her off with something.' I became introspective and morbid. I went through a bad phase which has had a lasting influence upon my life.

But I have taught my son differently.

What are you teaching your child? Are you teaching him religion which is modern and satisfying and which proves itself? Are you giving him something more satisfying than a vague Heaven of a musical tendency? Are you taking out of his life the morbid fear of death, and giving him instead life eternal?

It is a question that you should ask yourself to-day. It is something that you should tackle at once. He may be only a child at the moment, but he is a citizen of the future. Perhaps in his hands will lie much that goes to the re-shaping of the world.

## OUR £2000 EFFORT FUND.

Dear Lyceumists All,

My thanks are due to Mr. A. T. Connor for his donation of 2/6 to the above Fund. The only one received this month.

Conference has decided to suspend our £2,000 Effort Fund for an indefinite period and all Lyceumists will be requested to concentrate their efforts on a "Special Appeal" to help the stabilisation of the financial position of our Union. At this point, I wish to stress the importance of Lyceumists not casting aside the "Mile of Pennies" cards. No further supply will be sent out at present, but I specially request that all those already in circulation be filled and cash forwarded to me.

With grateful thanks to all helpers.

LILLIE GEORGE.

85, Queen's Rd., Everton,  
Liverpool 6.



Joy-bells ringing, children singing  
 Fill the air with Music sweet;  
 Joyful measure, guileless pleasure,  
 Make the chain of song complete.

My Dear Boys and Girls,

This month I am going to call our joy month and for its motto I give it a slogan **Join Our Youth**.

I do this because I believe by joining the Lyceum boys and girls at once find a new joy.

I want you all to think about this simple little word, only three letters, but it contains untold wealth if we but possess it.

A well known Bishop once said "Trouble is a thing that will come without our call, but true joy will not spring up without ourselves."

While another writer has said "One hour of joy dispels the care and sufferings of a thousand years." Of course this is a long time, but I hope before I have finished this letter I shall be able to prove in simple childish language how true the idea in the minds of these two writers can be realised in our everyday life.

Of course quite a lot of grown up people are wondering what I am going to say about them, and what they did in Manchester at Conference.

Instead of this I am going to tell you some of the Joys of Conference apart from the business side, which of course we had to give our attention to during the week-end.

There is a saying "That ten inches on the length of your nose would make all the difference." I can almost hear you saying, "Well, what on earth has that got to do with Conference joys?" but it is very easy to explain. About ten years ago I was invited to Conduct the Anniversary Service at Manchester, by Mr. Randolph Hope, now working in the Spirit world with his brother Albert. During that visit I made chums with a large number of boys and girls there about ten or twelve years of age. Instead of ten inches just add ten years on to their age and you have at once gained the secret of my rather queer quotation.

Where does the Joy come in, you'll say; why, in the fact that I again met many of them this year. What are they doing to-day. One of the these workers is on the Management Committee, one is a District Council Secretary, another is a Lyceum Secretary and one a Conductor and quite a number were delegates.

Just think of it, ten years ago they were writing little love letters to Auntie Ruth and I, with funny little xxxx at the end of their letters; now look at them, is not this alone enough to make me feel full of joy?

Compare them with yourselves and say to yourselves "I hope I shall be a worker like them in ten years' time." I hope so too.

On the Monday the local workers chanced taking us to the local Zoo to see our Brothers and Sisters. While

here we ran into a lot of Lyceumists from Halifax. They all seemed bent on holding one lady's hands and of course this was a struggle, for it was a case of twenty little hands trying to get into two big ones. Why, Auntie Ruth, Cousin Doris and I had a job to shake these hands.

The secret of this was, the lady was our Guild Leader. Just surrounded by bundles of joy. Then also there were other workers, one the Union's Treasurer: knowing his taking ways I thought he might be asking for some money to ride on the Elephant, so I kept one eye on him, and one hand in my pocket.

Now let me come back to my two quotations, the first tells us we have to create joy ourselves and the second that it will dispel care and suffering of years.

For a simple illustration, suppose you have had a sum given you by your teacher which you find very hard to work out. For a period you get all hot and bothered and no one is allowed to help you. You work away until all of a sudden you see the way to do it is quite easy after all. What has happened? You have at once forgotten the worry and the fear. Joy has taken its place.

While this is true in a simple case like this, you will find it is true in a thousand ways in everyday life. It is only natural and right that we should endeavour to get all the fun out of life we can, and if we follow the Manual teachings and "Do right because it is right and shun wrong because it is wrong" the result is just that simple three lettered word we started off with JOY. Therefore remember the slogan and create the spirit of its three leading letters so that your chums will all want to join the Lyceum.

LAST MONTH'S PUZZLES.—No. 196.

- |                |                |
|----------------|----------------|
| 1. G.C.R. 108  | 4. M.R. 311.   |
| 2. G.C.R. 104  | 5. L. Song 329 |
| 3. L. Song 314 | 6. L. Song 340 |

No. 197.

SKATE. PLUCK. BOLD. TABLE. GRAIN. RAGE.

Congratulations to all who sent correct answers, especially to the members of Bury Lyceum, who are always to the fore with their letters.

PUZZLE No 198.

Another simple puzzle for the younger writers. Can you change the position of letters in the following words so that each has a different meaning without adding extra letters.

- |          |         |         |
|----------|---------|---------|
| 1. MILES | 2. NILE | 3. TEAM |
| 4. MITE  | 5. LOOP | 6. EAST |

e.g., Post; by changing the letters round we can make it stop.

Next month we will have a holiday page, and I want you all to look out for special prize offer in September.

Do not wait for joys to come;  
 Sadly pining by the way;  
 Make the joys of heav'n your own  
 Gather them from day to day.

Ruberrondo, With love,  
 126, Woodlands Rd., Your Loving Friend,  
 Isleworth, Middx. UNCLE BERT.

# THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

Editor: JAMES NORBURY.

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. Single copies, 2½d., post free. Accounts due quarterly. Orders not later than the 23rd of each month. Annual subscription, post free, 2s. 6d. To Canada and the United States, 72c. Foreign currency taken.

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

JULY, 1933.

## THE CHALLENGE BEFORE US.

When one sits and quietly contemplates the 44th Annual Conference of our Union there are several factors which reveal themselves to us whose actuality may not have been obvious to the delegates during our deliberations together in the interests of the Union.

First and foremost I think is the fact that the dominant note of Conference was one of an inspired confidence, a determination to meet the challenge which presents itself to us in the present hour in a spirit that shall prove we are worthy of the sacrifices and endeavours of our pioneers, and that shall shine out our determination to re-mould the Union as a whole, so that in its activities it can attune itself to the needs of the present hour.

Some would have us believe that the President's Address was pessimistic in its approach to the pressing problems of the hour. With this I am bound to disagree because to me James Shuttleworth created an atmosphere of idealism against a background of realism, bringing to the fore those essential points to which we must give due consideration.

We all recognised that the oppressive economic crisis in the world at large is reflecting itself within the rank and file of our beloved Movement, but because of our humanistic tradition we rank on the side of right, we stand firmly established among those who would bring about the re-creation of human society, who would evolve a culture in which justice between man and man shall be practiced in the common walks of life. Because of these things we know that we can depend upon Lyceumists all the world over to rally round us in this hour of need and aid in stabilising the financial basis of the Union's activities.

And then there arose the natural question of how we are to meet the needs of the younger generation in this transitional period in the life of civilisation. Let me reiterate my words in support of the President's remarks in reference to harnessing the energy of youth. "How are we as a Movement going to meet the developing situation in the modern world as it faces the rising generation? I disagree with the hackneyed interpretation that the old were young once and that youth have always been in revolt."

"The world 50 years ago was a parochially world in which people lived in close association with each other and maintained a certain standard of morality because parochially public opinion demanded it. The rising

generation in the modern world are free in a sense that the rising generation of 50 years ago never had any freedom. Many of them leave home at an early age for Boarding Schools, or travel backwards and forwards daily by train to Secondary Schools in the vicinity of their homes. At the age of 16 they are thrust into a world of industry and commerce, and in this new freedom that they have found they realise the tremendous challenge of this commercial machine we have created. And that challenge is the hypocrisy that lies at the heart of modern civilisation to-day."

"We are challenging that hypocrisy because we believe that society can only be stabilised by a recognition of the moral principle of brotherhood in the practical affairs of life. Are we recognising the demands for a practical expression of the spirit of comradeship in common things, in the common courtesy we can establish in the office, in our casual meetings with our friends in the street? It is only as we do these things that we can harness the energy that is pulsing through the spirit of disillusioned youth, a spirit that is tired of the promises of age, that hopes for a better future, but sees a pessimistic present. This is the challenge we as a Movement must face, because in meeting it bravely you can give the rising generation not merely advice, but action. I am sure you will prove not only the utility of the sacrifice made by your Founders but you will escape from the futility of carrying on in the spirit of damaged hopes only when you leave behind that thin veneer of hypocrisy that most of us find makes for comfortable living in the present day world. Lyceumism will live in the measure that we strive to create those ideals and enthusiasms that shall lead to a moral stabilisation of the whole of the social order in the pressing need of the present hour."

"Can you prove to me to-day that you believe that I am your comrade, that we are all parts of a great fraternal whole, linked with those higher powers and forces who will guide and direct us only in the measure that we shine forth in our lives the living witness that we are linked up with them in that greater life into which they have entered."

The sustained note of the 44th Annual Conference was one of grim determination, determination to gain a renewed confidence in each other, a renewed sense of the importance of expressing our philosophy in the practical affairs of life, a renewed vision of all that Lyceumism can and does mean once we have taken its principles and enshrined them within the sanctuary of our own hearts.

A Wise One has said "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Let us wander down the highways and byways of life hand in hand, carolling out our message of freedom to a world enslaved to tradition, enmeshed in hypocrisy, engulfed in disillusionment. Let us once more unfurl the banner on which is blazoned in letters of living fire "THE WORKERS WIN."

EDITOR.

### AN APOLOGY

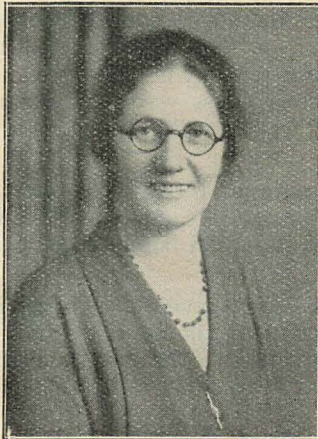
We regret that owing to unforeseen circumstances the Report of the 44th Annual Conference has had to be held over until the August BANNER.

J. SHUTTLEWORTH, *President*.  
J. NORBURY, *Gen. Sec.*

# 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.

- |   |  |
|---|--|
| 177 Mrs. Ellis, Huddersfield.                   | J199 Olive Ollier, Ashton-u-Lyne.      |
| 178 Mrs. Harding, Bristol U.                    | 200 Mr. Jackson "                      |
| 179 Mrs. Fallen, Darwen.                        | 201 Doris Fruin, Hampton Wick.         |
| 180 Mrs. Skeels "                               | 202 Mrs. Fruin "                       |
| 181 Mrs. Mellor "                               | 203 Mr. Fruin "                        |
| 182 Mr. Coghlan "                               | 204 A. S. Hurrell, Lewisham.           |
| 183 Mrs. Coghlan "                              | 205 Mrs. Sutcliffe, Shipley.           |
| 184 Mrs. Foley "                                | J206 Ruby Ellis "                      |
| 185 Mr. Foley "                                 |  |
| 186 Mrs. Bentley "                              | 207 Mr. Marks, Manchester Progressive. |
| 187 Miss Jenkinson "                            | 208 Mrs. Johnson, Nottingham.          |
| 188 Mrs. Maudsley "                             | J209 Muriel Taylor Accrington.         |
| 189-194 Also Darwen but forms not yet received. | J210 R. V. Myers, York.                |
| 195 Mrs. Greenwood, Hebden Bridge.              | J211 G. J. Myers "                     |
| 196 Mr. Keeling, Daulby, Liverpool.             | J212 S. Sims "                         |
| 197 Mr. Baxter, Quarmby.                        | J213 K. Locking "                      |
| 198 Mr. Ellis, Huddersfield                     |  |

Please join me in giving a special welcome to Mrs. Ellis (who is an invalid member, and to whom two members have promised to write); and also to Muriel Taylor, our very youngest member who had her second birthday in April.

### Finances.

This month I have received 14s. 9d., in fees (the Darwen fees were included in last month's balance sheet) 3d. for a new badge; and 12s. 6d. in donations. Out of this 15s., has been spent on letter paper with an official Guild heading, so that our present balance in hand is £2 18s.

Sincere thanks to the following for their donations: Mr. Morgan 6d, Mr. Keeling 1s. 6d., Mr. Marks, 6d.; Mr. Le Noury, 3d.; Mr. Ellis, 1s. 6d.; Mrs. Ellis, 2s.; Mr. C. W. Dixon, 2s. 6d.; Mr. Robson, 2s. 6d.; Mr. Norbury, 1s.; Miss Last 3d. Total 12s. 6d.

The question as to whether the Guild fee should be payable annually was raised at Conference, but delegates seemed to think that was a matter for Guild members to decide themselves. So will you please

hold a meeting of all Guild members in your Lyceum, and discuss the following points?

1. Are you in favour of the fees being *annual* ones? (This would cover cost of new ribbon).
2. If so, shall the fees date from January 1st each year, or from the day of joining?

Whatever your decision please let me know. I want the opinion of *each individual* Lyceum, and then a new rule can be made according to the majority. Remember if you do not write it is no good grumbling afterwards.

### New Wants.

1. Is any Guildite interested in Esperanto? If so, please let me know, as a would-be Guildite is very keen on the subject and would correspond in Esperanto, or write articles on the same if numbers warrant it.
2. I have a letter from a German youth, dated the 6th of April, asking for a young man 'to exchange letters for perfection of knowledge of languages.' Have we anyone who would like to respond?
3. Snaps are still wanted by the Guild Leader. Many thanks for those already received.

### Competition.

#### For Juniors.

- Prizes will be given for:
1. The best collection of pressed leaves.
  2. The best collection of pressed *wild* flowers.
- This should be mounted either in an exercise book or on sheets of paper fastened together, and named. Stamp edging could be used for mounting. Marks will be given for neatness and correct naming, not merely for the number of specimens collected.
- All Guild members 16 years of age or under are allowed to enter. Entry fee for competition 3d. Last date for receiving entries September 1st.

#### For Seniors.

- Prizes will be given for:
1. The best amateur snap of a Guild or Lyceum Group.
  2. The best essay on "A Programme for a Winter Guild Class."
  3. The best essay on "How Members of Our Guild can best serve the B.S.L.U."
- Essays not more than 500 words. Entry fee 3d. Closing date September 1st.

### Please Note.

There are still Lyceumists who think they are Guild members because they joined Our Guild in Miss Kitson's time.

*All former Guild members must* make a new application, and pay another fee. Also, the Junior ribbon badges (pink) are not issued with bands to show the class gained in the examination.

The Guild Leader will be on holiday from July 28th to August 28th, and as she lives alone the house is usually closed for the whole month, and letters collected once or twice a week. So, if you should write during that period and have to wait for an answer you will understand why.

A change of occupation and a pleasant holiday time to each one of you is the sincere wish of

The Guild Leader,  
GLADYS M. HALLIDAY.  
28, Moorlands Place,  
Free School Lane,  
Halifax.

# THE SEASONS.

BY

JOHN HARDMAN.

Upon the grassy banks,  
 Beneath the budding trees,  
 The daffodils are swaying,  
 Are swaying in the breeze.  
 The birds with music sweet  
 Are singing to their mates,  
 The Skylarks in the sky,  
 The sparrows on the gates.  
 The time when flowers bloom;  
 Sweet fragrance fills the air,  
 The bird and beast and bee  
 Hail, summer everywhere.  
 Now, in the glittering stream  
 —And on the dancing lea  
 The children go to bathe  
 With shouts of merry glee.  
 Wild autumn gathers fruit,  
 The golden corn she cuts,  
 And, in the fairywood,  
 The squirrels crack the nuts.  
 Trees are in beauty clothed,  
 Till leaves come fluttering down,  
 And weave a lovely dress  
 For earth of russet brown.  
 The snow comes in a whirl,  
 The fog is bleak and cold,  
 The rain in torrents pours,  
 The howling winds are bold.  
 Around the blazing fire  
 And in the yule-logs glow  
 We sit, whilst out of doors  
 The world is hushed in snow.

I HEARD A VOICE (*continued from page 102*).

“The Trumpet Shall Sound” is packed with exciting incidents all reiterating the one triumphant note struck in the book, that love is triumphant over death, that life is continuous, and that the parting with the physical body is, at the worst, merely a painful illusion, an illusion that is shattered when those who have passed onward return to tell us of their life and their labours in that greater world into which they have been born, where they are still continuing to “carry on” and where they have not forgotten any of the vital factors that made for the loveliness and liveableness of life while they were with us in the body on the earth plane.

Suddenly the railway train gave a jolt. As I glanced across the carriage the fellow-passenger who was to have been my host unawares during the journey somehow did not seem half as interesting as that first glance on the platform, ere the journey started, had promised. But then, how could he, for I had been reading a fascinating book on the most interesting subject in all the world, I had been revelling in dramatic stories of survival, told in such a delightful manner that no fellow-passenger could possibly have been as interesting as Maurice Barbanell.

*The Trumpet Shall Sound*, by Maurice Barbanell.  
 Published by Rider & Co. 3/6.

## OUR SUSTENTATION FUND.

As delegates are aware who were present at Conference it was decided after due consideration of the grave financial position of our Union to create a Sustentation Fund, through whose medium we are attempting to raise the sum of £1,000 before the 1934 Conference. The object of this Fund is to meet the deficiency in the Union's accounts and place us upon a sound basis in our general activities.

A small Committee was set up comprising James Shuttleworth, President, E. A. Keeling, and Mrs. L. K. George. We are hoping that by next month this Committee will have met to discuss ways and means and will have prepared an Appeal to be issued in the LYCEUM BANNER.

We would like all Lyceums and District Councils to centralise their activities and to pledge themselves to contribute a defined sum to this fund before the end of 1933.

At Conference promises were given amounting to nearly £100. Will you add your quota to this list so that we can say in a month of two that we have the £1,000 promised us we desire to raise?

## OUR CIRCULATION DRIVE.

As the Editor of your monthly organ I was more than delighted at the courteous remarks that were passed about our journal at Conference. While not wishing to damp your enthusiasm for the BANNER may I point out that it is essential that we should stabilise our circulation at 5,000 copies per month. In order that we can accomplish this I am inviting all Lyceums to appoint a BANNER SECRETARY who will co-operate with me in launching a huge circulation drive all over the country. If every reader of the BANNER would persuade a friend to subscribe yearly to our organ then the task before us would be more than accomplished. Can you, as an individual reader, persuade a friend to send us their postal order for 2/6 to cover a year's subscription to the BANNER?

Remember it is YOUR ORGAN. Its success or failure depends just as much upon you striving to increase its circulation as it does upon my attempts to make it a worth while representative of Spiritualism and Youth.

WHO IS GOING TO BE THE FIRST TO WRITE AND SAY “DEAR EDITOR, ENCLOSED PLEASE FIND MY FRIENDS SUBSCRIPTION TO THE BANNER?”

## CONGRATULATIONS.

May we tender to the Manchester and Salford L. D. C. our congratulations on organising a Demonstration Mass Session at the Manchester Central Spiritualist Church. We know of no better way in which to propagate the ideals of Lyceumism than in demonstrating what we actually stand for in this manner.

We understand that Mr. Hart, the President of the Manchester and Salford L. D. C., is in charge of this demonstration and hope to publish next month a full account of what took place at Manchester Central on June 25th.

# YOUTH AND THE MODERN WORLD

By

J. S. BARNETT

**I**N THE MODERN world youth is finding itself face to face with many vast and complex problems. We are passing through a period of transition. Old institutions are undergoing a process of decay and dissolution and new ones emerging which are more adapted to current needs. The old order is breaking up, everywhere we see industrial stagnation and international dissension. The future is enshrouded in the mists of obscurity.

No wonder youth at times looks on with a sense of frustration and feelings of bewilderment. The very magnitude of modern problems tends to fill one with a feeling of futility.

This, however, is counterbalanced by the natural optimism of youth, its undaunted courage, its glowing enthusiasm and superabundant vitality.

Youth is sometimes chided and taken to task for its impetuosity, its eagerness to rush in where angels fear to tread.

We are told that we cultivate a cynical attitude towards life, that we are lacking in reverence for the things and traditions of the past.

It may be conceded that youth does not possess that larger wisdom and clearer vision which comes from the mature experiences of age, yet youth is neither irresponsible nor irreligious.

We owe an immense debt to the past for the great cultural and social heritage which has been handed down to us, for the priceless gems of literature, the beauties of art, the splendour of philosophy and the glorious achievements of science.

These enhance the value of life and enable us in some measure to envisage the illimitable possibilities of the future.

The past has also bequeathed to us many grave problems. Our predecessors have at times complacently shelved their responsibilities. The attitude of youth is not an affectation, it is a consequence of the environment we find ourselves in and the problems inherent therein.

The anomalies of our social structure are inconsistent with the higher aspirations and yearnings of humanity.

Youth desires a purpose in life, it is rising in passionate indignation at the emptiness of our much-vaunted civilisation. The beauties and the joys of life are lost in the hopeless sordid struggle for mere physical existence.

Unemployment is the great tragedy of modern life, a terrible social disease which is eating into the very vitals of society. We do not need to be trained psychologists to realise how demoralizing enforced idleness can be, it is a grave danger which is apparent to all.

Our ethical and moral standards are in danger of undergoing a process of debasement. During the last twenty years tremendous strides have been made in the progress of science. By means of new scientific discoveries man is learning to control the stupendous forces of nature and to harness them to do his bidding.

New inventions and new modes of production have enormously increased the productive power of man, yet that which should have made life richer, healthier and fuller has resulted in producing the monstrous paradox of impoverishment, destitution and misery.

Life for the great majority has degenerated into a dull, toilsome, weary round. We have become mere cogs in the industrial machine. In his Presidential Address to the British Association, Sir Alfred Ewing referred to 'the tyranny of the machine'; we would do well to remember that the machine is but an instrument which we have created and which obeys as we dictate. Sir Alfred Ewing says that 'the engineers' gifts have been grievously abused. . . .'

Man was ethically unprepared for so great a bounty . . . the command of nature has been put into his hands before he knows how to command himself.

The words of Rousseau spring irresistibly to the mind: 'Man was born free, yet everywhere is in chains.'

We are enslaved by the chains we ourselves have forged.

The problem is a moral one. It is no longer possible to divide off into separate compartments the economic from the moral and spiritual.

Material progress has outstripped our moral and spiritual evolution, with the inevitable result of social chaos. Yet even in the midst of chaos 'Hope springs eternal within the human breast.'

We must face the hard realities of life in a sincere attempt to find solution there. We must get back to simple sanity, to realise that honesty is the only policy and justice is its own warrant.

Youth is revolting against a soulless materialism, both in its philosophic doctrines and its ethical consequences.

It is frankly sceptical regarding the efficacy of the creeds and dogmas of the historic religions to promote that moral stimulus which is so much needed in our social life. Theological concepts based upon external authority have very little power to influence life and conduct. Creeds and dogmas belong to the childhood of the race and, like all crystallisations of human thought, are rendered obsolete in the process of intellectual evolution.

Youth demands the right to form convictions which are consistent with the conclusions of science.

Youth is seeking a practical philosophy of life based upon eternal verities and the actual experiences of daily life.

In the midst of a storm-tossed world Spiritualism provides a solid foundation for a practical philosophy of life. The evidences of Spiritualism prove conclusively that life is not limited to its material aspect. Mediumship demonstrates that man is a spiritual being living in a spiritual universe.

Life thus takes on a new meaning and becomes animated with a high purpose. The truth of the survival of human personality after physical death is a fact filled with tremendous moral implications. Spiritual values become the only real values, and therefore of paramount importance. Social relationships are seen to be spiritual relationships, thus social science is given a spiritual impulse and direction.

Man being a spiritual being, we must recognise the

*Continued on page III.*

# "NAN'S GARDEN"

## A SHORT STORY

by

SYLVIA BROOKES.

NAN LIVED ALONE, EXCEPT FOR THE company of her two dogs and cat, in the beautiful old house whose red-brick walls, where the sun pierced trailing creepers, were mellowed by time. Nigh on twenty years Nancy Meadows had dwelt in the company of birds and flowers, tending them as though they had been her children.

A bee that was drunk with honey; a butterfly with a broken wing; each of God's humble creatures was as much a part of Nan's life and care as a child would have been.

Her life was simple and quiet, but many people had cause to love her, and the village children thought her a fairy god-mother come to life.

Many happy hours they spent in her beautiful garden, when she gave them spiced cakes and luscious fruits, and threepenny pieces as they trooped homeward down the pansy-bordered pathway in the gathering twilight.

Parties of little ones from their murky dwellings in the towns romped there too, and left with the glow of pine-scented winds in their cheeks, the laughter of streams and the light of God's beauty in their eyes. All through the long summer days visitors, too, wandered in her garden, and marvelled at the tameness of the wild creatures there. At this time Nan made a small charge and sold honey fresh from her hives. The money thus garnered, along with flowers and fruit, were sent to the nearby hospital.

Then, when the black hand of November stripped the once riotous beds of their summer glory, the rooms and passages of the old house echoed with childish laughter. Yet, even the flowers were not all gone. Out where the last shaggy chrysanthemum had withered, the Christmas roses lifted their pale faces, and berries—yellow and white—crimson and purple—gleamed out from the dark glossy leaves of many bushes. The friendly ivy seemed to hug the old walls closer when the cold winds whistled by, and threw out long arms to entwine with the winter jasmine, whose golden stars fell in showers around doors and windows.

Nan was peacefully happy, and only a few of her many friends caught the light that dreamed in the depths of her wide grey eyes like a candle of hope whose flame was loth to be extinguished. Only Roy, the big collie, Mickie, his tousled terrier pal, and Silver, the cat, shared the secret of Nan's heart.

The older dwellers of the little village remembered her coming, in the full flush of womanhood.

"Thirty perhaps," they had whispered; beautiful, too, in a cream and roses way, with her heavy jet ringlets bunched in the nape of her neck.

Whence she came or who she might be none knew, for no friends ever called; but she was not aloof. Soon she had all their hearts at her dainty feet, and they called her 'The Lady Nan.'

IT was in the warm rosy month of June that Maisie Wynne, city typist, chanced to spend her holiday in the village, and she was an eager visitor to Nan's garden. Maisie, although a typical modern girl earning her own living, had an inner self that dreamed and carried her away to a world of romance, far above her mundane existence.

Such a world she found in this garden, with its glorious roses spilling their fragrance everywhere, and Nan and Maisie became firm friends. Together they would wander in the garden and abroad, and Maisie quickly grew to love the dogs and cat, to bring the squirrels by a call or the birds by imitation of their song and cry.

To the city girl who lived her life so much amid worldly gaiety and pleasure, the tranquil peacefulness of everything came as a realization of what God meant the world to be, and she knew that when the time came for her to say good-bye it was going to be very hard. But it was over at last, and Maisie departed, taking with her many sweet memories, but the sweetest and most sacred of all was Nan's secret of her garden.

Regularly every fortnight they wrote to each other, until suddenly Nan's letters ceased, and Maisie felt as though the bottom had dropped out of her world. Many weeks had passed when she found again the familiar grey envelope among her letters. Tearing it open she scanned the few hastily-written words. Nan was ill, but she promised to write again when she was better.

Maisie tried to picture the garden without the slender form bending over the blooms, or talking to her little wild children, but she could not. How they would all miss her!—the birds, the flowers, the village children and even the jewel-eyed toads that croaked by the little sunken lake. Maisie's eyes were tear filled, because she knew that her next holidays were to be unavoidably spent elsewhere.

NAN'S illness was long and left her weak, sapping the youthful vitality that had always been one of her greatest attractions. Yet all through the weary months of lying still, when she could not even raise herself without assistance, Nan never forgot her friends. Birds came to her casement, some to her hand; butterflies and bees fluttered and droned in her room; the squirrels, bright-eyed, came and went in busy little flurreys; children's happy voices and the scamper of their feet on the gravel walks lit lamps of laughter in her eyes, while the garden flourished, flaunting its new beauties in swift succession, until the last late bloom had gone, leaving only the jasmine and Christmas roses in their gold and creamy glory.

THE Easter lilies were opening when Nan, still weak but brave-hearted, walked again, and as the days lengthened into an Indian summer, the faint blush returned to her cheeks and she caught up again the threads of her old life.

Maisie came the first week in September. How lovely to breathe the pine-scented air and break her way through the gossamer threads spun invisibly across one's pathway!—to walk again the familiar village streets with her arm linked through Nan's and hear the well-remembered voices!

Thus ran Maisie's thoughts as she sat with Nan at the

open window, while high above the sun that had shone so gloriously in the early noon was growing lazy in the blue-white heavens.

The crunch of gravel broke in upon her thoughts and she looked up. A stranger was coming toward them, and, as he drew nearer, Maisie saw a light spring into Nan's quiet eyes. He was tall and bronzed, with a rugged, clean-cut countenance that told of many winds, rains and suns in far-off lands.

His dark eyes danced as they met Nan's, and white teeth gleamed through his short-clipped beard and moustache.

"John, dear!" Nan's voice was calm and low, but her pulses throbbed like those of a young girl. Maisie understood and slipped away.

"Darling little Nancy, and you, too, have waited?" The man's tones were deeply tender and he kissed her smooth forehead as he drew her into his arms.

"It has taken me nigh on a year since I returned to find you, sweetheart, so completely have you hidden yourself away. Come, shall we walk through your garden?"

She nodded happily. So, together, with linked hands, they wandered, and memory's curtain fell away from the long years as they talked.

They told again, as though the bitter-sweetness of it pleased them now, of their very young love and its shattered dreams.

Nancy Meadows, the only child of proud and wealthy parents, had fallen in love with John Dennison, a young butler in her father's house. Rosy, foolish dreams of youth they had dreamed—this queen and her beggarman—and, as such dreams, they had been rudely shattered by her angry and horrified parents.

John had gone, but not without his promise that someday he would come back for her.

All that had happened thirty years ago, but the man, who had worked and struggled to prosper in many lands, had never forgotten his vow, and the woman, though sought after and admired, with riches in her lap, had remembered too.

"Then you have been happy, Nan?" he asked, looking into her eyes, "and this has been your garden of dreams?"

"Yes," she whispered, "my garden of dreams come true."

THE END.

#### YOUTH AND THE MODERN WORLD

(Continued from page 109).

necessity to build up a healthy environment in which the individual may unfold the higher aspects of his nature and thus fulfil the purpose of existence.

Spiritualism gives us a guiding principle whereby we may test the validity of our social and economic institutions; do they minister to spiritual needs.

Life is what we make it; love expressed in terms of brotherhood is the need of the age. Brotherhood is not merely an academic theory; it is a way of life and must find practical application in our daily lives.

Spiritualism can become a living and vital force in the minds and hearts of youth, giving inspiration and guidance. By allying ourselves with the advanced souls of the spiritual world we can press on to the new dawn, the new era when the divine man will arise resplendent with the glory of unfolded spirituality.

## THE THINGS WE HEAR.

### BIRTHDAY CELEBRATIONS AT BELVEDERE HALL.

On May 28th, 1933, we celebrated our 4th Lyceum Anniversary, the Lyceumists taking both afternoon and evening services. We were pleased to welcome a large number of Portsmouth Temple Lyceumists, friends from Gosport National Church and Mr. H. C. Guy, Secretary of the Lyceum Southern District Council.

In the afternoon Mr. O. Perkis, our Conductor, welcomed all the visitors. We then had the usual salutation, hymns and prayer. After the roll call, all present stood to attention while the Secretary called the roll of our Lyceumists in the Summerland. Pearls were given by all; the Seven Principles by Colin Cole; recitations by Joan Hole, Betty Maskell, Eric Setchell, and solos by Mrs. Setchell, Mrs. Edgell; a part-song by two Lyceumists and all joining in the chorus. Greetings were given from Portsmouth and Gosport, followed by encouraging remarks by Mr. Guy, who complimented Ryde Lyceum on its talent and harmonious conditions. There was a distribution of prizes by Mrs. O. Perkis, Vice-Conductor, who spoke of the excellent progress of the Lyceum during the past year, of the enthusiasm, loyalty and love of every Lyceumist, saying that very happy conditions prevailed, the Church and Lyceum working together in perfect harmony.

At the evening service six Lyceumists took part and Mr. Guy gave a very appropriate address on the Children's Sphere and the importance of their training, followed by clairvoyance. On Monday the celebrations were continued by a birthday tea and social.

### SOUTHERN COUNTIES.

The Quarterly Meeting was held at Portsmouth Temple on Saturday, May 27th, when delegates from Ryde, Southampton, Portsmouth and Eastleigh, and also Associates, attended.

Meeting opened with the Invocation. Minutes of the last quarterly meeting were read and adopted. Treasurer's report showed a balance in hand of £2 6s. 6½d. Accepted. The District Visitor's reports were read. Secretary's report by Mr. Guy dealt upon statistics of present position, matters relative to the Representative to the Church's D.C.

Mr. Guy was elected Representative to Church's D.C., and it was agreed that a delegate be appointed to attend these meetings from the same area in which these meetings were held to save expense to the Council.

Proposed that we endeavour to present a Play, players from each Lyceum taking part, to be held first in one centre and then another, the Secretary to compose the Play to bring out the Lyceum talent, keeping in mind the Historical side of the Movement and expressing the philosophy of Modern Spiritualism.

Votes of thanks to local friends.—H. C. Guy, D.N.S.C.

### TEESIDE L.D.C. REPORT.

The Quarterly Conference was held at Horden, May 14th.

Arising from business it was agreed that Mr. J. Norbury is to be invited to conduct a Propaganda Meeting on Sunday, 24th September. The Delegate to Conference is instructed to vote in favour of the suspension of the £2,000 Effort. A scheme has been adopted for the supply of *Manuals*, etc., on easy terms to Lyceums. The Executive Committee is instructed to formulate and put into immediate operation a scheme for the increasing of BANNER sales. Easington Colliery Lyceum were admitted to membership.

The Council conducted a well-attended Lyceum Session in the afternoon, which was followed by one of the finest "Open Discussions" that have been held in connection with these Conferences.—Ed. Nellist, D.N.S.C., Sec.

### BOLTON L.D.C.

Quarterly Meeting held at Bury, May 20th, 1933. All delegates present, Mr. Charnley presiding over the meeting. Minutes, Correspondence, were all read and accepted.

Medallions are now on order for the shield, and it was decided the medallions already won will be distributed at a social later in the year.

It was with deep regret we heard of Mrs. Wilfred Johnson's accident and hope by the time this report appears she will be well again.—T. Liles, Sec.

## HALIFAX AND HUDDERSFIELD L.D.C.

Quarterly Meeting held at West Vale on May 21st, when 11 delegates, 4 officers and 2 associate members were present.

The total income for the quarter was £4 15s. 11½d., expenditure £1 18s. 4d., and so balance left was £2 17s. 7½d. and also balance in bank of £2 2s. od.

The returns sent in by 7 Lyceums showed a decrease of 5 scholars on registers, and a decrease of 8 in average attendance.

The Conference agenda was dealt with and instructions given to the delegate. The President, Mr. Baxter, was chosen to represent the D.C. at Leeds L.D.C. Field Day.

An Open Session was held in the afternoon, and a service at night.

A hearty vote of thanks was given to West Vale Church and Lyceum.—G. Halliday, Sec.

*D.V. Report.* On March 5th, morning. Ramsden Street Lyceum. Session well conducted. Singing and comments on reading good. Marching rather poor. Callisthenics good. Afternoon: Sowerby Bridge. Singing good. Good questions and comments on Musical Reading. Marching well conducted. Callisthenics rather poor. I visited St. Paul's, Alma Street, on March 12th. Singing good. Good comments on the different readings. Marching and Callisthenics very good. April 2nd. St. Peter Street Lyceum. There were 20 present. Singing not too good. Reading well commented on. Marching very good. Callisthenics not too good.—E. Smith, D.V.

## AROUND OUR LYCEUMS.

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

ACCRINGTON, Argyle Street.—Open Session June 10th, conducted by Miss E. Tabiner. Recitations were given by E. Bartlette, B. Bartlette, E. Spencer, J. Tipping, F. Bartlette, N. Woodhead. Solos by Mrs. Bartlette, Mrs. Tipping, G. Tipping, B. Bartlette, I. Heap.—(Mrs.) H. Dunn, Sec.

ACCRINGTON, Pearl Street.—Open Session June 4th. The following took part:—Miss Jean Hilton, Frances Laycock, Thomas Laycock, Bessie Hilton, Nellie Laycock, Madge Shuttleworth, Ivy Shuttleworth, Stanley Laycock. All the items were well rendered and so made a successful session.—J. T. Nussey, Sec.

BACUP.—Open Session June 4th. Morning Session was conducted in Church at Christ Church Street. Afternoon and evening sessions were conducted in Ambulance Hall, Lane Head. Pearls, recitations, solos, duets, quartettes, silver chain and golden chain readings, musical readings, questions and answers, were rendered at all sessions.—S. Carter, A.N.S.C., Sec.

BIRKENHEAD.—Open Session June 4th, conducted by Mr. Taylor. Pearls by Ernest Kneale, Miss E. Thompson, Mrs. Harper, Mr. Thompson, Mr. Taylor. Recitations by Olwyn Daley, Godfrey Dearlove, Gertie, Florrie, Muriel and Gwennie Watson, Earna, Lillian and Peggy Saunders. Solos by Mr. Groves, Mr. Taylor, W. A. Kneale.—W. A. Kneale, Sec.

BLACKBURN, St. Peter Street.—June 11th, Church Anniversary Services. In the afternoon we held an Open Session. There were 150 present. Recitations were given by Mr. C. N. S. Moorey, M. Wood, E. Livesey and Iris Entwistle. Mr. C. N. S. Moorey, our late President, was our speaker for the day.—(Mr.) Tom Wood, Sec.

BRIERFIELD.—Open Session June 4th. Songs and recitations by Margaret James, Peggy Schofield, Miss Beveridge, Mr. Sharples. Pianoforte solo by Miss Wiseman.—E. Miller, Sec.

DARWEN.—Lyceum Flower Day, June 4th. Open Sessions morning and evening, conducted by Miss G. Walker. Annual Picnic to Ribchester on June 10th. Races, games and rambles were much enjoyed.—J. Blackledge.

DEWSBURY.—We held our Open Session May 28th. Conductor, Mr. E. Wilson; student, W. Oakes. Every minute of this session was enjoyed. The chief feature was a naming ceremony by Mrs. Singleton of Mr. and Mrs. C. Phillips' son, Laurie, spirit name "Light Bringer." The children sang "Heart Flowers" afterwards, each placing a flower on the child.—V. Hartley, Sec.

DURHAM CITY.—June 18th, Anniversary Services. Recitations by Lyceumists. Visit from Mr. Nellist, D.S.N.U., who gave address.—Geo. Walters, Sec.

EARBY, Greenend Avenue.—Open Session June 4th. Songs and recitations by E. Greenhalgh, E. Hancock, M. Lea, D. Lea, C. Eaton, K. Hancock, R. Hancock, D. Clough, T. Hancock, W. Hancock, G. Morby, Mr. W. Millican, A. G. Morby, E. Fox, N. Hodgkinson, Mrs. Millican, Miss S. Smith, O. Wilkins.—A. G. Morby, Sec.

HOLLINWOOD.—May 21st, Open Session. At the afternoon session Mr. Victor Slater officiated at a naming ceremony, when the infant son of Mr. and Mrs. R. Slater received the name Ian, spirit name "Perfection." At 6-30 the Lyceumists rendered a service of song, "The Minister."—J. Fairbotham, Sec.

LAISTERDYKE.—We held our Anniversary Services and Open Session on June 11th. A Lyceum service of song, entitled "Marching Onward," was given in the evening.—J. Babbs, Sec.

LEEDS, Psycho.—On Sunday, June 18th, we held a naming ceremony for the son of Mr. and Mrs. T. Webb, daughter and son-in-law of an old Lyceumist and Church worker, Mr. Jenkin. The children and adults formed arches of flowers for mother and child to pass under, to the singing of "Open the Door for the Children." Mrs. Ward, the Conductor, named the child Wilfred, spirit name "Hope."—Mrs. Hunter, Sec.

MACCLESFIELD.—May 28th, our 51st Anniversary. Mrs. Greenwood, J.P., was speaker at each service. Morning, nice session, with good marching and callisthenics. Afternoon, song by the children; musical recitation, Mrs. Greenwood taking the readings; solo, Miss Cotterill; recital, Miss J. Potts. Evening: Recital, Miss Swindells; solos, Misses Newton and Smith. Organist, Mr. J. W. Parrott. A very happy time.—H. R.

MIDDLESBROUGH, Grange Road.—Anniversary Services were held on Sunday, May 28th, the speaker for the day being Mr. Ed. Nellist, D.N.S.C. Recitations, solos and choruses were rendered by the Lyceumists. Miss D. Cartwright, A.N.S.C. (Conductor), presided. A Tea and Concert were given on the Monday following, Mrs. E. M. Ainsworth (President, Tees-side L.D.C.) being chairman.—Edith Pierson, Sec.

NELSON.—June 11th, Children's Floral Sunday. In the evening we witnessed the pleasing ceremony of crowning the Queen of the Flowers. The Queen, Miss Elsie Sutcliffe (aged 8), and her attendants gave a welcome in verse to the large gathering of Lyceumists and friends.—E. Bury, Sec.

PRESTON, Tenterfield Street.—June 4th, Open Session. The Lyceumists gave of their best to make an enjoyable session. The various items were well rendered.—N. Wearing, Sec.

SHEFFIELD, Attercliffe.—A Lyceum Party, numbering 14, had a very enjoyable ramble on Whit-Tuesday, June 6th. We are indebted to Mr. H. Romanes, of the Heeley-Woodseats Lyceum, in leading the party.—James Le Noury, G.N.S.C., Sec.

SOUTHAMPTON, Liberty Progressive Lyceum.—On June 6th, the Lyceum Outing to Skegness. About 90 Lyceumists and friends spent a very happy time by the sea in glorious weather.—Thomas Kenney, Sec.

SOWERBY BRIDGE.—Lyceum Anniversary, June 4th, conducted by Mrs. W. Ackroyd. Mary Holt gave the welcome to Mr. J. B. McIndoe, who was our speaker for the day. Recitations by C. Wilcock, G. Ackroyd, J. Mitchell, L. Dean, H. Sutcliffe. Duets by G. Smith, B. Holt, C. Smith, K. Rushworth. Thanks were given to all Lyceumists and friends who had come along to make another successful anniversary day.—Miss F. M. Lees, Sec.

SUNDERLAND, Clockwell Street.—Flower Service of Song. The chair was taken by Mrs. Mackey. Recitations by the Lyceumists. Mr. N. Jackson was the organist and Mr. Scott musical conductor. Mrs. Brown presented the prizes to children for regular attendance.—Norman Templeton, Sec.

WINNIPEG.—We of the First Spiritualist Church Lyceum held our monthly Open Session on Sunday, June 4th, 1933. There was a good attendance, and pearls, recitations, songs, etc., were rendered by Hazel Dale, Marguerite Kinghorn, Francis Pearson, Edith Nichols, Eileen Nichols, Joan Nichols, Loraine Walsh, Miss Anderson, Mrs. Forrest, Mrs. Knox, Mr. Brown, Gordon Fairbairn, Mr. Forrest, Mr. Pearson, Mr. Knox, Mr. Sanderson and Mr. Simmonds.—H. Towns, Sec.

WINNIPEG, Polson Avenue.—Open Session May 7th. Pearls and recitations were given by various members of the Sunday schools. The marching was taken over by our Conductor, Mr. H. Forrest. On April 22nd a Concert was put on by the Lyceum, in aid of the Church and at which there was a large attendance. The concert was very interesting and consisted of plays, recitations, shadowgraphs, and songs and dances.—I. Turner, Sec.

WOLVERHAMPTON, Zenith Aim.—June 4th. J. Hendly, aged 12, conducted our Open Session again. Jean's chief interest is in her Lyceum teachings.—Paul Warrilow.