

THE LYCEUM BANNER

VOL. XLV. No. 527.

JANUARY, 1935.

PRICE TWOPENCE.

OUR MANAGEMENT COMMITTEE PAGE.

To all my old friends and new ones of the Lyceum Movement.

As you have been made aware through the columns of last month's BANNER it is my duty to write to you and give you some idea of the inner working of our Movement. It is so long since I wrote in the BANNER that for the moment I feel somewhat at a loss, but I hope that I can once again appeal to my friends of the £2000 effort fund for a sympathetic hearing. We have often heard the remark passed, "The M.C. what do they do?" they only spend money and we don't see what we get for it! Have you ever considered that the Union is just you, every Lyceumist, every Lyceum, every District Council, the U.D.C. and lastly the poor despised M.C. and Officers and Trustees.

I shall never forget when at my first M.C. meeting at Belper in July 1922 Mr. Kitson in welcoming Miss Elliot and myself said, "You will now have to try and think, not of how things will affect your Lyceum, your D.C. or your Area, but how it affects every Lyceum in the Union." If we can only realize that we are all members of one Lyceum, which the Union covers, we may then begin to realize the responsibility of those whom *you* have elected to office. Have you never realized this? You put us in the place we are in and if you find that we are not doing our work in the way which is best for the Union, it should be your duty to remove us and elect someone else.

I don't want you to feel that I am sermonising but I would like to make the position clear.

Now at the risk of being considered a bore (for I know how boring figures can be) I would like to give you an analysis of our receipts and expenses.

As you know, our receipts are largely accrued through the Lyceums and D.C. subscriptions, and the sale of Manuals, Songsters, &c. For instance in 1922 subscriptions totalled £202, in 1933 they were £170, a decrease of £32. In 1922, Manuals brought in £836, but in 1933 they only brought in £395, and here to a large extent is the cause of our continual loss. Manuals have always been our stand by. In the past they have covered the loss on BANNERS, and often left us with a balance on the right side. Take again the cost of the M.C. Meetings, &c., in 1922, including the Conference the cost was £132, in 1933 they had dropped to £50, a decrease of £80, and we had one long distance place in each year. Take again Salaries, Rent &c., 1922: Salaries £338, Rent £26 10s.; 1933: Salaries £307, Rent £65 10s. Please remember you gave the M.C. sanction to remove if they thought it wise. I don't know if you really wish for more figures because I

know that they get annoying, but they are very real things. This year salaries will be still less, postages will be less, rents will be about the same, telephone calls will be much less and next year nil. I am sure that we have reduced expenses as far as we can, except that we could at a pinch do away with the offices of Treasurer and Vice-President. Now what about our income? This we want to increase and the question comes, how can it be done? I think that you are all aware that the prices of Manuals have been drastically reduced and here may I whisper (at the risk of losing your trust which I value very greatly) that I was, and am yet, opposed to so drastic a reduction. Why have the Manuals been so reduced? I know there are many Lyceums wondering, seeing that we have a loss at present, why this has been done. We are definitely trying to increase our sales, and we are hoping that by the increased sale, we shall recoup ourselves for the reduction. In any case you are going to get the benefit of the reduction. Will you try and do your share to help the Union once more to stand with its head high and say that we owe no one? Now the BANNER. I know the Editor of old, and I would like *en passant* to congratulate him on (in my opinion) the improvement he has made with it. It is now a LYCEUM BANNER, that is a Journal for Lyceumists. Can we not increase the BANNER sales? Not to make a profit. I am not so foolish as to expect that. I would be very thankful if it can be made to pay for itself. If every Lyceum could increase its orders by say half to one dozen copies, this could be done. But, I hear you say, it takes us all our time to pay our way. I do know by practical experience that many Lyceums are in a very poor way, but I am just reminded of the speech of a lady worker from N.E. Lancs. at a Conference a few years ago, when unemployment was more rife than to-day. This is what she said: "We have no money to support the Lyceum, but if we want to go to the pictures, a dance, or a football match, we can always find money for that": and so it is. Do we ever think of all the old pioneers went through so that we might have the position which we have to-day? Do we want to throw away, through our neglect, all the work they did for us? Personally I know, that for all of us who are the officers and committee of the movement it means sacrifices of time, and leisure. I can assure you that you would think so if you knew just what this sacrifice of time means to one who is well known to a large number of you.

There is another matter upon which I would like to speak to you. It is a matter which has come very much to the fore of late and was discussed for a great

length of time at our last M.C. meeting. It is the question of the fusion of the B.S.L.U. with the S.N.U. May I say right at the outset, that, whilst you know the decision of the M.C. at its October meeting (and with that decision I fully concur) yet fusion is the ideal if we can only reach it; but can we at present? I will only give you my personal views and I want it to be thoroughly understood that I am not committing the M.C. in any way. I am and have been for the last 43 years connected with only one Lyceum and Church. There is absolute equality of working between the two. The Lyceum works harmoniously with the Church and vice versa. The Church rules definitely state: "That there shall be a Lyceum connected with this Church, which shall have the use of room, light and heat free of all charge." The Lyceum carries out all the rules of the application forms, has its own committee with members from and to Church committee; collects and disburses its own funds. Is definitely a separate unit and yet is part of the whole; in fact so much so that the whole of the Church officers with one exception are Lyceumists. We have never in all these years, to my knowledge (and I have been an officer in the Lyceum for over 30 years without a break and on the Church since 1911) had cross words over anything so that it can easily be seen that at heart I believe in bringing the Church and Lyceum together as working units; but I still say that as a movement we must make haste slowly.

I have purposely thrown this idea amongst you to make you think, and to think deeply, of all that it means to both Unions. Think of the people comprising the Councils of both Unions. Think of all the problems that confront you when you begin to discuss the idea, and then think three times three, before you make any decision.

In conclusion there is only one thing can save the Union, and it really costs us all a little sacrifice; that thing is just simple loyalty. Don't let us think because our Lyceum, or our D.C., has not got all that it put forward at Conference that we will leave the Union. Rather, if our ideas are good, let us go on fighting for them and in any case let us always be good losers. It always pays in the end.

It has just struck me that some of my friends may disagree with what I have written. If so, and you really feel that way, please don't be afraid to write and tell me so.

Yours very faithfully,
W. BURROWS, Treasurer.

(Continued from next column).

intelligence as distinct from instinct and habit. It must be admitted that the more the ape performed the act the less it would become an act of intelligence and more an act of habit. But man himself is similarly placed. His daily existence consists of more acts of habit than acts of intelligence. The ape has been shown, by experiments made upon him, to possess intelligence. That is to say, when confronted by a new situation he is able to connect facts together to enable him to arrive at his own conclusions.

It would appear then that some animals are devoid of intelligence while others do show a high degree of understanding which is akin to intelligence.

REGINALD ROBB.

ARE ANIMALS INTELLIGENT?

MANY people will deny that animals, like human beings, possess intelligence, while lovers of animals will often express sentiments about the intelligence of their pet friends. They will relate the various experiences which they have encountered. They will show what wonderful tricks their animals can perform. They will demonstrate how the dog feigns death; how at a given command he will spring to attention ready to defend either his master or his master's property. They will tell the story of the fox which pretended to be dead when caught inside a hen-pen; how the ape and the monkey will do various tricks and perform acrobatic feats.

Let us consider if this be true intelligence, for if it is not true intelligence what then is it? Care must be taken to distinguish between the two senses of the word 'intelligence.' We must discern critically between quickness in learning by trial and error and solving by insight. What then is intelligence and how can it be measured? Intelligence may be defined as the capacity of discernment or quickness and readiness of understanding. It can be measured in the amount of skill and accuracy shown when an entirely new set of circumstances are dealt with. If we are to seek a valid conclusion to our question we must understand how animals behave or have behaved when confronted by an entirely new set of circumstances.

Certain breeds of dogs have in the past shown remarkable dexterity and precision in the performance of some difficult task. It is necessary, however, to distinguish habits acquired by specific training, and true intelligence. To know where to draw the line is somewhat difficult. The sheep dog has been known to guide a large flock of sheep around a disused mine at a fair altitude without incurring loss or injury to the flock. This task, to the higher animal man, would be nigh impossible. Is this then intelligence or habit acquired by specific training? A fair inference would be that it contains an element of both. Instinct, by which I mean an innate tendency to do the right thing under certain circumstances where reason would be of no use, would also play its part. This would be so, even on the first occasion when the dog was confronted with the situation. The dog would be guided by what it had done with the flock of sheep previously, but not in such a perilous position.

If we turn to sheep we must admit that they lack intelligence. When a sheep falls on its back it is extremely difficult for it to regain its feet. Other sheep will stand and gaze at it. Yet they have a ready aid at their disposal. A butt from one of them might easily remedy the situation. Cats and birds seem to be devoid of any intelligence. A careful study of their movements in a new situation soon brings one to that conclusion.

The monkey and the ape do show skill and understanding. They appear to connect facts with each other; as the ape with the packing cases and the banana. Seeing the banana hanging from the roof of his cage and desiring it, he places the packing cases on each other and thus reaches the banana. Here is

(Continued in previous column).

IF I WERE DICTATOR.

No. 1.

In the first place the title of the BANNER request makes one hesitate to pen one's views on the subject. It appears to be presumptuous to consider oneself capable of taking such a position of trust. Secondly, I confess I do not like the word of dictator in conjunction with a movement which needs the full co-operation of all its members.

Therefore, in writing this essay I only desire to convey thoughts which I personally consider are worthy of thought. Taking the Union in its present position "Financial stability" must of a necessity be the first main object in view. Considering the many efforts and appeals of the past I confess it is questionable as to how this can be effected. The saving in salaries, rents and the general upkeep of the offices of the Union must be considered, the only answer to which is fusion with another body.

Is it fair, however, to ask or even expect to ask someone else to shoulder our burdens, even if such overtures would be welcomed.

No, to my mind we have to find ways and means to put our house in order; the only way of hoping to do this is by restoring the full confidence of each individual member of our organisation.

Seeing that the whole movement is faced with local appeals for building funds and other interests, further appeals from outside become boring.

The ideal I should set before me is in reconstruction, endeavouring to bring about a new spirit of enthusiasm by a world wide campaign. Our ideals and efforts must take a wider range of courageous endeavour.

As a movement we have largely drawn upon our present resources, therefore we must direct our attention to new directions. I should set about this task in the missionary spirit of spreading the Gospel by preaching Spiritualism as taught in the Lyceums. For, while we are resting and hoping, The Catholic Truth Society go ahead with their deliberate attack upon us by the sale of their booklet, "Spiritualism and the Child." This book alone should stir the heart of any Lyceumist with indignation, giving them the determination to go forward to preach the truth.

To carry my object to fruition I would suggest every District Council having a special Propaganda Band, including those who had passed the higher grades of our Education Examinations. Their work would be entirely confined to seeking bookings with non-Lyceum Churches to first place before them either at Services or Committees the values of Lyceum training. This effort I would follow up by the nearest Lyceums being requested to attend to give a demonstration of a Session. I am convinced that such a scheme, well organised, would result in the opening of new centres and thus increasing the income of the Union funds both in subscriptions and the sale of Lyceum literature.

Further to this I should abolish the hard and fast rule of Lyceums having their own Committees and disbursing their own funds, leaving the acceptance of any Lyceum into membership with the Union to the full discretion of the local Council. For providing a Lyceum has accepted the seven principles, why should we object to their support and co-operation if they consider they are better able to work in conjunc-

tion with the parent body. I should certainly draw up rules on a broad line which would suffice in uniformity of purpose. Herein again are new avenues for support.

Then I should consider the Publishing and BANNER Section. While I, with many others, would welcome a new Manual, I realise the expense of printing at the present moment may be out of question. There is a saying, however, "That the first loss is the best loss." I should certainly consider very carefully the cost of scrapping present stock, going into details of any binding contracts, thus judging the result instead of continuing to put on the market further copies of something which has lost half its sale value.

My findings and efforts going against me I most decidedly should give attention to issuing at the first opportunity supplements either in leaflet or booklet form.

In like manner would I contemplate adding further series of Marching and Callisthenics, thus meeting the need of those who desire to be more progressive.

The Sales department would claim my attention with a view to having a sales agent and canvasser in every district, supplying them with goods on a sale or return basis.

Further I should consider the question of getting publishing firms to take booklets such as "Baby Plants," etc.

The question of adverts. in the BANNER, this I should enlarge upon, making a cheap rate for same; in order to attract attention I should risk three months of a dummy page. Getting the sale agent to also become the canvasser for local adverts. Announcements, Holiday Apartments, Goods for Sale or Exchange.

I would also use the present contents poster of the BANNER to call attention to this section.

Another aspect of the movement to be considered is found in the fact that we have evidence of children leaving our Movement and joining other organisations because they have attached to them Companies of Boy Scouts and Girl Guides.

Why cannot we branch out with an equivalent form of attraction for the want of a name. "A Service League" on the lines of the Toc H. organisation, combining with this our Sports and Social activities.

I am convinced that there must be a forward movement set on foot, with uniform if it appeals.

I have previously referred to the question of fusion, and while personally I do not consider the proposition is a fair one at the moment, I do believe that a much wider method of co-operation could be put into force with the parent body.

My first suggestion would be that "Every Church President should become an Assistant Conductor of the Lyceum; and that every Lyceum Conductor should become a Vice-President of the Church by virtue of their office, except of course where the church President was also the Lyceum Conductor."

I should most certainly put into force a more speedy method of dealing with matters of dispute, for the present system is from my experience a failure. To-day by the time a dispute is settled, the persons

concerned have either lost all interest or have restarted sections of their own, taking with them bad impressions of the Unions in question.

I should endeavour to arrive at an agreement with all Churches that they should provide facilities for mid-week meetings for Lyceumists in like manner to orthodox churches who provide for Band of Hope, Young Leaguers, etc.

For if the Church has the welfare of youth at heart it is certainly up to them to provide the necessary training ground.

Until the Movement reaches a state of financial stability I should reduce the number of the M.C. on the lines of the London Lyceum District Councils resolution, which is down for consideration at the next Conference, namely, two representatives from the North, one from the Midlands, one from the South. This being the means of saving expenses.

Seeing the U.D.C. is not a representative body of the whole movement I should close this section, leaving their work in the hands of the District Councils.

If the need warrants it I should be in favour to increasing District Councils. Where closer co-operation would mean an increase of interests and activities it would be worth the experiment.

Each District Council should be furnished with the various problems before the main body in order that they should realise they are the main agents or centres of the Union. To this end I should entrust to them as much of the working of the Union as possible, for herein is the main connecting link between Lyceums and headquarters.

A quarterly letter from the President for instance would bring both Sections into closer contact, while a quarterly financial statement would add confidence as to the Union's financial standing, instead of the present method of having to wait for the Annual Conference report, hoping against hope that everything will be alright.

These items should be worked in conjunction with the District Councils Quarterly Meetings.

Finally I would suggest a limited Conference in each District between Church and Lyceum Officers to discuss proposals for reconstruction for placing before their respective Unions, and if it were possible I should advocate the 1935 Lyceum Conference being entirely devoted to this aspect.

In whatever respect these ideas may be accepted, the fact remains, that some definite construction scheme must be put in hand quickly.

For when the movement took upon itself the name of being progressive it surely had in mind a continuation of progressive ideas; therefore, if we allow any one branch of it to become stagnant we fail in our object. Our mission must be creative, moving with the needs of the times.

In this respect I should avoid creating special Sections for this, that and the other object or we shall find ourselves drifting into a calendar of Saints' days.

Let us remember "We can build forward where past workers were forced to leave off, and bring nearer to perfection the great edifice which they left uncompleted."

For this purpose I suggest taking a map of the British Isles, then other countries, marking off the Lyceum Areas. What a field of service remains where no Lyceums are to be found.

(Continued in next column)

IMPORTANT.

LYCEUM BADGES.

Our stock of Lyceum Badges is exhausted. Will Lyceum Secretaries please note that there will not be a fresh supply of Lyceum Badges to hand until after the 1935 Annual Conference.

For some time now there has been an agitation on foot for a new badge.

Now that our stock is exhausted the Management Committee are grasping the opportunity of coming to the Union and are **seeking opinions regarding the much-talked of new Badge.**

If you have a suggested design for a new Lyceum Badge please forward it to the Secretary, B.S.L. Union, Hollins Chambers, 64a, Bridge St., Manchester, 3., before March 15th, 1935.

The Management Committee will consider **all designs submitted** at their April M.C. Meeting, and will **submit suggestions to the Annual Conference.**

LYCEUMISTS, WE APPEAL TO YOU.

Show your interest, and if you favour a new Badge
SUBMIT YOUR DESIGN.

MOTHERHOOD.

Evening shadows fast were creeping,

When I dreamed a dream so fair;

Saw the world without its sorrows,

Naught but love and joy were there.

Saw Earth's gardens full of flowers,

And the sunbeams kissed each one;

Birds and beasts and all creation

Seem'd Heaven's glory to have won.

And the reason of the world's great change

Was not difficult to glean.

'Twas only woman realised

All that motherhood could mean.

For they taught their little children

Each day sowing precious seed;

Guarding well the wayward flower.

Plucking out each tiny weed.

Thus the harvest in the future

Rich and plenteous would be

If the mothers of all nations

Were all good, brave, wise and free.

Giving only to their off-spring

Strength of body, strength of mind;

Daring to be true and fearless,

Teaching love to all mankind.

LEONORA FAIRWEATHER.

(Continued from previous column)

In the same way take a list of Churches, marking off the non Lyceum centres, herein is found ground for building.

With our present movement, it is worth while knocking a few of the old walls down and rebuilding new extension wings, rather than allow the whole to sink into decay.

I consider the foundations are firm, therefore I would appeal to every individual Lyceumist to lend a hand in the reconstruction work needed.



My dear Boys and Girls,

Having had a real jolly Christmas, let us continue by having a Happy New Year.

That is the wish Auntie Ruth, Cousin Doris and I extend to each of you.

We thank those of you who have sent us Christmas and New Year greetings, and, as we cannot reply to each of you, I am sending you herewith a Calendar for the year. I had some fun in juggling letters and words about to reach the following, so I am giving you it for this month's puzzle.

A LYCEUMISTS' CALENDAR, 1935.

Joyfully Attempt New United Action Recruiting Youth.

Full Energy Brings Right Usage And Renews Youth.

Marches And Responses Create Helpfulness.

All Progress Requires Individual Labour.

Membership Assists You.

Juniors Undertake New Endeavours.

Just Utilise Love Youngsters.

A Universal Gain Under Spiritual Training.

Seek Every Point To Educate Members By Experienced Reasoning.

Objective Campaign To Obtain Brighter Effective Results.

Never Overlook Voluntary Efforts, Members Be Ever Ready.

Do Energetic Canvassing Each Member Bringing Eager Recruits.

If we enter this year with these ideals, they should add new interest to our Cause.

I have tried to imagine you all last week waking up on Christmas morning, making a dart for your stockings (pillow slips?), sorting out all the nice things Father Christmas brought you.

Then the excitement which followed, showing Mamma and Dada all your presents.

Following this, I think I could see your happy faces when the plum pudding arrived on the scene.

I would not like to tell you all the things I fancy you did at the party in the evening, but I know you all had a jolly time.

After all these good things, there is yet another gift I want to talk to you about; it is a new year's gift: 365 days for service. What a wonderful gift this is. Like a burning candle it flickers away until it has gone. Yes, already a few days have departed. I wonder what we have done with them; have we just let them slip by without making any special efforts to use them to the full advantage? If we have, let us consider the large number of days left and endeavour to make good use of them. Then I think the New Year is like a bran tub or lucky dip; it is made up of parcels, each containing a surprise for us. When we dip our

hand in the tub we do not always get what we most desire, and so it is during the days of the year.

If we had our own way we should only have Success, Prosperity and Health. Alas, we cannot always have just what we want.

There is, however, one parcel in this 1935 bran tub which I hope you will all find useful.

Just a brown paper parcel, neatly tied with string. What are its contents? A small book full of valuable information concerning the journey of life. It is the Lyceum Manual.

Let us see if we can look at a few of its lessons, to see if it can assist to make 1935 a real happy and useful year. I think it can. I find so many lessons contained within its pages that I consider it is a daily guide.

Suppose you are a lucky boy or girl, having everything to make you happy. I wonder what the Manual has to say to you.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone;

Pass it on.

Then Father Christmas and friends have given you a lot of Christmas presents; does it say anything about them? "Be generous to make others happy, even with playthings; they are childhood's treasures."

Let us take the other side of life's picture. If we have been called upon to have our little trials, things have not turned out just as we had hoped they would. Listen a minute; does this help you:

Courage, brother, do not stumble,

Though thy path be dark as night;

There's a Star to guide the humble,

"Trust in God, and do the right."

It is playtime at school, there has been a little squabble with some of our chums. We should really like to have a good fight, but our Manual says:

"Nay, speak no ill!—a kindly word

Can never leave a sting behind."

On the other hand, there are times when you feel so happy that you feel you must sing:

"Clap your hands for joy, cheerful songs now bring,

Ev'ry little girl and boy.

Angels love to hear little children sing,

Clap your tiny hands for joy."

Such illustrations as these have no end; therefore let the Manual be your daily guide book.

THE HAPPY BAND.

Mrs. Coe, 31, Browning Road, Coventry, has very kindly offered to send birthday cards to all our members, and, as I have not all the dates, will you please send them to her. This is an example of service and co-operation. Please do not let her be disappointed.

PUZZLE 214.

Calendar making. (a) Arrange as calendar, using the letters of each month as on this page, or (b) Using the first letter of each month only.

Good luck and happiness be yours,

With love,

UNCLE BERT.

Ruberrondo,
12, Woodlands Road,
Isleworth, Middx.

OUR LYCEUM GUILD

AIMS. To be progressive, To develop ourselves.
MOTTO: "We Live to Learn and Learn to Live."

Dear Guildites,

This month I have only enrolled one new member, 409. D. Millington, Derby. I am very pleased to welcome her into our midst, and hope that when the New Year begins members will come with a rush. For I realise that some of you are hanging back as you consider it would not be very business like to pay an entrance fee in December, and then be called upon for a renewal fee in January. So see what you can do in the shape of new members in January, won't you?

Finance.

Last month the balance in hand was £9 12s. 6½d. and I have received 1s. 0d. entrance fee making the total cash £9 13s. 6½d. Out of that I have spent 4s. 0d. postage (up to the date of writing December 10th) and 12s. 9d. for writing paper. So that the balance in hand now is £8 16s. 9½d.

Renewal Fees.

As you are aware renewal fees for 1935 become payable on January 1st. By that date, provided nothing unforeseen happens, I hope that each Lyceum having Guild members will have received from me a list of such members giving the amount of fee due. You will remember that the renewal fee is 2s. 6d. for each Lyceum with three or more senior Guild members; while those with one or two members pay renewal fee of 1s. for seniors and 3d. for juniors. On the same list I will mark those of our junior members who have passed the age limit for juniors, and who are asked to pay 9d. in order to be enrolled as Senior members and receive a certificate of membership. I shall be extremely obliged to any Guild secretary or Guildite who will complete the form for their fellow Guildites and return to me AS EARLY AS POSSIBLE. Please don't put it away in a safe place, and immediately forget where your safe place is.

To Student Guildites.

I am exceedingly sorry to have been the means of raising your hopes last month about the Results Book, only for you to have them dashed to the ground again. Like you, I only know that once again the Results Book is not to hand. I suppose (but I am only surmising) that when the printer promised to do his share in 10 days he thought it would have to be done in August as in former years, but when he received it after November 17th he would be in the midst of his Christmas orders. Anyhow, I can assure you that it *will* come some day, so I hope that it came as a Christmas box or as a New Year's gift. Still, I hope that your enthusiasm is not quite damped, but that some little spark is left that can be fanned into a roaring furnace when the holiday season is over. For every Lyceum has already received Education circulars. You see at our meeting on November 17th Mrs. Mills

was asked to send out the circulars after she had obtained gummed slips with alteration of addresses. So you, who know anything about circularising Lyceums, can imagine the work she had in order to get them out by December 1st as she did. So you all know about the 1935 examinations, and can now arrange to spend the next four months in serious preparation. Decide at once that you *will* take the exam., and will persuade as many of your fellow-lyceumists as possible to do the same. Use the Lesson Plan given in the December BANNER, and drawn up by Mr. Nellist of Teeside and President of the U.D.C. There is not sufficient time left to work through it week by week, but, if you are determined, you could do two weeks' work in one week. If it will help you to do it by making a promise to me write at once, and I will do my best to hold you to your promise. But do make an effort to keep the Education Scheme in existence!

Sick Guildites.

Mrs. Monks is very pleased that she has got Gwendoline home, but I am sorry to say that she is still seriously ill, and needs your thoughts. You won't fail her, will you?

Another Guildite, Mr. S. Higginbottom of Derby, also needs your thoughts and good wishes. At the time of writing he has been in the City Hospital at Derby for about a month for treatment for heart trouble, and I am told that he is likely to be there for some while yet.

To All Guildites.

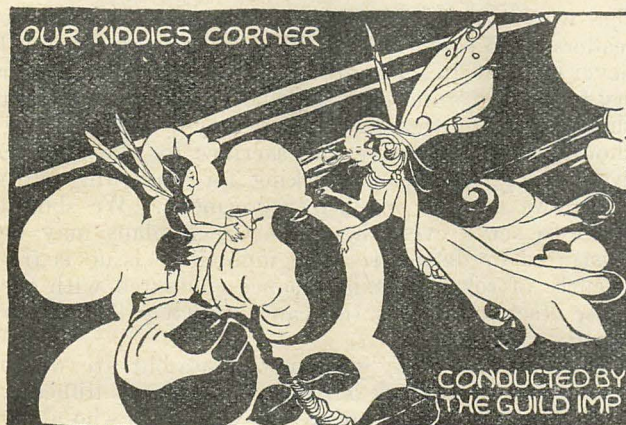
Please remember that I am always anxious to hear of your activities whether they be social or intellectual. And I always endeavour to answer all letters sent to me, sooner or later. I am afraid some of you have had to wait a long time for an answer in November and December, but that is the busiest time of the year in my daily work, and that must come even before Guild work. So write and tell me what your Lyceum did for Xmas, whether you had a party or not, and perhaps what your Xmas session was like; and don't forget to write and tell the Editor about your favourite game.

Greetings.

To all of you I send my very best wishes for a happy year. May 1935 be full of jobs for you both for working and leisure hours! Seize every opportunity for service that comes along, and then indeed you will be blessed. All good wishes from

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

SUPPORT THE
**ANNUAL
FLOWER DAY**
SUNDAY, 27th JANUARY, 1935.



Dear Little Imps,

A happy, healthy New Year to you all. May 1935 see all your brightest dreams coming true, with a joyous start to every single day in the year.

Already I have had a pleasant surprise. Yes! It is a gift which I am to share with you. Another Imp, who lives in a little country town where there is no Lyceum, and yet, who reads our page, has sent me this story which I gladly pass on to you. This story about a violin reached me when I was so busy that I was beginning to wonder if the fairies could manage to give me a story this month. Well—fairies sometimes find new ways of working, so, here is your story all right. I'm sure the not-so-very-young-Imps will enjoy this one, too.

THE REBELLIOUS "G" STRING.

For a long time the violin had remained quietly in its case, only being taken out when it was needed. The four strings were very friendly and many beautiful melodies came from them. These four strings were called "E," "A," "D," and "G." "E" was the top string. It was thin, and white, and it gave the most beautiful high notes. "E" was the one most used, and, naturally, he was very proud of this. "A" came next. He was brown, and was thicker, and slightly lower than "E." "A" got a fair share of work and was well content, for he had the sense to understand that, as a lower string, he would not be needed so much as "E." "D" was thicker still, and, as well as being a darker brown, he played a still lower note. He got even less work than "A," but "D" didn't mind that a bit. The last string of all was "G." He was lowest, brownest, and thickest, and scarcely did any work at all, for, at heart, he was a lazy fellow.

One day, whilst the violinist was tuning, the "G" string broke. Of course that meant there could be no music, and the violinist put his violin back into its case, and, putting on his hat and coat, he went out. The musician walked along the streets until he came to a music shop. He entered and was greeted by the shopman, who said, "Good morning! A nice day, to-day! What can I do for you, sir?" The violinist replied, "Can I see some "G" strings, please? I was tuning up this morning when mine broke." The shopman produced a box of strings, and showed the violinist the strings. "Do you prefer a cat-gut string, or will you have a more modern wire one?" he asked. The violinist answered, "I think I shall have a wire string this time. Perhaps it will not

break so easily," and paying eightpence for his "G" string, off he returned home.

The new string was placed in the violin, and the player filled the air with his beautiful music. He played for a long time, but that fine new string was scarcely used at all. Now, this new string wasn't a bit like the old "G." He felt smart, and strong, and he wanted plenty of work to do. Very soon he became quite cross and discontented. He drew the bow over to himself, but, instead of producing the most beautiful music, as he expected, there sounded only dreadful howls. This went on for quite a time until, at last, the violinist exclaimed, "Oh dear! What can be wrong? I can't get a single note right. I'll giving up playing for to-day. Perhaps, to-morrow, my music will come right."

He returned the violin to its case, but no sooner was the lid down than the most terrible quarrel began amongst the strings. "E," "A," and "D" were very angry with the new "G." They liked to make music and he had spoilt it all for them. "Why did you pull the bow to yourself?" they asked. "You should have left it to us. We could have made lovely music, instead of your awful howls." "I like that!" replied the "G." "You silly, old, cat-gut strings get all the work, whilst I, a lovely, new, wire string, have to be content with a very occasional note. Why should I not have my fair share of the work, too?" The other strings did not understand that. They were used to the old order of things, and didn't like this interference from a newcomer. Only "D" was inclined to be sympathetic. He tried to cheer "G" up, and said "You know we low strings must be content to play few notes. There are other instruments to do our work. We mustn't grumble, but just do our bit, when we are needed, and help to keep perfect harmony in the violin."

The "G" string was still rebellious. "I don't like this," he said, "and, what is more, I shall not stand it. If I cannot get my proper share of work, I shan't work at all." So, the next day, when the violinist wanted to tune up his violin, "G" refused to come into tune. Every time the violinist thought his strings were in perfect tune "G" slipped back again, and the tuning had to start all over again. A full half-hour passed in this way, and all the time the other strings were urging "G" to come into tune. At last, the string consented, and with a sigh of relief the violinist took up his bow to play his music.

Lovely music flowed from that violin, as "E" had lots of work, "A" had a little, "D" scarcely any, and "G" only a rare note. "G" still felt annoyed, though he could not but admit that the others all united to give sweet sounds. Then all four strings had a great surprise. The violinist put down his bow, whilst he removed three strings from his instrument. Only "G" remained, and then the player again took his bow and from that one string the loveliest melodies grew. "G" himself was amazed at the deep sweetness of his notes. Soon the other three strings were replaced, and each in turn congratulated "G" on his tone. All four strings were quite agreed that each one was needed on that violin, and to this day "G" claims as his closest friends his partners on the violin—"E," "A," and "D."

The happiest of New Year's, Imps,

Love from

MEG.

THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

Editor: ERNEST A. KEELING.

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JANUARY, 1935.

LOOKING AHEAD.

The year which has so recently closed has been an eventful one for our Union, and it must be a matter for general satisfaction that the vitality of the Lyceum movement has proved sufficient to weather the tempestuous conditions. It is quite possible that, in the future, when we are able to look back, it will be seen that the year 1934 was the turning point in our history; for we believe that all serious minded Lyceum workers have at last come to realise that if our movement is ever to regain its position in the educational and Spiritualistic spheres it can only be done by hard work, sacrifice, loyalty, toleration and common-sense.

We do not think it will be denied that these were among the chief attributes of the pioneers who so successfully inaugurated and built up the Lyceum Union. For them, the thing that mattered was the cause—the movement. While no doubt they made mistakes and may often have been sad at heart through disappointment, they toiled patiently and perseveringly forward, led by the vision of the emancipation of youth from the thrall of ignorance. We have enjoyed some of the harvest of their sowing. It is reasonable that we should ask ourselves—what have we done with our inheritance? Have we proved ourselves worthy or unworthy? Can we honestly say we have maintained our heritage intact?

These are questions which must be answered individually, rather than collectively, although the general aspect cannot be overlooked and it is with this side of the matter that, for the moment, we are concerned.

Viewing the Lyceum movement as a whole we are happy in thinking that the majority of its present workers are catching a glimpse of the vision which inspired the pioneers. They wish to raise the movement out of the slough and place it once again in the vanguard of progress. They are not sure how this can be accomplished, but they are beginning to realise that matters cannot any longer be left as they are—**SOMETHING MUST BE DONE.**

It is quite obvious that all cannot be the President or even members of the management committee. It is equally obvious that we cannot all have our own way and it seems that we are too often inclined to say

that we will not do anything at all unless WE can be leaders or do just what WE like. The movement will never be built up again in that way. We should ever try to keep in mind that the whole is more important than the part, although that part may be ourself. We should work and strive and sacrifice for the CAUSE even though it means working for something with which we are not in entire agreement. We should learn to serve even though our own plans may be frustrated or defeated. The immediate issue is frequently of relative insignificance compared with the cause itself and it is the cause which calls for our loyalty and service.

Hard work? Why yes, of course; but are we to shrink away and shirk our task because it is difficult. Certainly not. It is usually the weaklings who allow themselves to be overcome by their difficulties. By striving and struggling to overcome them we will become stronger, not only as individuals but as a movement.

The most urgent problem is to ease the load of financial liability which hampers our progress. This burden would largely disappear if EVERY LYCEUM would for THIS YEAR make a special effort or sacrifice and contribute to the Union funds one shilling for each member of their Lyceum. We imagine we can hear the chorus shouting "Oh, it cannot be done." Frankly we do not believe it. **IT CAN BE DONE IF WE HAVE THE WILL TO DO IT.** If we are prepared to put the cause before self; if we have really captured the vision of the pioneers **IT WILL BE DONE.** Hard work, sacrifice, loyalty; these will accomplish it.

So do we look to the year 1935 to re-establish our beloved cause. **THE WORKERS WIN.**

EN PASSANT.

We appear this month in a new dress. As previously announced it is symbolical of the universality of the Truth for which we stand and we anticipate will meet with the approval of our readers everywhere.

Has your Lyceum ever considered the great advantage of purchasing a bound copy of the LYCEUM BANNER. They are much more convenient than loose numbers and can be stored for easy reference when desired. Why not send in an order to the office and make it an annual practice.

In this issue we publish the first "If I were Dictator" article. We commend it to the attention of Liberty Groups and District Councils. For obvious reasons the contributor's name is withheld. What would you do if you were Dictator?

We are really sorry that the District Councils have not yet met to confer over the revised Constitution which is to come before the next Conference. As the Conference does not take place until June there is still time for a meeting and as much good might accrue we hope something will be done.

It has been suggested that a directory of Lyceums giving the address of meeting place and time of session should appear regularly in the BANNER. It would certainly be useful in many ways.

FOUNDERS' DAY PROGRAMME

Truth our foundation. Progression our aim.

O.S. 412.
 Life is onward.
 S.C.R. 30.
 A psalm of life.
 M.R. 232.
 Steps of progress.
 G.C.R. 149.
 The attainment of truth.
 C.S. 88.
 Hold Fast.

Anniversary celebrations are happy or sad, according to the nature of the event that is being celebrated. Birthday anniversaries are happy, because, in every normal healthy individual there is an instinctive desire to hold on to life. Life, which is the very vitality of existence; the vital essence and moving force of the Universe.

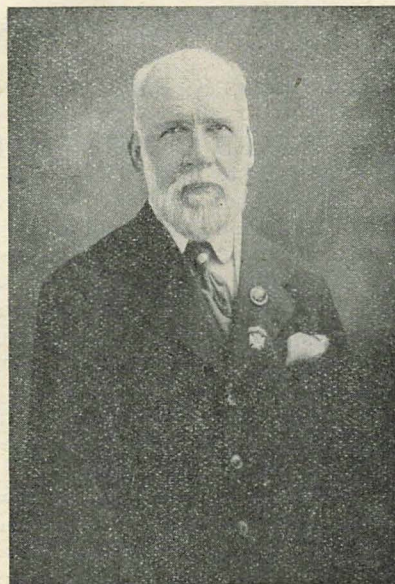
In 1863, an event took place, which was "life" to the children of the Spiritualist Movement, and "vital" to mankind. This event disturbed the old ideas of education and introduced to the world a more rational system of training the mind.

On January 27th we are happy in celebrating the Anniversary of the Lyceum Movement, which stands for all that is progressive, mentally, morally and spiritually. Its teachings are broad enough to embrace all aspects of truth, and great enough to include all the basic principles of the finest philosophies.

For many centuries, superstition and tradition blinded the people in their search for truth, and the adoption of certain principles of thought were followed almost as a matter of course. To a large extent the young people in the past adopted the religion of their parents. There was a certain disciplinary atmosphere in the home which repressed rather than encouraged free thought. Discussion between parent and child was almost tabooed. If a child asserted his or her opinion, and such a position arose as parent and child conscientiously adopting different religions, mental distress was caused to both parties. It was practically an "unwritten law" that the child must follow the religion of the parents. Development of the thinking powers, in order to decide one's religion was out of the question.

Andrew Jackson Davis, the founder of our movement, realised the importance of training the child "how" to think and not telling him "what" to think. Also the importance of revealing to the young minds the truth concerning the after life, and its relationship to this life; of man's destiny after death. He recognised that earth's children were being mentally and spiritually retarded. Thus came the inauguration of the "Spiritualist's Lyceum Movement." We are grateful to-day to Andrew Jackson Davis for the work he has done in paving the way to a system of training, which helps the child to cultivate his own mental powers, and decide for himself what appeals to him, as being true or false in religion.

For 71 years our pioneers have worked strenuously to



Mr. Alfred Kitson.

maintain schools for the development of free thought and expression of opinion. Amongst these pioneers we pay special tribute to our beloved founder of the British Lyceums, Alfred Kitson. On January 27th, our day of celebration, may we join together in sending him our thoughts of love and gratitude, in return for his unstinting labours of the past, and may we hope that he is very happy in the continuance of his work in that larger world. He has been called "the father of the British Lyceum Movement," and indeed he was the "father." No responsibility or sacrifice was too great, if he could help his children, "the Lyceums." Any movement which stands for the search for truth and freedom means hard work for its supporters, and we have an outstanding example in Alfred Kitson, of what struggle, perseverance, loyalty and strong purpose can accomplish.

To-day, we are reaping the harvest of those who have laboured for us, and in comparison with the days of 1863, our paths are smooth. But have we, as Lyceumists, become so familiar with the Lyceum methods that the privileges we enjoy, and the opportunities afforded for development are not appreciated? Do we make sufficient use of them, and in return for our privileges put our whole heart in the movement, or, do we stand still?

Let us not become inert and useless, failing to recognise that we should be a "progressive" movement. We may become satisfied and with satisfaction will follow the inevitable "inactivity." Progression is to move forward and this means effort. There is a law in nature, which tells us that "It is only by activity can anything grow." Not only is activity necessary for growth, but also for the retention of the powers we already possess. We cannot stand still; satisfaction means inactivity which results in going backwards.

The highest tribute we can pay to our founders is to keep moving, by renewing our movement with new "life" and "vitality."

LILLIE GEORGE.

DR. A. R. WALLACE.

JOHN S. BARNETT, A.N.S.C.

DR. ALFRED RUSSELL WALLACE, the great naturalist, who shares with Charles Darwin the honour of first discovering the modern theory of evolution, was a noble pioneer who espoused the cause of Spiritualism at a time, when, to do so was virtually to invite personal abuse, loss of reputation, social ostracism, and misrepresentation generally. Beginning his researches as a convinced materialist with no room in his mind for manifestations of a spiritual order, he nevertheless was forced to admit the testimony of his own senses and to accept the reality of the facts. He says "facts are obstinate things; and they proved victorious."

His first contact with Spiritualism came in July, 1865, when he was present at a dozen sittings held in the home of a sceptical friend. As a result of this preliminary investigation he became convinced that there is an unknown power developed from the bodies of the sitters.

In September of the same year an opportunity was afforded him of investigating the mental and physical mediumship of Mrs. Marshall.

He was fortunate in witnessing some remarkable manifestations; in broad daylight he saw the phenomena of levitation, the movements of objects without physical contact, and the alteration of the weights of bodies. Messages were received that were spelled backwards, and direct writing on a privately marked paper was obtained.

So impressed was he by these results that he decided to obtain the services of a young lady of mediumistic ability and continue the investigation in his own home. The young lady was Miss Nichols who afterwards became the celebrated Mrs. Guppy. Although the medium was only in the early stages of her development some wonderful phenomena were obtained, and Wallace was able to watch the gradual progress of her development. On one occasion the medium, while still sitting on her chair, was levitated upon the table in full view of six persons who were close around her. Musical sounds were often heard when there was no musical instrument in the room. Miss Nichols was also a remarkable apport medium, fruits and flowers often being brought into the room in vast quantities.

Dr. Wallace describes, how, in his own house and in the presence of his own friends, an abundance of flowers appeared which were not there when the light was put out a few moments before.

He says: "They consisted of anemones, tulips, chrysanthemums, chinese primroses, and several ferns. All were absolutely fresh, as if just gathered from a conservatory. They were covered with a fine, cold dew. Not a petal was crumpled or broken, not the most delicate point or pinnule of the ferns was out of place."

The above notwithstanding the fact that the room was very warm, and that the medium had never left the room for the previous four hours.

Dr. Wallace also gave a great deal of careful thought to the subject of psychic photography, and himself possessed a large collection of psychic photographs. Through the mediumship of Mrs. Guppy he received

a communication to the effect that his mother would try to appear as an extra on a photograph obtained through the psychic powers of the medium Hudson. The photograph so obtained was totally unlike any pre-existent one, it bore an unmistakable resemblance to his mother, and when examined under a magnifying glass it revealed certain peculiarities which could not be imitated, and which helped to conclusively establish the fact of its genuineness.

On sending the photograph abroad to other relatives it was at once recognised as a portrait of his departed mother.

In connection with psychic photography Dr. Wallace was very much impressed by the investigations of Mr. Trail Taylor, a leading authority on photography, and for many years the editor of the *British Journal of Photography*, and also an expert in the sciences of chemistry and optics.

In a paper outlining his experiments Mr. Trail Taylor says "My conditions were entirely acquiesced in, I demanded that I should dictate all the conditions of operation." Using his own camera and unopened packages of dry plates, and refusing to allow the plates to go out of his hands till after they had been developed, Mr. Taylor was successful in obtaining convincing evidence.

Between 1870 and 1880 Dr. Wallace was afforded many opportunities of witnessing many phases of phenomena in the homes of his friends, thus obtaining an extensive experience of the wonderful mediumship of Kate Cook, William Haxby, William Eglinton, Dr. Monck and Henry Slade. A member of his own family also developed the power of automatic writing, the communicating spirit purporting to be a brother of Dr. Wallace. In this way many predictions were obtained which were afterwards fulfilled. In 1876 Dr. Wallace was one of the four who were allowed to give evidence on behalf of the medium, Henry Slade, when he was charged at the Bow St. Police Court on a charge brought by Pro. Ray Lankester.

The magistrate described the evidence for the defence as "overwhelming," but in giving judgment he expressly excluded it from consideration, confining himself to the evidence of the complainant, Pro. Lankester, and basing his decision upon "inferences to be drawn from the known course of nature."

With Dr. Monck as the medium Dr. Wallace records the fact of a materialisation in the full light of a bright summer day. He watched a faint white patch issue from the left side of the medium, slowly it became extended until it formed a cloudy pillar which gradually began to assume the appearance of a heavily draped female form, with arms and hands just visible. After a short time the form grew fainter and was slowly reabsorbed back into the body of the medium.

As he pursued his search it gradually became patent to him that the great variety of facts could not be adequately explained by any normal theory. That the only rational interpretation of the facts was that they were effects produced by the activities of intelligent spirit beings who had once trod the earth, and who were actuated by an earnest desire to prove to a materialistic generation the central fact of human survival after physical death, by providing evidences of personal identity, thus stemming the advancing tide of materialism, and inculcating a wider and

nobler philosophy of life as a grand process of spiritual evolution.

In his book 'Miracles and Modern Spiritualism' he places on record some of the evidence that led him to accept the spiritualist position, and in doing so he reveals a wide knowledge and an extensive experience of many of the most important phases of mediumship, including materialisation, apports, psychic photography, slate writing and others.

He also supplies many cogent answers to the objections raised by the sceptic.

He points out the familiar, yet significant, fact that wherever the phenomena occur, whether it be in America, England, France, Germany, or any other country, they are all of the same general type, while the individual differences show that they are not copied one from the other. Spiritualism is neither supernatural nor miraculous; it simply reveals an extension of the principle of natural law into the spiritual realm, and in doing so it enables us to harmonise many of the so-called miracles of the past and bring them within our understanding as super-normal phenomena occurring in accordance with and governed by natural laws.

To Alfred Russell Wallace spiritualism was a science of human nature, a science of life here and hereafter founded upon the rock of demonstrable facts, which appeals to our reason, and justifies itself by experiment.

It invites the fullest investigation, and is therefore the natural enemy of superstition, and in appealing to our highest reasoning faculties it provides the only sure foundation for a true philosophy and a pure religion.

The untiring and persistent efforts of such men as A. R. Wallace are today bearing fruit.

To-day as never before the people are beginning to realise the nearness and the reality of the spiritual realm; to realise that man is a spiritual being, flesh clad, and that the purpose of life on this planet is to unfold and develop spiritual qualities. A spiritual reformation is in progress. Gradually, as spiritual verities dawn upon the growing and aspiring mind of man, the evils of our social life will be eliminated by the acceptance and practice of principles of justice, derived from an enlarged conception and knowledge of man's nature and destiny and a finer appreciation of spiritual values.

Thus do we work our way towards the establishment of the Kingdom of Heaven upon Earth.

PEARLS.

He bests serves the State who raises, not the roofs of its houses, but the souls of its citizens.—*Epictetus*.

Fear knocked at the door; Faith opened it and found nothing there.

He who thinks to profit by cheating others deceives himself.

One good turn deserves another. If you want to deserve a good turn, do one.

Many people behave as though they preferred anyone for their master but themselves.

Health is wealth but you cannot buy it with bank notes.

RESTORATION FUND.

FLOWER DAY, JANUARY 27th, 1935.

Last year at the Lyceum Conference held in Manchester, a committee was appointed to explore ways and means by which the Union could be provided with a sum of £800. Several efforts were made, but as yet, that sum has not been realised. One effort was "A Flower Day." The response was not as successful as had been anticipated, although with the exception of about 30 Lyceums, all the rest contributed something. Apart from the distress in many districts, it is quite possible, that owing to flower day being a new scheme, and Lyceums not understanding the importance and urgency of a generous response to this scheme, many were slow to donate.

On January 27th there will be another "FLOWER DAY." All Lyceum Secretaries should receive a box of buttercups in time for January 13th. May I make a special appeal to all in charge, to announce as often as possible, and as forceful as you can, the objects of this effort. Press home the necessity of every Lyceumist fulfilling his or her obligation by donating as much as they can afford to help the finances of the Union. Let us have a BUMPING TOTAL.

It is said that "Charity begins at home," and some Lyceumists have applied this motto to their own Lyceums, with the result that it has stayed there. Does not the spirit of charity, as we understand in this case to mean "the spirit of giving," spread into the larger home, the family of Lyceums—the Lyceum Union?

May I point out that when you donate on "Flower Day," you not only help the Union but also the disabled soldiers, who have made the emblems. Please make a special effort and a little sacrifice if necessary to extend and increase your charity.

To the Lyceum Secretaries may I say that there are three Sundays for the distribution and sale of flowers. Make sure that everybody is provided with a buttercup to be worn on "Founders' Day" Please forward to me all donations, by postal order or cheque, crossed and made payable to the B.S.L.U. Restoration Fund.

B.S.L.U. RESTORATION FUND DONATIONS. I am pleased to acknowledge from Bacup Lyceum per Mr. S. Carter the sum of 5s., and from Armley Lyceum per Mr. W. Wainwright, 4s. 4d.

May we make a special effort in January to raise at least £100 and break the record of last year.

Heartiest greetings to all,
85, Queen's Road, LILLIE GEORGE,
Everton, Liverpool, 6.

HELP THE UNION

BY

PAYING YOUR FEES

EARLY

CHRISTIAN SPIRITUALISM AND CHRISTIANITY.

By JAMES LE NOURY, G.N.S.C.

THE term Christian is the recognition in belief of Jesus Christ. This not only includes the acceptance of his philosophy but embraces the belief of Jesus Christ being the saviour of the world. This atonement for sin, through Christ, is one of the most vital portions of Christian theology. Along with this is the creed that Christ is God's own son, and the son is the only mediator between ourselves and God. To call oneself a Christian Buddhist is therefore an absurdity; similarly one may not be a Christian Mohammedan. If one is a Christian then no other belief or the worship of any other deities can be tolerated. Christianity is most certainly a monotheistic religion.

Spiritualistic philosophy, as John S. Barnett rightly observes, "is universal, it must be free to appeal to all men, of all nations and all religions." Now if it be insisted that Spiritualistic philosophy be Christianised and so become Christian Spiritualism then automatically it loses its universality, and it does so because it is no longer free to appeal to those that are other than Christians. A Christian Buddhist Spiritualist is an impossibility. Whilst Spiritualism may include a goodly portion of Christian ethics, Christian Spiritualism seems to be an illogical and altogether superfluous term. By admittance of this term we are bound to omit the very valuable teachings of Buddha, etc. Whereas by leaving out any prefix to the term Spiritualism we can include the best portions of all leaders of religion.

Probably it will be objected that one need not necessarily believe in the atonement for sin, through Jesus Christ, in order to believe his general teachings. That is true, but to declare that one is a Christian, but does not believe in this redemption of sin is merely evading the logical issue; the term Christian includes such as a fundamental part of the theology. Any other interpretation is purely a personal one of a particular individual. An interpretation must be the generally accepted meaning of a term, or else it is contrary to reasoning science. Quite a huge portion of Christian theology is, in ordinary circumstances, acceptable to the average Spiritualist. The remainder of the theology is sufficient in itself to make a Spiritualist a non-Christian and not as some exponents will have it, an anti-Christian. Atonement for sin through Jesus Christ and personal responsibility are not reconcilable; nor is the Christ idea of heaven and hell compatible with Spiritualist philosophy; the relationship of the ideas concerning God also tangibly differ.

We must also keep in mind that not only does Spiritualism claim to be a religion and a philosophy but it also has an excellent claim to being a science. A science—and we mean by a science, a departmentalized and systemized knowledge of facts and principles concerning any subject—is unable to accept beliefs unsupported by fact. The greatest disadvantage of the full acceptance of Christianity is that there seems to be no documentary evidence to show that Jesus ever lived. This does not imply that such a person has never existed; but, strictly speaking, it debars us from the scientific acceptance of Christ.

This doubt is intensified when Jesus is claimed to be the only son of God and it becomes more clearly pronounced when it is learned that about 17 other people are also claimed as the only son of God. These other people famous in mythology had a somewhat similar miraculous birth to that of Christ; one indeed was supposed to be conceived by a white elephant. The mythological gods healed the sick, raised the dead, preached sermons, told stories to illustrate their teachings, performed miracles, were unjustly persecuted and finally put to a brutal death. Other similarities are, in being born in the same period of the year, a life of practically the same duration, temptation by evil forces, periods of fasting and teaching, and their deaths occurring at the like period of the year. From this it is possible to deduce that the story of Christ is a legend, his existence a mythological one. No body of people, such as Spiritualists, who claim scientific investigation and discovery as the fundamental basis of their principles, could possibly accept a mythological figurehead.

The whole of Christian theology and knowledge rests on the veracity of the Bible. If the scriptures be erroneous then the whole of the theology of Christianity is a falsity, but if the records and incidents contained therein are true then the whole of the theology has a distinctly good claim to being recognised as a worthy religious teaching. Many have been the wrangles as to the amount of actual truth contained in the Bible. Seemingly, records would go to show that as early as the year 325 A.D. at the Nicene Council—held, as the names implicate, at Nice—there were quarrels as to what the Church should teach concerning Christ. Indeed it was because of a quarrel between Alexander, bishop of Alexandria and Arius, who was a presbyter in his diocese, on the nature of Christ that the Nicene and subsequent Councils came to be formed. It was about this time, so we are informed, that the Apostle's Creed began to take shape and that the real compilation of the Bible was commenced. It would appear that certain of the writings concerning Christ were said to be false and were naturally rejected. Dissention arose over these rejections as some of the bishops believed them to be genuine. Eminent students ever since have been divided into opposing camps as to the authority of these documents. To the layman all this is terribly confusing and especially so when these so called spurious writings are placed before him to read. Under the name of the Apocryphal these writings present some very astounding stories. More misleading still is it to be assured that the Holy Bible has not been correctly translated. Mr. A. Kitson, among others, pointed out many errors. It must also be borne in mind that in some cases it is an impossibility to get the exact shade of meaning of a word or a passage when it has been translated. To our chagrin, if reports are to be believed, at various periods in history suitable alterations have been made at the pleasure of the reigning authority. Added to all these things, the work seems full of ambiguity and even contradictions. The most unfortunate fact of all is that each Christian body emphatically insists that their particular definition of the Bible is the truth. A typical instance of this kind of thing occurs to my mind. Some time ago I heard a young man preaching on the veracity of

the Bible, and he made the dogmatic declaration that the words written in the holy book had to be read and interpreted exactly as they were written. A little later in his address he exhorted everyone present to be saved from hell fire by being washed in the blood of the lamb. From the previous affirmation it would seem that millions of gallons of blood will be required.

How then is the ordinary layman to justly discriminate between the true and the false when Christianised sects differ in their expressions of the gospel. Emanuel Swedenborg tells us that "The Word" has two meanings, an external and internal—or earthly and spiritual—meaning. We are left pondering how it is, if Swedenborg be right, that the scriptures are so lacking in detail at certain parts, and yet possess two distinct meanings. The very fact of the multitude of explanations that Christian bodies make on behalf of the Bible would seemingly go to show that the real truth is not very plainly evident. The clergy are supposed to be the picked representatives of the people to act as mediators between God and man, to understand His word and His teachings. Their mission is one of peace and mercy, and they are inspired, so we are informed, to teach about God, etc. Yes, and some of these people support warfare.

The scantiness of detail in certain parts of the Bible is made very plain in the recording of the life of Christ. Matthew, Mark, Luke and John differ not a little in their versions, and give very little information on some points. A notable instance is the performing of the first miracle, which is recorded only in John, chapter 2. The narrative is written in the third person, as are nearly all the gospels, and the statements are entirely unsubstantiated; no single clue as to how the miracle was performed is given. There must have been a few witness the act and yet not one records a single piece of data for our edification. It neither expressly states whether John was present or absent. If he was there why didn't he give us more information, and if not how is it that the statements are not corroborated? Who told John if he was absent, and why is his or her name not recorded? It is rather too much to ask anyone to accept a wonderful story of this nature without some very substantial evidence. Another very vague account of a miracle is the feeding of the 5,000. This is told in John, chapter 6. In verse 11 it merely says, "And Jesus took the loaves: and when he had given thanks, he distributed to the disciples and the disciples to them that were set down; and likewise of the fishes as much as they would." It later records that twelve baskets were filled with the stuff that was left. It does not indicate how the remaining foodstuff was disposed of nor where the baskets came from or went. "O ye of little faith" is quoted when Christians are queried on these matters, but this does not dispose of the question. Did Christ not say "Come let us reason together?" If these things be outside the bounds of reason, as I suggest they are, then surely no reasonable God wants any of His children to accept or believe unreasonable things.

Probably the question of the divinity of Jesus is the most controversial. He is represented to us as the only son of God, and yet the compilers of the gospels have gone to the trouble of showing two separate and contradictory lists to show genealogically his relationship with earthly folk. St. Luke,

chapter 3, verse 23 onwards, shows his family tree back to Adam, whereas Matthew, chapter 1, verse 1 onwards, shows his ancestry through David—a name not mentioned anywhere near the same generation as in Luke. The most vexed question is the one of the immaculate conception. To say that Christ was conceived by the Holy Ghost, whose particular character is rather obscure, is again opposed of reason and our knowledge of nature. The scriptures indicate that Joseph was already a married man with a family. One inevitably asks the question why was Joseph ashamed when he saw Mary's condition? In no part of the testaments does it definitely say—so far as we know—that Joseph was married to Mary. Of James, the brother of Jesus, whether by paternity or maternity is not clear, we read very little. The detail that is available of the boyhood of Christ shows him to be a truly remarkable child, but it is only when Christ commences to teach that we get anything like a summarised account of his life.

The gospels go to show the wisdom of Christ yet in one or two recorded instances his knowledge and logic were faulty. He was very much ignorant in the passage concerning the barren fig tree. In the sermon on the mount he acknowledges that "as ye sow, so shall ye reap;" when he cursed the fig tree he surely must have been acquainted with the fact that there was a natural reason why the tree did not bear fruit. One wonders if, instead of healing the sick, he had pointed out how to get rid of the causes of the diseases, more permanent good would have been done. It seems somewhat unfair that only a small minority of the people could be cured; many travelled long distances to see him, yet the sick poor would not be able to do that because of the cost.

Jesus, like the organised religious bodies in general, made a mistake in insisting that he possessed the truth, and because he was a representative of the truth; all else was false. None can approach God except by him, is a coercive attempt to get one to believe in Christian doctrines without any examination as to their falsity or otherwise. Jesus was a man, and no man, or section of men are in possession of all knowledge. All knowledge is all truth, or "the truth." Therefore no man, or section of men, have a right to assume that all truth is theirs, and theirs only. They possibly do know of a truth and a capacity for knowledge in respect of that particular truth. They have every right to expound their views and opinions in that connection.

(To be concluded next month).

**SCRAP THOSE OLD
MANUALS.**

BUY NEW ONES.

PRICES REDUCED.

OUR READERS' VIEWS.

The Editor welcomes correspondence on matters of general interest. Letters *should* be as short as possible and not exceed 400 words.

The Editor, THE LYCEUM BANNER.

Dear Sir,

If ever I sighed for the shade of W. S. Gilbert, it is at this hour, for if Voltaire "by his wit killed superstition," Gilbert killed that silly effete nonsense of his age, and did his shade look upon us now he might again make some immortal lines to forever expose the 'dry rot' that is talked against Pacifism. I sigh for the return of the shade of Gilbert as some have done for that of England's one eyed hero, "we had need of thee this hour." Ridicule has killed more things than we have dreamed of and so let the wrangle go on between the extremes. I fancy he might have said something of the folk who talk of "the flower of the land being swept away" and then in the next breath snort of this decadent age and hark back with tearful emotion to "the good old days" and "lads that were lads;" all this, mark you, despite the view held that war brings out the best. This is topsy turveydom indeed, much more and I should verily believe this paper black.

But about this "dwindling numbers in Churches and Lyceums." It is a matter that requires our careful thought. "Facts" tells us he has visited every Spiritualist Church between Hull and Wood-seats except Barnsley and Rotherham; dwindling congregations, he says, due to political drivel.

Possibly he is right, one does get a lot of drivel of many kinds in our Churches; so much so that political drivel would cap the lot. It always is *drivel* that the opponent talks.

But what is the cause of lessening numbers in the Lyceums. "Facts" refers to Attercliffe Lyceum. Talking of the service he says the S.S. was ignored. For my own part a good deal of its music is best ignored when original music such as Mr. Hales composes is to hand, for some of the S.S. music is dreary in the extreme. Still at Attercliffe, if friend Le Noury will excuse my references to it, why the lesser numbers now than of old. "Facts" being so conversant with the district will be able perhaps to tell us how many "one man shows" and shows of other sorts there are within a half mile radius—not a few, and since our children are of Spiritualists it follows that the children attending will be something in proportion to the numbers of adults who are sufficiently interested in Spiritualism to attend themselves and send their children. The sad fact is that in Sheffield at least we are overridden by 'shows' of many sorts, the Churches are too isolated in their work and Lyceum work is not united in its social side much less its religious and humanitarian activities. On the more general outlook of the case it must be agreed that the Lyceum cause, which at its inception was ahead of its times, is, in its modern form, behind the times. For instance in our marches and calisthenics there is not child today that cannot get a superior course of 'gym' at school than we give at a full course of the calisthenics. When then we give only a part of this course what the proportion of good? When we give year in, year out, the same

set of marching tunes, who can gauge the boredom which may creep into our marching. It has been said that the average person uses less than a quarter of their brain power; what proportion do we use in Lyceum work and on the session? Are we content to trot out the old wearisome explanations that may feebly enter the head or do we use our brains for a bit of creative thinking. It seems to me that our great need is for inspiring teachers. Lest some might think the writer to be of superior clay let me hasten to say that I would not attempt to try and teach a children's class—it is far easier to lead a Liberty Group.

I know there are numerous people in our movement who very humbly are trying hard to raise the standard of the work, but yet we must push on to higher levels still. We need more than hints to Group Leaders, we require training; personal training, more keenness, all round education, psychology, vision, imagination, a kindling of the Spirit; a realisation that this work which began as an education of the children will continue as an education and not as an effete Sunday gathering. For want of facilities our work too oft is circumscribed, but for want of the Spirit we die a living death:—"This world shall be

A loftier race than all the world hath known
Shall rise; with flame of freedom in their souls;
And light of knowledge in their eyes."

HENRY ROMANES.

To the Editor, THE LYCEUM BANNER.

Dear Sir,

Thousands of workers all over the country are needed to help to make the League of Nations Peace Ballot a national success. Organising committees for this purpose have been formed in all townships and will readily welcome any assistance.

Lyceumists, this is a splendid opportunity of showing our united strength for the cause of peace. Volunteer for this work, make pacifism an actual reality. Your local committee is in need of your help. Work and vote in favour of the Ballot.

Immensely gratified to learn of work in Nottingham and elsewhere for international goodwill.

The workers win.

JAMES LE NOURY, G.N.S.C.

To the Editor, THE LYCEUM BANNER,

Dear Sir,

"Facts," in support of his facts (?) quotes *two* local instances of dwindling congregations, and infers from that, that congregations all over the country are dwindling. When I was in London at the beginning of this year I attended quite a number of Spiritualist Churches and found large congregations common. And not just at meetings for Clairvoyance, but where addresses of considerable length were given. Could I not infer that congregations were growing larger? To state as a fact something which is so liable to fluctuation, seems to me absurd.

A 'cutting' from the *Daily Independent* reached me from an unknown source: the writer of a letter therein displays his immense knowledge on the strata of the earth (which we are not concerned with at the moment),

(Continued on next page).

THE NATIONAL SPIRITUALIST COLLEGE.

If you read your December BANNER you would see that I was elected Secretary in place of Mr. Connor (resigned) at the meeting held on Oct. 20th. Since then stock has been transferred from Mr. Connor's home to mine, and now I am ready to proceed with the College Work. As there were no application forms for degrees in the hands of the General Secretary of the B.S.L.U. when examination papers were returned, they, naturally, could not be enclosed.

They are to hand now, and I should be grateful if any of you who are entitled to the degrees of A.N.S.C., or G.N.S.C., would write to me for one. I cannot send one to you yet, for the simple reason that I do not know who you are until I get hold of a Results Book. So please write immediately and then you can be granted the degree to which you are entitled.

G. HALLIDAY, A.N.S.C.
Hon. Sec.

(Continued from previous page).

He then goes on to quote what a number of Pacifists have said, but is at great pains to show that because he is a spiritualist he is not a pacifist.

Now the writer of this letter in the *Daily Independent* writes under a non-de-pume, not "Facts" this time but "End On." Why do these big strong fighting men who write, hide behind pen-names? "End On" says: "... brotherhood does not mean equality, and I will remain a fighting man and still retain my Holy belief in Spiritualism." Holy, mark you, and with a capital H too.

"Facts" seems to make politics a point against Le Noury and me, but I suggest to "Facts," that the fact of the matter is (if he wants facts), that he is not without political interests, as another cutting which came with the *Daily Independent* points out to me quite clearly which way the wind is blowing round Sheffield way.

Lyceumists all! when a man does *not* believe in equality, but believes in *fighting*; when any set of men say with pious indignation—"We must not mix politics and religion," look out for your bread and butter; and above all, look out for your spiritual liberty; for modern life is full of derelict human beings who have allowed priests and politicians to think for them.

Yours sincerely,

WALTER TAYLOR.

LYCEUM DISTRICT COUNCIL REPORTS.

LEEDS LYCEUM DISTRICT COUNCIL.

Quarterly Conference held at Dewsbury, Saturday, Dec. 8th, 1934.

Mr. Wainwright, President, occupying the Chair. Opening Exercise, March of Life. Invocation given by the Chairman. Local Welcome given by Miss Gregory (Dewsbury) President accepted on behalf of Conference.

President's Address. Hearty Welcome to Officers, Delegates, Associates and friends. We have before us rather a lengthy Agenda and some very important business. In our deliberations let us try to bring out something tangible. What is being done to-day is for the future of our Lyceums. Your E.C. asks very sincerely for you, as delegates, to freely express your views. Our progress scheme has now run its 3 years. Our Inter-Change of Conductors has been somewhat disappointing.

A most serious problem is the future Field Days. As a Council we are part of a greater movement trying to spread its truths. The B.S.L.U. Restoration Fund calls for your serious consideration. We claim to have the co-operation of Angels. Let us then be Hand in Hand with the Angels and help to bring our movement through this critical time to success.

Minutes Accepted. Reports: D.V. Treasurer's Report: Balance in Hand £6 10s. 9d. Leeds D.C. (by Mr. Rothery) very interesting. No U.D.C. Report. Inter-Change: only 4 reports received.

Silver Bell Progress Scheme (Mr. Baines, Bradford): 1st. Dewsbury; 2nd, York and Batley, 3rd, Batley Carr.

Batley awarded Special Prize of 1 Dozen Lyceum Manuals for most progress made during the 3 years Progress Scheme, has been in operation. Presentation of Bell and Certificates to be made by our Adjudicator, Mr. Baines, at Dewsbury, Dec. 29th, 7-30. Social Evening to follow presentation. Instruction for Progress Scheme to be placed on agenda for A.G.M.

Field Day Demonstration 1935: Agreed Secretary write to Royston to try and make arrangements. Notice of Motion: Leeds Psycho re Election of Field Day Secretary defeated.

Nomination Officers L.L.D.C. Closed Jan. 31st, 1935. B.S.L.U. Restoration. This fund is still open for subscription. Secretary for Council, Mr. Whitelock, Batley Carr.

Roll Call: Officers, 5; Fraternal Delegate, 1; Delegates, 15; representing 12 Lyceums; Associates, 3; Total 24. Lyceum represented: Armley, Batley Carr, Batley, Castleford, Cleckheaton, Dewsbury, Liversedge, Queen St., Normanton, Psycho, Royston, Wakefield, York.

Next Meeting: A.G.M. left with Secretary.

Vote of thanks moved by the president to our Dewsbury Friends for use of Church and such a splendid Tea.

A. W. HARDING, Secretary.

NORTH EAST CHESHIRE LYCEUM DISTRICT COUNCIL.

Mass Sessions were held at Heaton Norris on 25th Nov., 1934. Mrs. E. Edwards, President-Conductor. We were all sorry to learn of Mr. Marston (Senior's) accident and stood for a moment in concentration.

The afternoon session was taken part in by all Lyceums, the lesson being "Keep your Balance" with "Trust in God" and so bring about International "Brotherhood."

Evening Propaganda Service opening with "O'er the earth the Dawn is Breaking."

Mrs. Edwards gave a very genial welcome to all and urged all Lyceums to work for the fuller realisation of Spirit Communion.

Mr. Markham's address on "Rise and Progress of our Movement," fittingly appealed for all to take up the reins and help towards making Lyceums stronger numerically and spiritually. Mrs. Springate gave the Invocation and Benediction. Recit. by Mrs. Craig, "An Experience," composed by Mrs. Moulton, our Vice-Pres.

Solos by Miss Downs and Mr. F. Harrison.

Duet by Miss Craig and Mrs. Moulton.

A day well spent, leaving lasting memories.

R. A. L. MARKHAM, Secretary.

ANNUAL
FLOWER DAY
27th January, 1935

WANTED £100

If you would climb you must be prepared to fall.

Selfishness is like dry rot; it is easier to prevent than cure.

AROUND OUR LYCEUMS

Copy for these columns must be received by the Editor 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, Pearl St.—Sunday, Nov. 25th, Election of Officers: Conductor: Mr. Fazakerly; Assist. Conductor: W. E. Swift; Secretary: Walter Taylor; March Conductor: Miss Kenneford; Sunday, Dec. 2nd. Open Session. Recitations: Jean Hilton, T. Laycock, W. Taylor, J. Shuttleworth. Solos: B. Hilton, Jean Wright. Trio: N. Laycock, M. Challoner and G. Jenkinson. We are looking forward to a successful time during the ensuing 12 months.—W. Taylor, Sec.

BACUP.—Open Session Dec. 2nd. Conductor, Mrs. Carter. All Lyceumists congratulated Miss Nelly Taylor, First Prize Essayist on Election of Mayor of Bacup. Pearls: Mr. Turner, Mr. Taylor, Kenneth Halstead, Mrs. Lord, Mrs. Halsall, Mr. Halsall and Mrs. Carter. Readings: Mr. Halsall, Mr. Ashcroft, Mr. Turner. Solos: Mrs. Halsall. Duets: Mr. Ashcroft and Mrs. Halsall; Harry Salts and James Clements. 2 Group Songs: Mr. Turner, Percy Kemp, James Taylor, Kenneth Halstead, George Ashworth, Dennis Holinsworth.—S. Carter, A.N.S.C., Sec.

BIRKENHEAD.—Open Session, Dec. 1st, Conductor, Mr. R. Robb. The following efforts were rendered. Recitations: Eileen Probyn, Beryl Devine, Joan and Jennie Nicholls, Elizabeth and Lily Saunders, Gertie, Gwennie and Muriel Watson, Dorothy Birch. Piano Solo by Mr. Whiteley. Pearls by Miss E. Thompson and Mr. Taylor. I don't know whether sickness has made its presence felt in the majority of our Lyceums, to the extent that it has in ours for we had 5 Lyceumists in hospital; 2 now being home again; 3 still in hospital. Please accept our best wishes for a speedy recovery and best wishes to Mrs. Harper, Mrs. Williams, Ernest Kneale, Lily Harding and Mary Nicholls.—Wm. Kneale, Hon. Sec.

BLACKBURN, St. Peter St.—On Sunday, Nov. 25th, we held our open session. The following items were rendered: Recitations: C. Railton, H. Holding, M. Wood, E. Livesey. Solo: C. Railton. Duet: M. Wood and H. Holding. Mr. A. Moorey of Clitheroe was our speaker. Best wishes to all.—Mr. F. Wood, Hon. Sec.

BRADFORD, Milton.—The presentation of the Shield took place at Milton Lyceum, Sunday, Nov. 25th, when an open session was conducted by Mr. Babbs, supported by Miss F. Clayton, Mr. Hargreaves and Mr. Harris and representatives from various Lyceums of the district. The accompanist was Mrs. Fowler.—Mrs. Fowler, Sec.

DARWEN.—Dec. 1st. Annual Sale of Work. We had an excellent opening ceremony by His Worship the Mayor of Darwen (Councillor Clark). After a good day of selling various kinds of goods including, drapery, sweets, confectionery, fruit, flowers, fancy goods and toys, we realized the grand sum of £45.—J. Sutton, Sec.

EARBY, Spiritualists Church and Lyceum.—We held our Open Session Dec. 2nd.

EARBY, Greenend Avenue.—Dec. 2nd, Open Session. Songs and Recitations were well given by E. Greenhalgh, C. Eaton, K. Hodkinson, George Morby, E. Fox, O. Wilkins, E. Clarke, Mrs. Clarke, A. G. Morby, Mrs. Bradley, D. Eaton, N. Hodkinson. Session was enjoyed by all.—Alf Geo. Morby, Sec.

HEELEY WOODSEATS.—Lyceumists join with our President in wishing all Lyceumists a Happy and Prosperous New Year and may success attend our Union during the coming year.—V. Spooner, Sec.

LANCASTER, Bulk Road.—Open Session Dec. 2nd. Recitation and solos were rendered by O. Nicols, M. Head, M. Dodd, M. Lake, I. Partridge, E. Marsden, M. Dainty, K. Jennins, A. Partridge, I. Hunter, M. Kirk, E. Eddleston and R. Dennison.—A. Stephenson, Lyceum Sec.

PRESTON, Moor Lane.—We held our Open Session on Sunday Dec. 2nd. Many recitations were rendered by the small children, followed by a good discussion.—John Tallon, Sec.

YORK.—Sunday, Dec. 9th, Lyceum Anniversary Services, 10-30, 2-30, 6-30. Conducted by Mrs. Myers and Mrs. Agar. Recitations, Solos and Duets were rendered admirably; various officers gave short addresses on the Lyceum Movement.—S. Whitwam, Sec.

BORDER CITIES (Canada).—Nov. 25th. Election of Officers: Conductor, Mr. J. W. Weber; Assist: G. L. Lecoq; Secretary: H. V. Stott; Treasurer: Mrs. Seary; Guardian: Mrs. M. E. Stott; Guards: J. G. Panabaker (Capt.), W. Weber, B. Alexander; Pianist: Mrs. M. E. Stott; Assist: M. Lecoq.
H. V. Stott, Sec.

WINNIPEG, Canada.—We held our Open Session on Sunday December 2nd. Pearls, Recitations and Solos were rendered by: Florence Greenwood, Eileen, Edith and Joan Nichols, Marguerite Kinghorn, Daisy Knox, Hazel Dale, Miss M. Anderson, Mrs. J. Parkinson, Raymond Parkinson, Brian Orchard, Hardon Fairbairn, Mr. B. S. Orchard and Mr. H. Forrest.

On Monday, November 26th, we held our Election of Officers, the following being elected: Conductor: Mr. H. Forrest; Assist.: Conductor: Mr. C. Sanderson and Mr. V. S. Orchard; Secretary: Miss Olive Forrest; Treasurer: Miss M. Anderson; Guardian: Harry Towns; Captain of Guards: Hazel Dale; Birthday Guardian: Mrs. H. Forrest; Musical Director: Harry Forrest.—O. Forrest, Sec.

LONDON LYCEUM DISTRICT COUNCIL.

The Quarterly Meeting was held at Brixton Church, December 15th. There was a good attendance of delegates and associate members.

Mr. Stewart and Mrs. E. Clements extended the fraternal greetings of the L.D.C. and S.N.U.

The business of the evening included the formation of a new Shield Competition. The Shield for this purpose being given by Mr. Ashley, who was one of the early treasurers of the Council.

The Social Secretary spoke of the great success of the United Dance which was held in conjunction with the L.D.C. of the S.N.U. and the arrangements for holding further joint efforts.

Reports from the Treasurer, District Visitor and Athletic Secretary showed good progress.

**MAKE
1935
A
B.S.L.U.
YEAR**

**LYCEUM
MANUALS**

PRICES REDUCED