

THE  
**LYCEUM BANNER**

VOL. XLV. No. 532.

JUNE, 1935.

PRICE TWOPENCE

**SPIRITUALISM AND SCIENCE.**

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

Spiritualism is a science, a philosophy and a religion. In its scientific aspect it is primarily concerned with the study and investigation of a host of elusive supernormal phenomena which seem to throw considerable light upon many of the problems of human personality, and which in the judgment of many distinguished students constitute irrefragable evidence of the continuity of human personality after the change called death, thus providing evidence of the reality of the spiritual world and thereby forming a basis for the reconciliation of the apparently conflicting claims of science, philosophy, and religion.

The various modes of phenomena studied under the headings of spiritualism and psychical research are by no means new, indeed they have been known in all ages and among all nations.

The historical records, the folklore, literature, and especially the sacred writings of all peoples abound with illustrations of visions, and trances, of clairvoyance, clairaudience, pre-vision, healing, and the movement of physical objects without any apparent physical contact.

In the past, however, these strange occurrences were regarded as evidences of the miraculous interposition of some supernatural power. With the growth and development of modern science the belief in the supernatural tends to recede more and more into the background, gradually being superseded by the scientific conception of the uniformity of nature, the immutability of natural law. As a consequence of these changing ideas we often find the average man hastily rejecting the testimony of the ancients as poetic fancies, or inventions of an unscrupulous priesthood, or superstitions born of ignorant and imaginative minds.

The modern spiritualist recognises the reign of law in both the material and the spiritual worlds, and in seeking to apply scientific modes of investigation for the elucidation of psychical problems he thereby tremendously widens the area of scientific research and enormously extends its sphere of influence.

It has been tacitly assumed that these perplexing phenomena were not amenable to scientific investigation. True science, however, refuses to acknowledge arbitrarily defined boundaries of its legitimate sphere of activity, and presses onward into the unknown, the only frontiers it can consistently recognise are those

imposed and determined by its own limitations. It is probably true to assert that in the whole history of science, no particular branch of science has been called upon to face such a gauntlet of hostile criticism as has been accorded to psychical research.

It is important to remember that on questions of this matter the man of science requires more proof than he does on the ordinary mundane problems which scientific investigation brings within his purview.

To the new investigator the facts of spiritualism are of a strange and surprising character. Often they seem to be in sharp contrast with our general experience and conception of the established order of nature, so that the new-comer finds it difficult to fit them into his general conception of the universe. It is for this reason that facts which have been vouched for by eminent students after careful and protracted investigation, in many cases over a lengthy period of time, have been rejected, not by reference to the facts themselves, but on *apriori* grounds. The weightiest conclusions of investigators have often been discredited for the flimsiest reasons.

As Charles Massey says in the preface of Prof. Zollner's work "Transcendental Physics," "The facts may stare us in the face, but they cannot enter the mind that has no place for them."

Nothing is more at variance with the spirit of true science, which demands that we should eliminate from our minds all prejudice and prepossessions, and insists that all hypotheses and theories should be tested by the experimental method.

In spite of the popular distrust and suspicion which has clouded the subject, and while it is true that official science has in the main held aloof, it is reassuring to note that a few bolder souls, imbued with something of the pioneer spirit, have prosecuted their researches with a commendable diligence.

One great landmark in the history of scientific spiritualism was the appointment in 1869 of a committee, by the London Dialectical Society, to investigate the so-called spiritual manifestations and report thereon. This committee held fifteen meetings for the purpose of hearing the evidence of thirty-nine persons who were interested in the subject, and also to give consideration to thirty-one written statements which had been submitted.

Many of the witnesses described phenomena of which they had personal experience.

It is significant that while the committee had no difficulty in obtaining evidence from those who asserted the reality of the manifestations, they almost wholly failed to obtain evidence from those who ascribed the phenomena to fraud and delusion. After these preliminaries the committee felt the urgent need for personal experiment and test. For purposes of convenience they resolved themselves into six sub-committees, the reports of which substantially corroborate each other.

Sub-committee number one held forty meetings in the homes of its own members, and nearly all the experiments were conducted in the light of the gas. The rooms in which the sittings were held were carefully searched before, during, and after, each sitting. Professional mediums were avoided, the mediums being persons of good social position and unimpeachable integrity. Out of the forty meetings thirty-four were successful in providing convincing phenomena in spite of the fact that four-fifths of the members were sceptical as to the reality of the phenomena when the experiments began.

The report testified to the frequent occurrence of sounds of varied character without visible cause, and the movement of physical objects without the application of adequate muscular force, or mechanical contrivance of any kind, and frequently without contact with any person. They declared that the evidence was irresistible, and that even the most sceptical of the sub-committee was reluctantly convinced that the phenomena were veritable facts, and that they were frequently directed by intelligence and will.

The sub-committee on one occasion, turned the backs of their chairs to a heavy dining table, they then knelt on the chairs with their hands resting on the backs of the chairs. In less than a minute the table, without contact, moved four times, at first about five inches to one side, then about twelve inches to the opposite side. The sub-committee claimed to have witnessed fifty similar motions on eight different evenings, in the homes of its own members.

The report says, "Your committee have confined their report to facts witnessed by them in their collective capacity, which facts were palpable to the senses, and their reality capable of demonstrative proof."

The report proved an unpopular one and the committee's request for its publication was not acceded to by the Council of the London Dialectical Society. The committee thereupon immediately decided to publish the report at their own expense.

Of course there were many theories advanced to account for the phenomena, yet each new theory began by exploding its predecessor and was itself eventually exploded by its successor. As soon as one theory was invented to account for some particular phase of phenomena another class of manifestation was produced for which it made no provision and which it was inadequate to explain. The cracking of knee and toe joints, electricity, magnetism, mesmerism, unconscious cerebration, psychic force and fraud were some of the theories put forward to account for the facts; anything but the spiritual theory, which, after all, is the simplest, and the only one that will cover the whole of the facts. As Sir W. Brewster said, "Spirit is the last thing I will give in to."

The famous theory promulgated by the great scientist Faraday, involuntary and unconscious muscular action, speedily received its quietus when it was proved that the motion of objects could occur without human contact. The theory of psychic force which was so ably advocated by Sergeant Cox was, in itself, inadequate to explain the undeniable intelligence associated with and controlling the phenomena.

Slowly, but surely, the ignorant prejudice of scientific materialism, and the intolerance of an obsolete dogmatic theology was broken down, and the triumphant march of spiritualism reverberated throughout the world.

One by one the most obdurate materialists became convinced of the reality of the new revelation until spiritualism earned the unique and honourable title of the infidels saviour.

Countless multitudes of people who's faith in God and life after death had been severely shaken by the prevailing materialism, welcomed the proven facts of human survival after death. Spiritualism demonstrated that their doubts were groundless while their fears vanished away before the light of the new knowledge. Science was pressing forward into the unknown, penetrating into the invisible, and in doing so was slowly establishing the reality of the ancient doctrine of the ministry of angels and the communion of spirits.

---

## IN MEMORIAM

DONCASTER CATHERINE STREET LYCEUM.

GOSLING.—Sweetest and treasured memories of our dear Mother, who passed May 21st, 1934.

"O, in that hour fairer than daylight dawning,  
Shall rise the glorious thought  
I am with thee."

BALL.—Treasured memories of our dear Daughter and Sister Lily, who passed to the higher life May 20th, 1927, aged 5 years, 10 months.

"We had a flower, a lovely little flower;  
It was our hope and trust.  
God thought it best to take our flower  
To the Summerland above."

From her loving Mother and Father and brother Albert.

In loving memory of Marian, only daughter of Mr. and Mrs. Arthur Foster, 20, Cairo Street, Warrington, who passed to the higher life 27th April, 1935, aged 17 years.

"In our poor earthly garden  
We nursed a little flower,  
Watching the tender petals  
Unfolding every hour.  
And with our love we shielded it  
From every wind that blows,  
Thanking God for such a gift—  
Our little, sweet, white Rose!  
But God just lent us that sweet gift  
To teach us how to love  
And how to make the sacrifice  
That love must always prove.  
For Angel hands have gathered her,  
Our one sweet flower, so fair!  
And in God's lovely Summerland  
Our flower is blooming there."

M.E.S.

Inserted by the members of Warrington Lyceum.

## B.S.L.U. RESTORATION FUND.

Judging from the general lack of response, it would appear that in the minds of the large majority of Lyceumists the question of the Restoration Fund is in abeyance. Perhaps this is due to the waiting period prior to Conference, when this majority may be hoping that the occasion will give our Fund a fresh stimulus and bring about a renewed vitality, which may be fruitful of a definite increase in donations.

The committee have yet sufficient faith in our Lyceum Movement to believe that those Lyceums who have not yet made a contribution to the Restoration Fund will realise their obligation and set in motion the necessary steps to achieve this object.

### Money is still needed.

May I appeal to Lyceums not to rest upon the laurels of others, but have the satisfaction and gain the honour of doing their part to swell the Fund.

It is gratifying indeed to know that this Fund has considerably helped to reduce the debts of the Union, but please do not let us stop our donations until *all* financial obligations are clear and a new working basis is satisfactorily established.

There are still 58 Lyceums who have neither returned the buttercups nor sent a donation for same. May I draw this fact to the attention of those concerned, and trust that it will be brought before the notice of the respective Lyceums as soon as possible.

### Flower Day Donations.

We very gratefully acknowledge the following donations: Morecambe Lyceum, Mr. W. H. Moores, 2s.; Burnley North St. Lyceum, Miss Laycock, 2s. 6d.; Castleford Lyceum, Mr. A. Bradburn, 4s. 6d.; Rochdale Lyceum, Mrs. Cryer, 6s. 6d.; Nelson Lyceum, Mrs. Hill, 6s.; Ashington Lyceum, Mr. W. Barton, 6s.; Easington Colliery Lyceum, Mr. Nellist, 5s.; Lewisham Lyceum, Mrs. Last, 10s.; St. Helens Lyceum, Miss Glimadell, 5s. 10d. Total £2 8s. 4d.

### Donations.

Mr. E. Whiter 6d.; Wakefield Lyceum, Mrs. E. Harding, 10s.; Mr. R. A. Owen, Dublin, 5s.; A Few Lyceumists, 10s.; Collections (1d. weekly) Wigan Lyceum, Mr. Pendlebury, 8s. 8d. Total £1 14s. 2d.

### Greetings.

It is with the greatest pleasure, and I am sure every Lyceumist will agree, that our heartiest greetings be extended to Daulby Hall church members and Lyceumists on the occasion of their Golden Jubilee, which will be celebrated on June 14th. We wish them every success in their future undertakings, and hope that the succeeding 50 years will bring about a greater realisation of the ideals which they have set before them.

May we offer our very hearty congratulations to Mr. and Mrs. Raymond of Bootle, Liverpool, on the Silver Anniversary of their wedding, June 21st. Mrs. Raymond has kindly donated 2s. 1d. to help to swell the funds.

Very many happy birthdays to Mr. E. H. Mills, of Bury, whose birthday is on June 15th, and to Leah H. Mills whose birthday is on June 21st.

The total amount received this month is £4 6s. 7d.

May we make the following correction in the April BANNER. The amount received for Flowers from Lancaster, Bulk Road Lyceum, should read 9s.

LILLIE GEORGE,  
85, Queen's Road,  
Everton, Liverpool, 6.  
Hon. Secretary.

## WE ARE ACCUSED.

The student of Psychology may sometimes be pained, but should never permit himself to be astonished by the fact that tradition and custom frequently reveal themselves in narrowmindedness. In the issue of *The Greater World* for 30th March, 1935, there is published an article which says "The Spiritualism of 1920, in its *organised* form; was definitely anti-Christian in its teaching; its text-books made that transparently clear." The writer goes on to quote the following passage concerning Jesus from "Outlines of Spiritualism for the Young."

"One of the main ideas in their beliefs, or creeds (i.e., the Church's beliefs or creeds), was concerning a man called Jesus, who is **said** (note the heavy type!) to have lived nearly two thousand years ago. . . . Some learned men say that the marvellous works attributed to Jesus have been taken from the old Hindoo life of Christna, or Christna, who is reported to have lived hundreds of years before the Christian's Christ. . . . The New Testament is made up of traditions and theological speculations by unknown persons, who have laid other and older nations under tribute for the incidents of its leading character."

Upon this he bases his assertion that the book "was not merely non-Christian, it was an anti-Christian book." No attempt whatever is made to show whether or not the quotation is a true statement. That is the point which concerns Spiritualists. Presumably the writer is more concerned with the traditional beliefs of his Church than with Truth. If he had been born in China, or in Turkey, or in India, or in Central Africa we can quite believe he would have been equally bound by the traditional beliefs of his country and training. Spiritualists have by no means a monopoly of Truth, which is free to all who seek it and who are prepared to discard that which proves to be erroneous. Spiritualists decline to submit to or be bound by false teachings, even though they have the "authority" of traditional orthodoxy.

What evidence, let alone proof, can the writer of the article, the Rev. G. Maurice Elliott, offer that Jesus actually lived. Every Lyceumist will most surely be willing to give him a reasonable hearing and careful consideration to whatever he has to advance. Can the Rev. Elliott tell us which particular teachings attributed to Jesus are original. Can he deny that the books or gospels appearing in the New Testament, were selected by vote from a number of others. If he can, let him speak.

Later in his article, after reference to his investigation into the phenomena of Spiritualism he says:

"Now these phenomena were not associated with the Churches but with Spiritualism. I therefore

(Continued on page 80).

## HOW MUCH DO YOU KNOW?

We give below the two question papers for Grade V. in the 1935 examination under the Education Scheme. In each section answers to four questions only were necessary. It will be seen that they do not present any very serious difficulty to a diligent student, and we are sure their publication will prove an encouragement to all Lyceumists who are looking forward to obtaining the A.N.S.C. degree.

S.N.U. and B.S.L.U. Joint Education Committee.  
Grade V. and Entrance Examination. 11/13th May,  
1935.

### JOINT QUESTION PAPER, No. 1.

1. In Handbook III., page 9, Mr. Oaten writes:  
"We advise the student in his investigation of these perplexing subjects to sub-divide it clearly under three heads, and endeavour to gain evidence of:  
(a) The existence of *an unknown force* used externally to the medium and beyond his control;  
(b) The existence of *an intelligent director* who may or may not be dependent on the mentalities of the medium and sitters;  
(c) The evidence of *the identity* of that controlling intelligence with some discarnate entity."  
What are the results of your own investigations? Give evidences, as stated above, from personal experience or from information received from trustworthy investigators, or from reading.
2. *A dozen clairvoyants may be in a room and . . . . each may behold scenes of which none other is cognisant.* (page 13).  
Discuss this statement, drawing from your own experiences for illustrations of your opinions.
3. Write a short essay on *Spiritualism, philosophically, ethically and religiously considered*
4. Discuss the claim by Dr. Powell (on page 33) that "*The influence of Spiritualism upon Science, upon Philosophy and upon Religion, has been of an ennobling, amplifying and uplifting character.*"
5. *All modes of psychic operations point to the fact that there are modes of perceiving and transmitting knowledge not known to, nor explicable by, the ordinary physicist or psychologist.* (page 39).

Show how the materialist and Agnostic may consistently adopt our facts and philosophy, in the light of modern science relating to ether, telepathy, wireless telephony, wireless photography, etc.

### JOINT QUESTION PAPER, No. 2.

1. *We will suppose that you have arranged with a medium for a sitting for Psychic Photography.*  
Describe briefly your preparations and precautions, from making the appointment with the medium to the moment when you see the photographic plate being taken out of the final "bath"—with, let us assume, an "extra" you can recognise showing on it.

2. *Not only must we develop ourselves: we must also strive for the development and upliftment of others.*

Discuss the above as a matter of self-protection, showing by one or two instances from your own experience how, by increasing the perfection of others, we are really making things better for ourselves—psychically and spiritually.

If you do not agree that it is a matter of self-protection, give your own opinion—with your reasons.

3. *Sometimes all the seemingly necessary "conditions" are set aside, and the manifestations occur either when there is no medium present, or under difficult or seemingly inharmonious conditions.*

What is your explanation of the fact here declared by Mr. Kitson? Give reasons for your opinion—and it would be helpful if you could illustrate your answer from your own experience or study.

4. How do the teachings of Spiritualism "*demonstrate that evolution proceeds on its uninterrupted path in other planes of existence beyond that inhabited by incarnate spirits.*"

Give examples in support of your arguments.

5. *The Spiritualist who would build up a philosophy of Spiritualism must do so after a study of mediumship.*

Admitting the truth and reliability of mediumistic phenomena, show how you would build up such a philosophy.

6. How can the necessity for a Law of Personal Responsibility be logically deduced from a belief in Eternal Progression?

---

(Continued from page 79).

determined to investigate the subject, and found to my amazement that the world was by no means as safe a place as I had thought, for I discovered that what appeared to be a natural law was often shown to be unnatural in the light of the knowledge of more natural laws. I found too that natural law, psychical law and spiritual law interpenetrate, and that there could be no such thing as a super-natural happening, but only a super-normal, because all so-called miracles, signs and wonders, are part and parcel of natural, psychical, spiritual law.

This new knowledge led me to re-read and re-study the Bible, and especially the New Testament. . . . ."

This is perhaps hopeful. If he can maintain his contact with the Spirit World it may be he will get still more new knowledge and eventually be freed by Truth from the bonds which bind him. We pray that it may be so.

E.A.K.

---

Those who serve God are rewarded by Him.



My Dear Boys and Girls,

This month I want to tell you about a lamp which was allowed to go out; but before doing so, let us look back over the past month.

What a wonderful time it has been, especially for those of us who live in London, where the main Jubilee celebrations have taken place.

If I were asked which of the events I considered the best, my answer would not be the Jubilee procession, which was undoubtedly a very impressive pageant. No, it would be the fact that the King, great as is his rank, did not forget you boys and girls.

In the first place he sent you a special message, appealing to you to become noble citizens, then he made arrangements for about seven thousand children to see one of the processions. I had the pleasure of seeing some thousands of these arrive in London, and I am sure they will remember this day throughout their lives.

Of course there were many other happy events which have been recorded, but is it not wonderful that our King realises the important part you boys and girls will play in the future history of our nation.

Another feature of the Jubilee has been the flood-lighting of important buildings, and this brings me to the story of my lamp.

I am going back to the Diamond Jubilee of Queen Victoria in 1897, when I was a boy living in a village in Nottinghamshire, where street lamps were unknown, and, of course, floodlighting unheard of.

In order that some special feature should mark the occasion the villagers subscribed enough money to erect one street lamp with an oil burner. This was erected on a pile of stones surrounded by railings. Although nothing wonderful compared with lamp standards we see to-day, it was something wonderful, being the first lamp in the village, and people came from miles round to see it. Now the point of interest lay in the lighting of it for which a number of local people willingly volunteered to take their turn. Alas, while the idea was new all went well, but after a time they got tired and the village lamp was allowed to go out. Since I have grown up I have seen it twice, standing there as though still neglected, although it may be that to-day electricity shines from it.

This is Conference Month and many of us will be setting out for Southampton to endeavour to make the Lyceum Movement a brighter light in spiritualism, therefore shall we call our movement "The Lyceum Lamp." A lamp erected by the spirit world through the mediumship and guidance of Andrew Jackson Davis, Mr. Kersey, Mr. and Miss Kitson, and many other pioneers who have left the earthplane and entered into the summerland.

As I write this letter I feel I can see them joining

with the King in saying you boys and girls are the future leaders of our movement, and furthermore I think their message to you this month is "Keep the Lyceum lamp burning." The Jubilee has undoubtedly demonstrated loyalty throughout the world, cannot we extend this lesson to our own movement.

I love our Lyceum Song 371, The Hall of Progress. I like to get Lyceumists to sing the first two lines of the chorus very softly, then sing for all they are worth.

"We love it, aye, we love it,

For evermore the same."

To love anybody, or anything, one of the first things we must learn is to really love is to be loyal. How often we make a mistake in saying we love a thing when we only like it. You might say, I love my mother and dad. I love the picture we have on the wall in the passage.

If you were put to the test you would give up anything for mother and dad, but you would not do the same for the picture. No, because one you love, the other you like. You can apply this illustration to your friends, your school teachers, and many other things which come into your young lives. You will then see their different values.

If we are going to keep "The Lyceum Lamp" burning, it is not even enough to say "We love it, aye, we love it." If we love someone or something we are willing to work for that which we love.

Love must become electric, a mysterious power in nature which creates a vital force of energy. Therefore we cannot in these modern days be satisfied with an oil burner in our lamp, we must make it electric, and we want a constant supply, not a shilling in the slot type of meter, so that it may go out at any minute. We want it to illuminate the whole world with its brightness. Whatever we older members may do and say at Conference, it is you youngsters who are going to keep the lamp burning.

I have so often told you in my letters how you can do this, but I want you to do something more than giving explanations saying pearls, I want you to take a hand in bringing along new members. I also want to see you getting Lyceum clubs going. One boy I know started a cycling club in his Lyceum, and several of the members had some jolly runs out on their bikes.

I am sure you can think of ideas like this if you put your thinking caps on, and thus keep the Lyceum Lamp burning.

ANSWER TO PUZZLE 218.

Lyceum Song 313, verse 4.

PUZZLE No. 219.

In which Lyceum Song are we reminded about trimming our lamps.

THE HAPPY BAND.

This month I would like you to read "Practical Suggestions" in the "Officers' Manual," which concludes with: "Strive to make others happy, and in doing so you will win happiness for yourself."

With love,

Ruberrondo,  
126, Woodlands Road,  
Isleworth.

UNCLE BERT.

# OUR LYCEUM GUILD

AIMS. To be progressive, To develop ourselves.

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

Dear Guildites,

Here are the new members for this month:

476	F. Dennison,	Lancaster.
477	E. Lake,	..
478	E. M. Stephenson,	..
J.479	H. Dennison,	..
J.480	M. Dodd,	..
J.481	R. M. Lake,	..
J.482	M. Dainty,	..
J.483	A. Eddleston,	..
J.484	R. Dennison,	..
J.485	A. Paskell,	West Melton.
486	F. Jessop,	..

Welcome to each one of you, but especially to the large bunch of Lancastrians. I am so glad that you have all decided to follow the example of Mr. Stephenson.

## Finances.

This month there has been nothing much doing, and I have only two items of income to report. Fees for the new members I have introduced to you amount to 5s. 9d. and I have also received one renewal fee of 2s. So that with the balance of £14 4s. 6½d. last month we have an income of £14 12s. 3½d. The only expense is postage which amounts to 6s. So now the balance in hand is £14 6s. 3½d.

## Renewal Fees.

I have received one more of these fees this month from Lancaster. Now Ashton-under-Lyne, Doncaster, Hampton Wick, Heaton Norris, London (Bowes Park), Moss Side, Salford Central, Ryde, Shipley, Sunderland, Walkerville, Warrington and West Vale, what about yours? Warrington has had the grace to write about theirs, which I hope will have arrived by the time you are reading this. Am I to understand that you others cannot be bothered to get a postal order and send it along? If that is the case please send the fee along in stamps, and I will accept it, though I couldn't do with all the fees coming in that way. Or am I to understand that your interest in Our Guild has entirely faded away? After Conference I shall make no more appeals for this, but shall feel reluctantly compelled to cross your names from the Guild register, for I think you will agree that you have had ample time to report your circumstances to me.

## Sick Guildites.

This month I have had a letter from the Guild secretary at West Melton, Joyce Hirst. She reports that Gwen Monks is so much improved that she is now walking, and had been to the Guild class once and the Lyceum twice, when she wrote. I am ever so pleased to hear this good news, and I am sure you will be too.

I have had two letters from Mr. Higginbottom since I last reported to you, and the first one was just a day too late for the May BANNER. Let me quote from the

letter for you: "As I write this I am in the recreation room of the ward, and the windows are wide open, letting in the cool crisp air of the morning. The hospital is just on the boundary of Derby, and is set in a garden filled with beautiful flowers. Daffodils and tulips comprise the border of the paths, while hyacinths and wallflowers are set in neat and orderly profusion. Facing the main entrance is a fountain filled with gold fish. There are steps leading up to the fountain, and all around these steps are pink hyacinths and a mass of wallflowers. A variety of colour and perfume surely puts the Spirit of Spring in anyone's breast! Near by are nesting some glorious songsters, skylarks and thrushes; and the black-bird's single note comes to cheer the hearts of men. The sun is getting warmer and everybody seems full of renewed life. . . I am still corresponding with Guildite friends and greatly appreciate their friendliness and kindred feelings. . . The doctor has promised me, home in about two or three weeks' time. Remembrance and thanks to all my Guildite friends."

So my thanks to all Guildites who have rallied to the call, and helped to cheer and comfort these two sick members.

## Arisen Guildite.

Since writing to you last month, one of our Warrington Guildites, Marian Foster, has passed into Spirit-Life, after only a week's illness. Marian, who was 17 years of age, passed away on Saturday, April 27th, and was interred on Wednesday, May 1st, the service being conducted by Mr. Sixsmith. A memorial service was held the following Sunday in the Lyceum, and also in the evening at Church, when Mrs. Clitheroe, of Wigan, conducted a very impressive service. Marian was a Lyceumist, a Guildite, and a member of the choir, and will be greatly missed in all these spheres of activity. You will join me, I know, in extending sympathy to her brother, mother and father, who is, no doubt, very well known to many of you. We send our thoughts to them in their trouble, and know that their knowledge of Spirit Return will help them at this time.

## Guildite Delegates.

Will all Guildites who are delegates to Conference please make an attempt to speak to me sometime during the week-end? If I should fail to recognise you immediately do not be offended, but make yourself known to me. So don't wait for me to approach you, but help me by coming along. For really I am a terribly shy person, and so would welcome all the more your overtures. I hope to be able to greet every Guildite at Southampton, help me to do so, won't you?

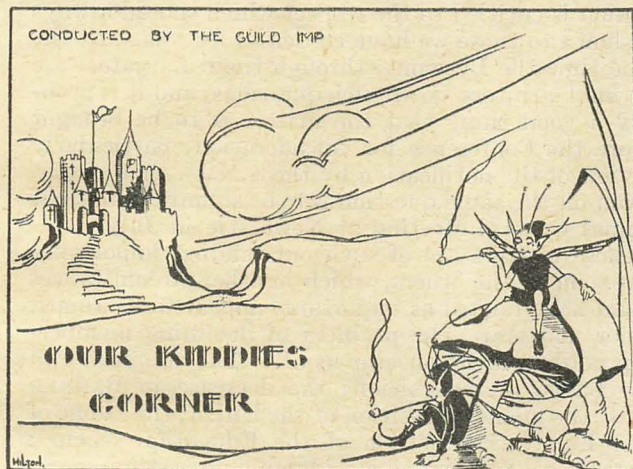
## To Student Guildites.

I hope you all enjoyed the 12th, and put forth your very best efforts. Now your job is to wait patiently while examiners do their share, and I don't think your patience will be tried as it was last year. That you may all get the results that you have worked for is the wish of

GLADYS HALLIDAY.

28, Moorlands Place,  
Free School Lane,  
Halifax.

The Guild Leader,



Dear Little Imps,

The little man who sorts out the weather, must surely have had a muddling time of it, for he has made May into a perfect surprise box. We haven't known what sort of weather would pop out of that box. Indeed, some days, it seemed that little bits of all kinds wanted their turn in making a day. The other day I went off in a train for two or three hours. I left home in perfect Spring sunshine, and a little later found fields white with snow. Sleet fell, and, since the carriage window was open, the wind carried in a few strange little messengers. I found one nestling in my coat. It was a feathery little Dandelion seed. Poor little thing! It must have felt that the world was a strange place. However, when the sun decided to smile again, I sent that little messenger on its journey. But, wasn't that a day of weather samples? Well, maybe, June will be quite decided, and really be the month of sunshine and roses.

### THE ROSE BUSH.

The Rose-bush grew in the hedge. It had plenty of company and should have been quite happy on that sunny day in June. Somehow, it wasn't a bit happy, and with every little puff of wind, it swayed restlessly.

The other bushes that lived in that hedge, began to whisper amongst themselves. They always had thought the rose-bush rather too proud, but really, she had no need to disturb every one else. Said the white Hawthorn to the pinky-leaved Sycamore, "What can be the matter with my neighbour today? I don't like to complain, but I do wish she would keep still. Every time she stirs, a shower of my lovely petals falls to the ground." "I know, dear!" answered the Sycamore. "It is too bad. I can feel her sharp prickles in my baby shoots, every time she moves." The Holly bush was more sympathetic. "Poor dear! It must be growing pains. I know what it is to feel as though there isn't enough room for all my prickles, and the Rose bush has them on her twigs! That must be much more difficult than just on her leaves, like mine." "Prickles indeed!" snorted a Honeysuckle plant. "I could very well do without prickles on either of you. You have no idea how they hurt my poor stems." "Hush!" said the dwarf Oak. "Please don't let the Rose bush hear you. I admit the bush is restless, but deary-oh-me, there must be something the matter. Perhaps she will tell me."

Very gently the Oak called out, "Rose bush, are you not so well to-day? You seem quite unable to

stay still." The Rose bush tossed her topmost twigs impatiently. "Oh! I'm quite well thank you! I'm sorry if I'm disturbing you—but I simply cannot keep still. I'm tired of living in this place. I heard the birds singing to each other as they flew this morning. I wish I could move about like they do."

A murmur of surprise ran through the hedge. "Whatever next?" the bushes asked each other. "The Rose bush wants to fly like a bird. Whoever heard of such a thing?" Nobody quite knew what to say next, and the Rose bush grew so restless that they feared she would soon uproot herself.

Then the wise old Oak bush spoke again. "Well you are a funny bush. You want to fly? Why, of course you can. You go flying every year, only I expect you haven't noticed it very much." The Rose bush stopped quite still in surprise. "What do you mean?" she asked. "I can't fly. My roots go ever so far into the ground, and even then the soil is almost hidden by other plants. Besides my branches have twisted themselves so much they couldn't fly away if they tried." The Oak laughed quietly. He would have laughed aloud only some children were coming near and he didn't want to frighten them. "You'll soon see," he chuckled.

The children came near. There were two little girls, and a bigger boy and all three carried an armful of flowers and twigs. "Oh! stop here," cried one little girl, "Just look at those lovely pink roses, Mavis. Do gather some for us, John." John reached up to the higher twigs and carefully cut off some long stalked rose-buds. "I'll leave the wide-awake flowers," he said, "These will last a long time." Soon, a fine bunch of wild roses joined the other plants in the children's arms, and at last, satisfied, they moved on.

"Now is your chance," whispered the Oak, when the children were gone. "You start flying early this year. Those are your first flower's aren't they?" "They are," said the Rose bush rather sadly, "but I still can't see how I am to fly." "Why, fly with your flowers, of course" answered the Oak. "Travel with them and you will see the world all right. I have to wait until my acorns come before I can jaunt, but you have lots of chances. Follow the flowers with the children, and then when that time is over, you can go with your berries and see lots of things with both children and birds."

The Rose bush again nodded her top-most twigs, but this time it was with happy thoughts. "What a good idea, Oak!" she said, "I know, I'll be the storyteller for the hedge. I'll send my fairies with every flower and berry and ask them to come home each evening and tell us all about it." A sigh of content ran through the hedge as each bush heard the news.

What a jolly time that Rose bush had. She pushed her roots firmly into the soil, and climbed joyfully all over the hedge, trying always to offer the finest roses to gathering hands. Each flower that was picked held within it a most curious fairy who could remember every teeny happening of the day. Every sunset, the hedge awaited the return of the rose-fairies. Then, when the last Thrush song was over, and even the breeze settled to listen, story time began in that hedge. It was the most wonderful time those bushes ever knew. Every fairy had a tale to tell, glad, gay, or sad, until even the bushes drowsed off to sleep.

With love,

MEG

# THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

Editor: ERNEST A. KEELING.

ALL MATTER SUBMITTED FOR PUBLICATION must be addressed to the EDITOR, "Lyceum Banner," 8, Knoelaid Road, Tue Brook, Liverpool, 13.

Opinions expressed in the "Lyceum Banner" do not necessarily represent those of the Editor or of the Union, and are published solely as matters of interest.

ALL ORDERS AND REMITTANCES must be sent to the Gen. Secretary, B.S.L.U. Hollins Chambers, 64a, Bridge Street, Manchester, 3. (Office Hours, 9 to 12-30 and 1-45 to 5-30. Saturdays 9 to 12-30).

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.

Postal orders and cheques should be crossed and made payable to the British Spiritualists' Lyceum Union. The Gen. Sec. will not be responsible for Treasury notes sent through the post unless same are registered. Bankers: Martins Bank, Ltd.

JUNE, 1935.

## CONFERENCE ISSUES.

If one can safely judge from the agenda the forthcoming Conference is likely to stand out as one of the most important in the history of our Union, and it is sincerely to be hoped that there will be a large and representative number of delegates in spite of the fact that the venue is on the southern coast. It would indeed be regrettable if decisions arrived at should fail to meet with approval, or at least support, from those Lyceums who may not be represented, as this would surely lead to considerable dissention.

Important, if not vital issues, are to be considered and the fullest possible use will have to be made of the time available to ensure that hasty and ill considered decisions are not made.

In 1932 the Conference appointed what was thought to be a representative committee to deal with proposals to revise the Constitution and Bye-Laws. This committee discussed at great length and with complete friendliness all suggested amendments, and presented their report at Manchester in 1933, when, after a little discussion the whole matter was deferred to allow the "movement" a full and adequate opportunity for consideration. That the Conference committee did their work well can hardly be denied, but the number of amendments which have been submitted for consideration is, in itself, evidence that many of the proposals for revision which are in the revised draft have not the unanimous support of our Lyceums and District Councils. In the arena of our 1935 Conference these issues are due to be decided. We hope that the result will be such as will ensure loyal support, even from those who may suffer defeat.

The Constitution is not, however, the only important issue. It is, in a way, overshadowed by the question of fusion with the S.N.U. The Management Committee, who are the chosen leaders of our movement, have announced quite definitely that in their opinion the time is not yet ripe for fusion. Their position gives them access to information which, in the nature of things, cannot be in the possession of the ordinary Lyceumist and consequently their

opinion is entitled to the respect which should always be shown to those we have chosen to lead us. At the same time the Lyceums, through their delegates, are the final arbiters on all such questions, and it is probably a good thing that the matter is to be brought before the Conference for consideration, particularly in view of the notification by the S.N.U. that a resolution on the same question is to be submitted to their Annual General Meeting at Newcastle in July.

These matters are of such outstanding importance that some of the others, which in other circumstances would have ranked as important, appear to be almost minor matters. The problem of declining membership is one which concerns us all. The adoption of a new badge of recognition; the decrease in BANNER sales; the financial position of the Union; the Home of Rest Fund; the revision of the Education scheme; all these are matters of considerable domestic importance and are worthy of the fullest possible discussion to ensure wise decisions.

It is, therefore, because of the importance of the issues involved that we hope for a truly representative gathering. It is in some ways unfortunate that the vote of many of the delegates will be tied by instructions from their Lyceum or Council as we can foresee that the discussions are likely to reveal points of view which will not have been considered by the appointing body, and we feel very strongly that the wisest decisions can best be made only after hearing every possible point of view. The question should be—or so it seems to us—not, what do *we* want, but what will be for the immediate or ultimate good of the whole movement. Let every issue, however important or seemingly unimportant, be considered in the widest possible manner, in a spirit of harmonious friendliness, with the dominant thought that we are the custodians of a great cause; then we can be assured of a successful Conference.

## THE BRITISH SPIRITUALISTS' LYCEUM UNION

will hold the

## 46th ANNUAL CONFERENCE

AT 3 p.m. ON SATURDAY JUNE 8th, and 10 a.m. ON SUNDAY, JUNE, 9th, 1935.

in the

CONNAUGHT ROOMS, SOUTHAMPTON.

*President:* JAMES SLIMIN of Sunderland.

SUNDAY EVENING, JUNE 9th,

## PROPAGANDA MEETING

at 6-30 p.m.

Speakers will be the PRESIDENT-ELECT and MEMBERS OF THE MANAGEMENT COMMITTEE.

*Clairvoyance* by Mrs. HELEN HUGHES.

Silver Collection.

Hymn Sheets provided.

## ARCHIVES.

Appended is a list of the books, and other property, held in the Union's office, and donated to the Union at various times, by Mr. Kitson, and others.

Mr. Kitson's Diary from Oct. 6th, 1886, to November 7th, 1889.

Note Book: Contents refer to Soul and Spirit.

Note Book: Contents refer to Calender of Saints.

Hydesville Medal.

Hydesville Memorial Ribbon, 1927.

A. J. Davis's letter to the London Convention, 1904.

A. J. Davis's Manual, Presented to Mr. Kitson, 1905.

*Books presented by Mr. Kitson.*

The Watseka Wonder.

Autobiography of A. J. Davis. The Magic Staff.

Stories from Beyond the Borderland.

Ten Lessons on Religion.

Biogen.

Hell Opened to Christians.

Lyceum Leader, compiled for Melbourne Lyceum.

Musical Drill.

Immortality.

Life of St. Francis Xavier.

Spiritualism for the Young.

Christian Doctrine.

How to Investigate Spiritualism.

Is Spiritualism Lawful and Right?

In Memoriam.

Moral and Spiritual Ideas.

Outlines of Spiritualism for the Young. (Corrected Copy).

The English Manual, 3rd edition.

The Life of Jesus.

The Evolution of Marriage.

The Teacher's Handbook.

Manual of Printing.

Hydesville.

The Lyceum Guide.

Angell Prize Contest. Recitations.

All about Devils.

Centenary of Sunday Schools.

Life and Matter.

Spiritual Harp.

A Golden Sheaf.

History of Christianity.

Picture of Testimonial presented to A. J. Davis.

Spiritualism and the Spirit.

Life and Labor in the Spirit World.

Spirit Echoes.

Musical Gymnastics.

Album of Photographs.

Medium and Daybreak.

Several Copies of Services of Song.

Music and Song Books used in the compilation of the Songster.

Bound Volumes of the "Lyceum Banner."

Signed: J. ENTWISTLE, }  
A. SHAW, } Auditors.

## THE MORAL LAW AND THE STATE.

Ever since the foundation of the Christian ethic, there has been controversy about the claim of the moral law over the individual and over the State. As regards the individual, the claim of morality has always been regarded as imperative and inescapable. The individual does not, in practice, by any means always choose the morally right course, but he always admits to himself that he ought to have done so. Conscience admits no exception to the claim of the moral law.

It is otherwise with the State. As a rule, the actions of a State or Government are conducted on the same principle as those of an individual, and subject to the same moral code. Government treats its own citizens decently, and treats other States and their citizens decently. It recognises the claim of the Christian ethic which is now fundamental in modern civilisation. It is therefore correct to assume that, as a rule, individuals and States conform to the same ethic—but only as a rule. In the case of the State exceptions are allowed, and are considered to be justified.

In defending "State Interest" against the claim of ordinary morality, three pleas are usually put forward: (1) that the State obeys a "higher law,"—the law of its existence; (2) that the Government which makes decisions for the State does not make decisions for itself involving the ministers as individuals, but acts only as trustees for the people and for future generations of its people; (3) that to tell Government unquestionably to obey the moral law in all cases is the same as saying that human nature itself must be raised to a higher standard: that when mankind is more moral, Governments will be more moral.

All peoples may be roughly divided into two groups. The first group includes kings, statesmen, soldiers and government servants; the journalists; the landlords and other owners of property; the shop keepers, craftsmen and wage earners. Almost inevitably they are moved by ambition and acquisitiveness; by desire to increase their own or their nation's prestige; to be distinguished, superior, perhaps dominating. They put their own or their country's interest first, and so produce strivings, and sometimes hatreds and quarrels. They are involved in the affairs and cares of the world, indeed it is their duty to attend to these things, for people have to be fed and set to work and administered and defended.

The second group includes all those who are free from practical interests such as clergy, teachers, scholars, scientists, learned men, and in general all those who are recognised as leaders of opinion, and called for convenience "clerks." They are, so to speak, set apart by the rest of society, so that they pursue and serve truth. The supreme types of these "clerks" are Aquinas, Dante, Goethe, Voltaire, Burke, Jeremy Bentham, Kant, Renan, John Stuart Mill and Croce.

Down to the end of the eighteenth century or rather later, these "clerks" did their duty by criticising and opposing the passions and the "realist" view of the lay-men. In the Middle Ages they upheld the ideal of Europe as a Christian Commonwealth. They ge-

nounced public violence and covetousness; and they excommunicated kings for breaches of faith. Their views were often mistaken and misapplied, but they were based on the "clerks" conception of the moral law. They made no concession to the State. Right was right and wrong was wrong, and no exception was admitted on account of State interests, on account of necessity to preserve a superior culture or race, on account of a national mission or a sacred egoism. Of all the long line of "clerks" down to the time of Kant, only Macchiavelli, and perhaps Hobbes bowed before the Moloch of the State.

For some seventeen or eighteen hundred years European monarchs may be said frequently to have done evil, but never to have pretended that it was good. The "clerks" were the public conscience of erring monarchs and States. The position of the "clerks" was never popular, but the lay authority respected their public criticism knowing at heart that the "clerks" were right, and this though it might frequently, and perhaps consistently, ignore them.

Now all this has changed. The "clerks" of to-day have gone over to the popular side, with the immeasurable weight of their prestige, and all their dialectical skill is given to justify the passions and actions of the "realist." Thus in the scholarship of politics, economics and social organisation, and even in ethics, metaphysics and natural science, these elements of the population who disinterestedly serve truth and nothing else have seriously diminished, and in some places seem almost to have disappeared. It means that the moral progress of civilised mankind is stopped; that the standard of the conduct of States and peoples is stabilised at its present level, or indeed that it may be in actual decline.

Religion is not the only, but probably, the most potent of civilising forces. However defective men's character and conduct are, there is moral vitality in the individual; there is the means of good and of his making something better of himself, so long as he recognises that there is an ideal, a lofty and unvarying standard of right and justice, and as long as he confesses that he ought to live up to this ideal. It is the same with nations. If they recognise, even though falling short of it, an immutable ideal of justice, their bias, so to speak, will be in that direction. For the moral condition of a people is raised by an ideal, or standard, being held up before them higher than they at present obey.

Extracts from an article in the *Hibbert Journal*, April issue, entitled "The Treachery of the Intellectuals," by R. B. Mowat. Contributed by the book worm.

---

**WHAT ARE YOU DOING  
TO HELP THE LYCEUM  
UNION.**

NORTH EAST CHESHIRE L.D.C.

Saturday, July 13th, at HYDE.

MASSED

## Lyceum Demonstration

Assemble, 2-45 at the Church, George Street. Procession 3-0: to Nelson Street Recreation Ground. Massed Session: 3-30. Relayed by loud speakers. Room for Ten Thousand.

Propaganda Meeting: 7-30. Well known speakers. Plain Tea 6d. provided on application by 10th July to Sec., R. A. L. Markham, 302, Mossley Road, Ashton-under-Lyne.

ROLL UP LYCEUMISTS—BRING YOUR FRIENDS

---

### MASSED SESSION AT ST. HELENS.

At the kind invitation of the National Spiritualist Church and Lyceum, Charles Street, St. Helens, the Liverpool District Council held a Mass Session on Sunday, 28th April, the Conductor was Mr. R. Robb, of Birkenhead, who is also District Visitor.

There were about 120 present. The following Lyceums being represented: Daulby Hall, Liverpool, Runcorn, Warrington, Wigan and Chester.

We were sorry to hear of the transition of Marian Foster, daughter of Mr. and Mrs. A. Foster, of Warrington, and that Mrs. O'Keefe, of Liverpool, was very ill; the Conductor asked us to stand and send out thoughts of sympathy and strength to them.

The usual routine of a Lyceum Session was followed, and the responses to the Conductor were good. Eighty took part in the physical exercises, several Pearls were given and explained. A good number of individual items were given and were well rendered.

The Evening Service was taken by the Council; Mr. Stirrup, the local President, was the Chairman. Mr. Robb spoke on the Value of Literature. Mrs. George took for her subject "Past, Present and Future Progress." Mr. Anderton dealt with "Education," and Mrs. Clitheroe had about four minutes on "The Way to Happiness."

A very cordial vote of thanks was passed to local friends.

On the whole it was a fairly good day, and worth the time and energy spent.

E. CLITHEROE.

---

Only the humble can achieve true greatness.

---

Like attracts like. Whom do you attract.

## INCIDENTS.

Life is made up of them—  
Just incidents,  
Just little seeds of circumstance planted in a  
Garden of remembrance.  
So numerous, so small, too trivial even to  
Warrant contemplation.

But some grow, yes,  
Into beautiful roses of memory  
That give joy and happiness  
To their beholder,  
Who, in moments of tranquility,  
Reflects on them with such love and tenderness  
That their radiance smiles on his soul  
And makes him happy.

Alas, others do not see their happiness,  
Or revel in their loveliness.  
For love creates the seed that blooms,  
So beautiful, so sacred.

A. E. PURDAY.

## CREDO.

**I Believe in the Fatherhood of God.**

The Great Life dwelling within us and without us, pervading all things and binding them together in mutual relations and dependence, undying and beneficent, not heard nor seen nor felt, but perceived by the man who aspires to perception.

Our Father-Mother God in whom we live and have our being.

**I Believe in the Brotherhood of Man.**

Without distinction of Race—colour—class—or creed. Based and rooted in the Great Life whereof we are all partakers.

**I Believe in the Communion of Spirits.**

That those who are "dead" yet live and speak to us, giving consolation, counsel and instruction.

**I Believe in the Continuous Existence of the Human Spirit.**

That man is a spirit now, and passes through death unchanged in his character, powers and faculties.

**I Believe in Personal Responsibility.**

That man is his own judge and his own saviour, working out his salvation by ceasing to do evil and learning to do well.

**I Believe in Compensation and Retribution for all the Good or Ill Deeds done on Earth.**

That every good or ill thought, word or deed brings its own particular consequence, and that the sum of these consequences determines our *immediate* life after death.

**I Believe in Eternal Progress open to Every Human Spirit.**

That man as spirit eternally existed, and that evolution is the law of his being; that there is no stage in this evolution where it can be said of the human spirit "Thus far and no further" for man's destiny is one whose splendour and glory has no limit.

## MAKE FRIENDS WITH THE GREAT.

Compiled by NUNCA.

We have promised to submit to the BANNER a series of Articles under the above heading, our object being to lay before our readers some intimate knowledge and personal characteristics of some of the authors and persons whose writings and sayings are to be found in our Lyceum Manual.

Have you ever stopped to ask yourself the question, what kind and type of a person in actual life was the author of the particular poem or writing which you have just read? Are you able to depict the physical features or to gleam into the mental and spiritual 'Home' of the writer? What impression has been left upon your mind with reference to the actual outlook of the author? Do you think that he has really said what he believes or has he been just using words for the mere sake of cleverness?

Let it be clearly understood that we are not in any way trying to write a biography of the authors, but merely to 'wet the appetite,' so to speak. We shall endeavour to depict the salient points of the life of each of the contributor into whose friendship we shall have the pleasure of sojourning.

It is somewhat a remarkable fact that, while the principles of Modern Spiritualism are diametrically opposed to the fundamentals of the Roman Catholic Church, the compilers of our Manual saw fit to give first place to a poem written by a staunch Roman Catholic. The task of a compiler is a arduous and sensitive one; his paramount aim is to obtain the 'best product of human thought' applicable to the main theme of his compilation. The compiler whose duty it is to publish a treatise on religious matter must ever bear in mind the fact that all else must be subjugated to Truth. This, then, is actually what the compilers of the Manual have done. They saw the Truth contained in the poem 'The Divine Order' and were not afraid to admit it.

The author of the long poem of philosophy called 'The Essay on Man' was so small that he had to sit on a high chair at the table. So puny was he that he was not able to put on his own clothes without someone's aid. He had to have a corset to support him when he stood up. He felt the cold very much and had to wear a fur jacket under his linen shirt. Many pairs of stockings were worn by him at one and the same time so as to hide his sparrow-like legs. He was a hunchback and was always ill. He used to describe his life as being one long disease. He was extremely vain and no amount of fame would satisfy him. Now every vain man is thin skinned and Pope was no exception. Any adverse criticism would drive him into fury. He spent many sleepless nights devising methods of revenge.

All his power lay in his pen. It was a mighty power and mightily he used it. A Catholic, he was unable to go to any public school of his day. Unable to play games, he spent his time with his books to his great advantage. He soon found this a useful game. He delighted to twist his words like a cricketer twists his balls through the 'slips.'

(To be concluded next month).

## THE INVISIBLE PRESENCE.

A SHORT STORY.

Little Johnny Castle was an ardent Lyceumist. He was very interested in the wonderful things he was told about the spirit children and the beautiful conditions under which they lived on the other side of life. Little Johnny was very poor; he came of a family where there were many hungry mouths being fed out of unemployment pay. For little Johnny life was not very pleasant at home. He was the only one who attended the Lyceum. His brothers and sisters laughed at him when he told of the things he had learned at the Lyceum. His father and mother even threatened to stop him from going to the Lyceum if he got any more of these queer ideas into his head. Little Johnny was very much hurt at the attitude of his folks, but he wisely refrained from saying anything more about the Lyceum in their presence. He kept everything to himself.

How Johnny came to be a Lyceumist happened in a very peculiar way. One day he was sitting meditating after reading a book. How he came by this book is difficult to say, but this book had something very wonderful in it. Though he could only understand but a very small part of it, Johnny was enthralled, taken into a new wonderland. He closed his eyes to visualise the mental pictures his imagination had conjured up from what he had read; it was glorious to let one's mind wander in this way. Suddenly there emerged, as if in his thoughts, the figure of a very beautiful lady. She became clearer and clearer, merging out of his thoughts as if into objective reality, she became as real as any living person. She spoke too like an ordinary person. The sound issuing from her mouth was musical and sweet and pleasant to hear. "Come with me; she said, and I will take you to where you can learn many more lovely things, more beautiful than any you have been reading and thinking of." Johnny followed the vision, for such it was, out of the house along many streets, it led to the Lyceum which he now attends regularly. The Lyceum was just beginning when he entered. At the door the vision vanished, little Johnny felt like one in a dilemma; he had not the courage to turn back, he was bewildered. Fortunately someone came to his aid and conducted him to a seat, thereafter he was made at home.

Johnny could not keep forever all the wonderful things he had been told in the Lyceum from time to time, to himself. He longed to tell his folks all about them, if they would only listen.

Often he thought of the lady who had appeared in the vision. "Would he ever see her again?" He would like to tell her his troubles, she would understand, he knew. He sat down many times in the same place where he saw her first, to try and see her again; it was no use, try as he would he could not conjure up the vision of her.

One night he went to bed and prayed for the lady to show herself to him and in a dream he saw her. He was pouring out his troubles to her, she was very kind, she understood. Part of the dream he remembered very clearly. She had told him that she was Margaret, his father's sister, and many details about herself. One thing he remembered most clearly was that things were going to be much brighter in the

future. There was going to be a time, not at a very distant date, when they would all be willing to listen to him. In three months time his father would be at work again and everything would be better for all concerned.

Johnny related his dream to his father and mother. This time his father did not treat roughly and harshly that which he had to say. The mention of the lady's names and her description with the other details made a deep impression on him. He asked Johnny eagerly for further details. The curious thing was that his father had never mentioned to Johnny anything about his sister Margaret, who had died in the prime of her life, many years before Johnny was born. There were no photographs of her about the house.

Three months later the prophecy in the dream came true. Johnny's father found a job at his usual calling; a good steady job with a satisfactory salary.

Now Johnny is listened to with more tolerance when he talks of the Lyceum. He has, eventually interested his brothers and sisters and they now go along with him. What is more his father and mother have become members of the Spiritualist Church to which the Lyceum is attached.

JAMES M. MCLINTOCK.

### CHANGES OF SECRETARIES, &c.

- Leigh, Evans Street. Mr. W. T. Seddon, 16, Knowsley Street, Leigh, Lancs.
- Bradford, Laisterdyke. Mr. F. Babbs, 468, Harewood Street, Bradford Moor, Bradford, Yorks.
- Bradford, 165, Otley Road, 1-45. Mrs. E. Craig, 28, Wightman Street, Otley Road, Bradford, Yorks.
- Shipley. Miss S. Hudson, 27, Fell Lane, Keighley.
- Huddersfield, Ramsden Street. Mrs. G. E. Downes, 47, Haigh Street, Lockwood, Huddersfield.
- Liversedge. Mrs. Boswell, 10, Ramsden Street, Littleton, Liversedge, Yorks.
- St. Helens. Miss L. Grimadell, 161, Church Road, Haydock, St. Helens, Lancs.
- Bowes Park. Miss M. A. Williams, 148, Victoria Road, Alexandra Park, London, N.22.
- Hackney. Mrs. D. Chiplin, 4, Sanford Terrace, Brooke Road, Stoke Newington, London, N.16.
- Manchester, Newton Heath. Mr. J. W. Clure, 6, Duncombe Street, Moston, Manchester, 10.
- Manchester, Stretford. Miss B. Miller, 1070, Chester Road, Stretford, Manchester.
- Lancaster Alliance. Mrs. Dickenson, 13, Fenton Street, Lancaster.
- Nottingham L.D.C. District Visitor: Mr. G. Spence, 268, St. Thomas Road, Derby.
- Shaw, Duke Street, 2 p.m. Mr. H. Robinson, 1, Oak Street, Lanes.
- Stockton-on-Tees, Cecil Street. Miss R. Bridge, 28, Alliance Street, Stockton-on-Tees.
- Dunston-on-Tyne, Elison Road, 2-30. Mrs. Rowell, 49, Clavering Avenue, Dunston-on-Tyne.
- Mansfield. Mr. G. W. Richardson, 33, Bolsover Street, Mansfield, Notts.
- Goldthorpe, Co-op. Hall, Doncaster Road, 3. Mr. A. Illingworth, Jr., 28, Bolton Road, Highgate, Goldthorpe, nr. Rotherham.
- Sheffield, Darnall. 10-45 and 2-45. Mr. W. Newton, 31, Thornville Road, Darnall, Sheffield.
- Thurcroft. Mr. C. Blood, 8, Katherine Street, Thurcroft, Rotherham.
- Wombwell, Kelvin Grove. Mr. C. Haywood, 60, Station Road, Wombwell.
- Sunderland, Derwent Street. Mr. C. Tamblin, 34, Falmouth Road, Ford Estate, Sunderland.
- Wallsend-on-Tyne, Park Road, 2-30 p.m. Mr. N. Claugham, 44, Grey Street, Wallsend-on-Tyne.
- Northampton. Mr. A. Thompson, 40, New Town Road, Northampton.

## OUR READERS' VIEWS.

The Editor, THE LYCEUM BANNER.

Dear Sir,

Before the B.S.L.U. and S.N.U. Conferences take place this year I would like to offer what I think are two valuable suggestions on the question of "Fusion."

What should bind the two sections of the Movement together more than the subject of Education? That is, instruction for children and students in the Fundamentals and Aims of Spiritualism.

I would suggest that "The National Spiritualist College" become something more than a name.

What is the position of Education in the Movement to-day? The B.S.L.U. Education Committee have a seven-year scheme, commencing with Junior Oral Grade and continuing to Grade V. The S.N.U. Education Committee use a four-year course, Entrance Exam. to Final Grade. The S.N.U. also have an Exponents' Committee, whose classifications, to my mind, could be much simplified by adopting the plan I propose.

Then we have the Joint Education Committee, which is also the Governing Board of the National Spiritualist College; so that the N.S.C. is trailed behind as an appendage to the Educational activities of the two Unions, when it ought to be the centre and controller of such activities.

I propose the dissolution of the different Education Committees, and all such committees which have to do with instruction, or the granting of certificates for passing examinations, and the setting up of a Central College (in fact as well as in name), whose Governing Board shall be composed of an equal number of persons appointed from the B.S.L.U. and S.N.U. who have the educational side of the movement at heart and who are also capable of directing and handling educational matters.

Having done that, we can make a fresh start and draw up the College curriculum. This I propose to divide into three sections. 1st, that part of the curriculum which would provide for the children's group. 2nd, a youth's section (14-18 or 13-17), and 3rd, the adult section.

In addition to these groups or sections would be the Diplomas granted for Mediumship, trance speaking, clairvoyance, healing, etc.

I think it should be a condition that before the Diplomas could be obtained applicants must have passed successfully through the adult section of the College curriculum; that is, if it is proposed to use their mediumship for public demonstration, making healing and physical mediumship exceptions to that clause.

No doubt the cry would be raised, "Too much work for one committee or the Governing Board and the College Secretary," but I would suggest three secretaries, one for each section of the curriculum, in addition to the College Secretary, who would have general control of the entire scheme.

What would pay, in the interests of Spiritualism in the long run, would be one secretary, making of it a full-time job. With the right man at the helm he would be worth whatever remuneration the two Unions between them could afford.

Believe it or not—and this can be taken in the

nature of a warning—those who, whether with the B.S.L.U. or the S.N.U., or with both, who stand for Spiritualism pure and simple, will need to adopt some such plan in the future in order to retain the movement unalloyed and free.

Now to deal with my second suggestion. I was very much surprised that the last B.S.L.U. Conference turned down, by a large majority, a proposal to approach the S.N.U. with a view to publishing with them a joint monthly journal.

To my mind, no measure could be better calculated to foster the best of relationships and engender a spirit of mutual trust and comradeship than a journal to which Lyceumists and Spiritualists could turn, either to contribute a suggestion they know will reach a larger number of people, or to read the views of other people drawn from a wider range of readers.

Not only is the suggestion of a joint journal splendid from a progressive point of view, but also from an economic one; and I see no reason why, given the proper spirit, such a journal should not come into circulation and enjoy success.

These ideas of mine will probably receive very little consideration, but I do feel (and, after all, the spirit is much more important than the letter; a truth we have yet to learn) that if they became operative "fusion" would not be something still to argue about, but would happen naturally and inevitably.

I do hope, Sir, that the conclusion of the B.S.L.U. Conference and the S.N.U. A.G.M. may usher in a new era, when the two sections of the Movement may make such an *Educational* and *Propagandist* "drive" that the Truths of Spiritualism may be blazoned far and wide.

WALTER TAYLOR, A.N.S.C.

The Editor, THE LYCEUM BANNER.

Dear Sir,

I wonder how many Lyceumists ever attempted to investigate into the lack of interest in the Lyceum of the members of the respective parent bodies. It would be of especial interest to interview some of these members. I recently had a discussion with a prominent member of our parent body and I gathered that he is deeply interested in children's welfare; yet he has never once attended the Lyceum. He also expressed the idea that most Orthodox Spiritualists are true Spiritualists, though they have no Lyceum training.

In the first place, it is evident that that gentleman is not aware that the Lyceum Movement is sponsored for children and adults of all ages. While it is true that the training of the children takes precedence over Liberty Group discussions, is it not logical that the children must be taught by adults? This being the case, is it not right that adults from the parent body should attend the Lyceum and be prepared for such service?

However deeply interested one might be in Spiritualism, it is highly improbable that the average adult could clearly understand its meaning without a basic understanding of its philosophy and ethics. It might be argued that there are Psychic Colleges which offer as good a training in spiritual philosophy and ethics as the Lyceum. Granting this possibility, for the sake of argument, it must be realised that the attending of such colleges depends on circumstances and oppor-

tunity. Attending the Lyceum merely depends on impulse, desire, volition and sincerity of purpose.

In the next place, to argue that most Orthodox Spiritualists are true Spiritualists is simply a deluded opinion. If by true Spiritualists that gentleman means having a knowledge of, and hunting for phenomena through mediums, he is right. From a Lyceumist's standpoint, however, a true Spiritualist is one who tries to understand the philosophy and ethics of the seven principles of Spiritualism and endeavours to fit them into his or her daily life. The Lyceum training embodies this mode of teaching, but there is none such in the church.

Let us see what an individual gets in the Spiritualist Church. A medium stands on the platform and gives a shallow, hazy talk on Spiritualism, after which she gives out a few clairvoyant messages to anxious sitters. These messages, bearing evidence of survival, give comfort to the bereaved and distressed ones who are fortunate to receive them. Consequently their belief in Spiritualism is confirmed, but merely from the phenomenal aspect. Is it any wonder that many people do not regard Spiritualism as a religion?

Most mediums are allowed to occupy the platform because of their phenomenal talent, but they either have no ability to expound the ethical teachings of Spiritualism, or they know nothing about them.

There is no doubt that Spiritualism would not have a recognised place without mediumship in all its phases. But, equally true is the fact that without the application of its philosophy and ethics, phenomena hunters would not be true Spiritualists. Our Spiritualist Churches must therefore face facts. The fact is, if platform mediums were thoroughly trained they would be able to give more than phenomena to their critical audience.

How can they be thus prepared? Not in developing circles for everyone there is interested in some form of manifestation. Not at the Sunday gathering, where the Bible is preferred to some valuable literature on the philosophy of the marvels in nature. Ah! But should they glance through the Lyceum Manual they would find that *in there* lies the answer.

The Ethics of Spiritualism as recorded in the Lyceum Manual and as taught in the Lyceum to all seekers of truth, are embodied in the seven principles, especially the second,—“The Brotherhood of Man.” Let me remind readers of some of the valuable teachings. “Every man is our brother and every woman, no matter how pure or how degraded, is our sister.” “There shall neither be social, class, or racial distinction.” “We must love everyone, even our enemies.” “Spiritualism sweeps away the idea of a personal devil, and locates the sources of evil in man's own imperfections.”

The realisation of these truths would mean a nobler and more satisfactory life for any individual. They would eschew the gruesome evils of animosity and vindictiveness for they would realise that the Father-Motherhood of God is not in a partial and vindictive God but in an Infinite Eternal and all perfect Spirit, an Alpha and Omega all love, Wisdom and Law.

When the adults of our churches are made cognisant of the Spiritual philosophy and ethics taught in our Lyceums, to everyone, both young and old, they would be interested in the Lyceum Movement,

there would be a higher standard of platform orators and mediums and fusion and harmony of Church and Lyceum would be come an actuality.

OSCAR CHARLES, B.A., B.Sc.

Editor, LYCEUM BANNER.

Sir,

With reference to the continued subject “About Mediumship,” occurring in the May issue of the Lyceum Banner, I venture to offer my expression of the opening paragraph in which Mr. James Le Noury makes such a contrasted comparison. In introducing the word investigator in his article he must recognise that he enfoldes people of varied calibre, and incidentally the youth of to-day. Let us then survey this youth, and force upon him that ignorance as illustrated in this subject. This youth is taught to prove in detail, to erect these proofs, and to be conclusive in his theorems. To accept or condemn such standards that he may encounter in accordance with his discretion, and must not introduce assumptions when he requires results definite and logical. Such is his conclusive mental state, in which, for six days a week, his mind is so absorbed, but on the seventh he is expected to focus his interest to some other plane of achievement. In doing so, he evidently loses the reasoning and intellectual properties he possessed during the week, and does not display any mentality whatsoever. Having now introduced an investigator of known mental capacity, let us note his consideration of this comparison twixt a medium and an inventor. Apparently before accepting the genuineness of spiritual phenomena, the medium has to be secured, physically, and then only is there founded any satisfaction for the sitters so concerned. This method adopted by the medium does not of necessity display any intelligence, not does it prove the phenomena produced, but most decidedly is not enforced by the investigators. This procedure may be termed as a “boast” carried by the medium alone, for creating confidence in the results of his seance. Then if this adoption is unnecessary, and incidentally does not mar the results of the phenomena, why place an inventor in similar circumstances when he does not even suggest advancing for further knowledge with a fettered human frame. The inventor, in forwarding his claims, must produce proved theory, which must be satisfactory in every detail, and must surpass the cold reasoning of modern science, or otherwise his works are condemned. In one illustration we allow room for doubt or further consideration, in the other it is all conclusive, and has passed unmerciful judgement. Can we then compare the two? The author of this subject has worded it in such a manner, as to rob the young investigators of their intelligence, and is undoubtedly not justified in doing so. Spiritualism as a religion must attract and retain those interested enquirers, and furnish them with confidence when all is vague and unsatisfying, for the youth of to-day is the pioneer of to-morrow

Yours, etc.,

GEORGE CHAPMAN.

The Editor, THE LYCEUM BANNER.

Dear Sir,

I was interested in the article by Walter Taylor in the May BANNER, and agree with him regarding the ceremonies of Churchianity that some Societies

are introducing into their services. Recently I spoke at a Christian Spiritualist Temple, (all G.N.S.Cs. are not inarticulate), where six candles were burning amidst two crosses and bowls of flowers on the platform table, and the collection was blessed by the lady clairvoyant. This setting was my introduction for an address on the seven principles and the parting point from Orthodoxy. But I cannot agree with all that he says about Lyceumism. I am not a Lyceumist, although I have attended on occasions, and my three daughters are active members. I claim nevertheless that I am a Spiritualist in the fullest sense of the word. Speaking broadly, the Lyceums in the South are composed of a great majority of children, with few adult adherents. This may be alright for the future, but it does not provide present day exponents. Lyceumists, remember, have not the monopoly of truth, and certainly not of oratory. I have been Vice-President, President, and am now Secretary of a forty year old Society who are sympathetically inclined to the Lyceum Movement, but find that, in this area at any rate, there are very few Lyceum speakers who have attained the high standard we attempt to provide for our platform. I am prepared to offer a booking to any speaker and demonstrator from the Lyceum Movement, who is up to our standard, at a fee of 10/6 for a Sunday evening service, or 5/- for a Thursday evening service. At the same time I offer my services for travelling expenses only to any Society around this area, as speaker, so far as I am able.

The after circle was my first introduction to Spiritualism, and when I had received proof of survival, which attainment, according to the Rev. Drayton Thomas, constitutes a Spiritualist, my interest deepened. Followed the College course, in the main as a solitary student, receiving the G.N.S.C. in time to read that the president of the S.N.U. questioned the value of the College degrees.

Spiritualism is founded on the fact of survival, and the after circle provides this proof, and should serve to introduce one to the philosophical study and spiritual development. We shall not perish "as do all things of the earth" because we hold an after circle once a week. It is in many cases an introduction to the Kingdom of Heaven. I am reminded of a Pearl, "Don't gaze at the stars and fall into the ditch," which means, let us be practical and business-like without in any way sacrificing our ideals. The collections on Sunday do not often pay the speaker's fee, but with the circle collection added, solvency is attained, the circle being taken by our own workers without fee. The alternative is to hold Whist Drives, Sales of Work, etc., to raise funds. I am in favour, therefore, of circles as a method of introduction to Spiritualism, and as the better way to solvency.

The challenge to the Lyceum movement is: provide your propagandists and demonstrators for the Spiritualist platforms at reasonable fees for a high and worthy service, capably and efficiently to be executed, and then—but not till then—criticise Church management.

Thank you, Mr. Editor, for your patience and best wishes for the success of the BANNER, with its open columns.

Yours fraternally,  
E. E. PHILLIPS, G.N.S.C.

## LYCEUM DISTRICTS COUNCIL REPORTS.

The Quarterly Meeting was held at Ramsden Street, Huddersfield, on Sunday, April 28th, when 14 delegates and officers were present.

The financial statement showed that there was a balance of £2 7s. 1d., and it was finally decided that the Adjudication Scheme be dispensed with for 1935, as it was considered more important to send a delegate to Conference this year, and both could not be paid for.

The statistical returns received from 7 Lyceums showed a total decrease of 13 on books.

Instructions were given to delegates on various matters in Conference Agenda.

An Open Session was held in the afternoon, which was well supported by Lyceumists from Quarmby and St. Peter Street, and was conducted by Miss Lee, of Ramsden Street.

A propaganda service was held in the evening, at which Mr. Stabler, Ramsden Street Conductor, presided. Short addresses were given by Mr. W. Burrows, Mr. Westerly and Miss G. Halliday, while Mr. Gush appealed to Church members to supply the Lyceum with children.

Thanks to all who had helped to make the Anniversary Day a success brought the meeting to a close.

*D.C. Meetings.* Will you please help me to find a home for November, 1934; May, August and November, 1935?

G. HALLIDAY, Sec.

## HALIFAX AND HUDDERSFIELD L.D.C.

### District Visitor's Report.

Sunday, March 10th, Peter Street, 10-30. Lyceum a little late in starting, owing to bad weather, but was fairly well attended. The Lyceum was well conducted, although the usual conductor was absent. Singing and readings good, questions by children inspiring, marching good and calisthenics well conducted. The leader of calisthenics deserves special comment. Altogether this was a happy session; the children promised to try hard to deserve praise and to make the few alterations suggested.

March 17th, Brighouse. This was well conducted. Questions and comments were rather slow; recitations and pearls and solos good; marching and calisthenics fair.

March 24th, Sowerby Bridge. This was a fairly good session, although more interest could be shown. Singing good; marching and calisthenics good, but more questions could have been asked on readings.

March 31st, Quarmby. A fair judgment can not be given, as the full session was not taken, owing to practising for the anniversary, but what was gone through was done well. Great talent shown by conductor; one of the Lyceum scholars.

April 14th. I was only able to join them in the afternoon. Singing was very good. This was a most inspiring meeting.

B. LEE, D.V.

## LIVERPOOL DISTRICT COUNCIL.

The Quarterly Meeting was held on Saturday, May 11th, 1935, at the National Spiritualist Church, Commonhall Street, Chester.

The President, Mrs. George, was in the Chair.

The meeting opened with an Invocation by Mrs. George. There were delegates from Daulby Hall, Liverpool, Wigan, Warrington, Runcorn, Chester, Birkenhead and St. Helens; also a representative from the South-West Lane Group and fraternal delegate from Manchester and Salford District Council.

The Secretary gave a report of the Massed Session held at St. Helens and reported 90 candidates had been entered for the Eisteddfod to be held on the 25th May, at Birkenhead.

The Treasurer's Report showed a balance in hand of £3 3s 6½d. plus £14 3s. 5d. in the pooling fund.

The report of BANNER Sales show that 7 Lyceums take 10½ dozen BANNERS between them.

United Outing to Frodsham. It was agreed we meet on the hill between 2 and 3 o'clock. Tea to be arranged for 5 o'clock. It was suggested races be held before tea. The number requiring tea to be sent to the Secretary not later than July 6th.

The Conference Agenda was dealt with and delegates to Conference received instructions.

The matter of local propaganda was left until next meeting.

The following invitations for 1936 were received and accepted: Runcorn, February 8th; Chester, May 9th; Daulby Hall, Liverpool, Sept. 12th, and Birkenhead, Nov. 8th.

A vote of thanks was passed to the ladies, who sacrificed their afternoon's pleasure to cater for our needs.

E. CLITWEROE.

## 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 Street.—The naming of the son of Mr. and Mrs. Houliker took place on Sunday morning, May 5th, when he received the name of George Allan (spirit name, "Conqueror") from Mrs. Farnworth, the Church President. A pleasing feature of this ceremony was the fact that the child's mother was herself named and married at the Lyceum.—W. Taylor, Sec.

**BLACKBURN**, St. Peter Street.—We held our usual Open Session on Sunday, April 28th, which was fairly well attended. Recitations, solos and a pianoforte solo were given by some of our younger Lyceumists. A good session throughout. In the evening we held our Choir Service, anthems and sacred solos, etc., being rendered by the choir. Clairvoyance by Mr. T. Wood, of Blackburn. An enjoyable day for all.—S. Lightbown, Sec.

**BLACKPOOL**, Albert Road.—Much talent was shown by our young Lyceumists in an entertainment given on May 8th. Our thanks are due to Messrs. A. Chattington and Porter for their tuition and to Mr. and Mrs. Lamb and Mrs. Kenyon, who dressed and prepared them for their parts.

We held our Open Sessions, May 12th. Conductor, Mr. F. Carter, assisted by Mrs. E. H. Rothwell and Miss Novello Bates. Recitations given by Eunice Hough, Jimmy Carter, John Connor, Peter Connor, Edith Connor, Eileen Long, Arthur Connor, Kenneth Howarth. A piano solo was excellently rendered by our young Lyceumist, Peggy Wild. Duet by Misses Bates and Moore. Soloists: Mrs. Howarth and Mrs. Ireland. Mrs. C. Wood, Marching Conductor; Mr. C. Wood, Musical Conductor. A very good day.—E. H. Rothwell, Sec.

**BRADFORD**, Laisterdyke.—Open Session, May 5th, taken by the Misses Wood, Clayton, Conroy, Babbs, Stowell, Ward, Dickson, Hargreaves, Hobson, Mrs. Jowett, Messrs. Hargreaves and Wilman.—F. Babbs, Sec.

**BRADFORD**, Milton.—Open Session, May 5th. Songs, readings, recitations in quick succession, given by the Lyceumists. The session was very instructive and enjoyable to all.—Mrs. Fowler, Sec.

**CANADA**, Border Cities.—April 22nd, Easter Sunday, Open Session. Songs were rendered by Mrs. Weber, Mr. and Mrs. Stott, M. Ralston, K. Alexander, and many others. Pearls and readings were numerous. Visitors: Miss Wailes, Mrs. Snyder and Clara Snyder.

May 12th. Our Lyceum has been invited to attend the M.S.S.A. Convention in Detroit, U.S.A., to give a display of marching and calisthenics.—H. V. Stott, Sec.

**CANADA**, Winnipeg.—First Spiritualist Church Lyceum. On May 5th we held our usual Open Session, when a lovely afternoon was spent by the many present. Pearls, recitations and solos were rendered by: Raymond Clasper, Brian and Daphne Orchard, Raymond Parkinson, Marguerite Kinghorn, Daisy Knox, Gordon Fairbairn, Florence Greenwood, Betty Wintern, Eileen Nichols, Miss M. Anderson, Mrs. J. Parkinson, Mrs. E. Barber, Mr. V. S. Orchard, Mr. C. Sanderson.—O. Farrent, Sec.

**DONCASTER**, Catherine Street.—We held our Open Session May 5th, 1935, conducted by Miss Johnson. Invocation, A. Ball. The following Lyceumists took part: L. Middleton, Mrs. Ball, D. Dunning, M. Taylor, B. Dunning, helping to make the session a success. Mrs. Taylor, of Stainforth, gave a few encouraging remarks to the children.—Mrs. Webb, Sec.

**EARBY**, Greenend Avenue.—May 5th. Songs and recitations were well given by Tom Bradley, Geo. Morby, G. Blackburn, K. Hodkinson, Alf. Geo. Morby, N. Hodkinson.—Alf. Geo. Morby, Sec.

**HOLLINWOOD**.—Sunday, May 12th, we held our Open Sessions. Individual efforts as follows: Recitations: Lily Barber, Tom Sanderson, Tom Clement and Robert Roberts, and Roy Schofield. Pianoforte solos: Miss Snape. Violin and pianoforte duet: Mr. Wallace Patterson and Mr. Jim Frost. Solos and duets: Miss Sanderson, Marion Colley and Ronald Nuttall. We are sorry to report that only one Lyceum was represented.—J. Fairbotham, Sec.

**HORWICH**.—On Sunday, April 28th, we held our Open Session. With old and new friends, a very enjoyable time was spent together. Solos and recitations were rendered by adult and junior Lyceumists. Thanking all friends who made it a success.—E. Vernon, Sec.

**LANCASTER**, Bulk Road.—We held our Open Session on May 5th, when the following took part:—Recitations by L. Nickles, P. Walker, M. Head, H. Dennison, A. Partridge, M. Bleasdale. Duets by B. Thompson and E. Lake.—A. Stephenson, Sec.

**LANCASTER**, Grosvenor Hall.—We held our Open Session on May 5th, 1935. Recitations by V. Tedesco, D. Pickup, D. Capstick, A. Aldren, R. Aldren. Solo by Iris Crossly and A. Aldren. Miss Towers sang "Bright Spirit Star."—Mrs. C. C. Dickinson, Sec.

**LEICESTER**, Rupert Street.—Anniversary, May 5th. United Session, 11 a.m., 3 and 6-30 p.m. Speaker, Mr. J. H. Wicks. Recitation, Miss L. Jayes. Solos by Misses C. Jones, D. Jayes, R. Whyatt, Mrs. E. Seddon and Master G. Seddon. Happy time spent.—Miss E. Wicks, Conductor.

**MANCHESTER**, Cheetham Hill.—Sunday, May 12th. Examinations and Open Sessions ruled the day. Our Open Session was a wholehearted effort from Lyceumists and visitors, making it a real homely affair. Greetings were given from five Lyceums. To our students we wish success.—W. Wedlock, Sec.

**LONDON**, Rochester Square.—On Sunday, 28th April, we held our Anniversary Services. Mrs. Timms presented the prizes. Mr. Fruin (President, L.L.D.C.) conducted the services.—H. M. Lett, Sec.

**MACCLESFIELD**.—On May 7th the Lyceum children under 15 years were given a tea by Mrs. Challinor. They gave her three hearty cheers for her kindness to them, then had a game or two and afterwards practised their songs and dances for the next night.

May 8th was the end of the winter's class of the Gym. A very enjoyable time was spent with the children in drills, dances and songs, in which they had been trained by Miss Swindells. All items were encored. Mrs. Challinor was in the Chair and the accompanist was Mrs. MacLerie. The refreshments, which had been given by Church members, were served by the elder girls. A few dances for the elders made a good finish to the winter's work.—H. Rushton.

**MIDDLESBROUGH**, Grange Road.—May 5th was our Open Session. Good marching and calisthenics, with many enjoyable items rendered by young Lyceumists, helped to make a good afternoon.

On May 12th, the Teeside Lyceum District Council held its Conference in our Church. Mrs. Ainsworth, President, conducted an interesting afternoon session, many Lyceums sending greetings.—T. W. Harrison, Sec.

**RAWTENSTALL**.—Open Session for May was sparingly attended, owing to sickness among the young scholars. The Liberty Group was conducted by Mr. Blackburn. "Spiritual Gifts" was the lesson, which was greatly discussed, giving us plenty to think about and study. Marching and calisthenics were directed by Mrs. Robert Howarth.—M. Whitaker, Sec.

### LEEDS LYCEUM DISTRICT COUNCIL.

Quarterly Conference will be held at Lower Oxford Street, Castleford, on Saturday, June 29th, 3-30 p.m.

Agenda:—Opening Exercise, Invocation, Welcome, Roll Call, President's Address, Minutes, Correspondence; Reports: District Visitor's, Treasurer's, Field Day Secretary's, L.D.C., U.D.C., B.S.L.U., Silver Bell, Interchange, Associates, Open Council, Special E.C. Report, Vote of Thanks, Next Conference. Tea provided at reasonable cost. All associates cordially invited. The conference is a most important one and all Lyceums should be fully represented.

W. WAINWRIGHT, President.  
A. W. HARDING, Secretary.