

THE LYCEUM BANNER

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THE MESSAGE OF CHRISTMAS BY URSULA BLOOM



NINETEEN HUNDRED YEARS AGO a Babe was born at Bethlehem. The world had no room for Him, but it was forced to make room. Shepherds worshipped, wise men brought their gifts, angels sang of peace and goodwill. Eventually the world received the Babe wholly to its heart.

He was the Christ Child of all time.

To-day Christmas has become the greatest festival of the year; it is a time of present giving, of exchange of gifts, of reunions, but we seem to have lost sight of its true significance. Its great message seems to me to lie hidden and forgotten. It is the message of peace on earth, goodwill to all men.

For many years the other side has been trying to get that message across, trying and struggling against devastating odds. For it is the message that we are very loath to learn. Man is by nature war-like. Perhaps I am unkind when I say that woman is even more so. Bickering and quarrelling have broken up communities, have smashed nations. The fact that it is impossible for us to pull together amiably, has wrecked everything. *It can undermine faith.* I think myself that the reason for the tremendous continuity of the Roman Catholic Church is because it has stood together so magnificently. It allows no bickering. I admit that it allows no free thought either, no liberty of

reason, but the very fact that it holds fast has been its safeguard through the ages. The Church of England is slowly crashing to its end, for the simple reason that it has allowed this eternal war within its midst. It has had no peace on earth, and no goodwill towards all men.

Time after time the message comes through mediums, the message which implores that we keep the peace. Nothing is to be gained by war: nothing is to be won by bickering. Everything is to be gained by peace.

The Spiritualistic Church needs to pull together. It must not be confronted with petty dislikes, and foolish jealousies. Anyone who is working for the cause, and who is putting their best into their effort is worthy of plaudit. We must do away with the constant suspicion, the constant doubt. Squabbles must be banished. I do not want to see it a priest-ridden faith, for Heaven knows we have had too much of priests. They have undermined most of the faiths and we do not want them here. But we do want people in authority. We want broad-minded, pure-visioned people, and we do not want others to say "I don't like Mrs. so-and-so; or, I can't stand Mr. this-and-that, therefore I won't go."

Faith is something bigger than that. Faith overshadows personal dislike. *There is no personal dislike on the other side.*

There they have learnt to look for the best points,

and looking for the best, inevitably they find it. There is good in the worst of us, just as there is bad in the best of us.

One of the greatest lessons that we have to learn when we pass that border-land, is the elimination of petty dislikes, the overcoming of wrong thought each towards the other, the cultivation of peace and the goodwill to all mankind, which the Babe of Bethlehem strove so hard to teach. Why not start by learning a little of that lesson here? Don't be so occupied with improving other people, try to improve yourself. Stop the quibbling and the argument which seem to surround so much endeavour. Let the endeavour grow strong, and rise up within you. Give the other side a chance.

The message of Christmas is closely connected with all this, and I think perhaps it comes to the Spiritualist more than to most. For the Spiritualist has the urging from the other side. He cannot, or rather he must not, blind himself to the necessity for goodwill. We are living in great times, when this new thought, or rather this old thought in its new guise, is steering forward. On our shoulders rests the responsibility for the future. The future for the unborn. The knowledge of life after death, the knowledge of perfecting oneself, and preparing oneself for the afterwards, the assurance that we are not parted for long but that we meet again, and go forward together. It is a great responsibility. A false step now would do so much harm. Wrong thinking now would hinder terribly. It is urgent that we should keep peace one with the other, practice goodwill and go forward to build up the certain temple for the future. We have got to conquer death.

We have got to tear down the bogey of the ages, to trample it underfoot, so that it no longer frightens the children of the world to be, the earth world of to-morrow. Death has got to become nothing more than the opening of a door, the removal of the bandage from our eyes, the actual seeing that which has been so near all the time. We cannot hope to do this unless we take the message of Christmas to heart. We cannot hope to conquer that last dread foe of all in the spirit of war. It will be in the spirit of a great peace.

The peace on earth that the angels sang of to the shepherds in Bethlehem, nineteen hundred years ago.

THE DREAMER.

The city streets are dark and gray
 Loud voiced and never still,
 Like a stream the people rush all day
 As though by a common will.
 But Oh! beyond my window
 Lifting a tremulous face
 A plane tree, silver and tender green
 Whispers above Time's race.

The folks in the street walk quickly,
 Their eyes cannot see my tree
 Or a copseland, wooded thickly.
 Or moonlight, kissing a lea.
 And I smile as I watch from my window
 The ebb and flow of that sea,
 How can they know of the beauty
 The plane tree whispers to me?

Sydney Jean Barnes.

BEHOLD THE MAN.

One always picks up a new life of Jesus with a certain amount of hesitation. So much has been written about him and so many have tried to re-create his character for our consideration that one always asks, "Can anything more be said?" From the realism of a Renan to the apocalyptic vision of an Emil Ludwig, from the serene simplicity of a Leslie Weatherhead to the critical analysis of a Dr. Klausner, we are lead to appreciate that this man is indeed all things to all men. In Frederick Haines' latest work, "He BECAME MAN," (Pure Thought Press, 7/6) we have a work that stands strangely apart from all others. It has within it the one thing that all other portraits of Jesus have lacked, an intense sense of his oneness with us in our common humanity. Here we have no fanatic prophet, no religious devotee in the orthodox sense of that term, no madman full of the messianic hopes and dreams, but rather a simple soul, overflowing with the love of God; a son revelling in the glory of his divine sonship. In this fact lies the greatest charm of Mr. Haines' book. His word pictures are vivid and inspiring, and his inspiration is rooted in a mysticism of the highest order.

We are more or less tired of the "gentle Jesus meek and mild" portraits, because we realise that the meekish and mildish type of person would never have been accepted as one who spoke "as having authority and not as the scribes do." The most wonderful passages in the book are those in which we are told of the intense love of Jesus for Mary of Bethany. "Jesus knew love hunger as a man and felt those pangs which the heart of man must feel when the beloved calls and yet must be denied. He was a man of sacrifice and He laid His life upon the altar stone." Although outside the regions of Mr. Haines' script we have no historical justification for believing in the truth of this idea, yet even within the pages of the New Testament records one feels at times that Mary of Bethany was looked upon by Jesus as a sanctuary, and her home as a place of retreat, where he could join in fellowship with her and her sister, finding there sympathy and understanding when all else was failing him.

Above all else this is a book of friendship. It gives to us an assurance of the nearness of the One who can claim from all Spiritualists, no matter what their particular label may be, the right of being an elder brother, one who has trod the pathway of life before us and one who, within himself, has defeated death, in that he revealed in his life those deathless virtues which belong to the spiritual rather than the material order.

I advise everyone to read this book. Its pen pictures are gems of literature and although at times it is unusual and startling, yet there is a note of reverence through the whole work that redeems it from ever being looked upon as sensational. What a wonderful thought that "Only by a consciousness of the indwelling Christ, which cometh neither by prayer, nor by creed or law, but through love-service alone, that spiritual understanding is begotten which resolves chaos into cosmos, ignorance into wisdom, imperfection into perfection and man worldly into man divine." With this ideal we can all agree, for we are bound to admit that "In Him was Life and the Life was the Light of man." I want you to read this book; to simply open it without any preconceived ideas and find, as I have found, the simple loveliness that lingers like fragrant incense through its pages.

J. NORBURY.

The Forgotten Morning ■

A Psychic Story
by
KENNETH CRAIG.

FROM the gabled inn on the crest of the road, the fields, like huge silk squares of amber and green, in varying shades, stretched as far as the eye could see to the dazzling blue of the sky. Nowhere in the world, outside England, I thought, is there just such placid green country, such simple self-satisfied beauty; not a beauty like that of Venice, with its wonder of blue, mauve, and golden haze; or Scotland, with its rugged, breath-taking grandeur; but a dreaming, simply-schemed beauty, a loveliness that took no pains to catch the eye, but seemed to dream away into itself, satisfied with its own content and quite indifferent to any appraisal.

Rising from my seat under the sign of the gabled inn, to take the narrow footpath across the inviting meadows, I was not surprised to see coming towards me around a bend of the lane, a figure dearly familiar to me. A school friend, one with whom I held a sympathetic communion. "Sheila" I cried, surprised and delighted to meet this dear companion whom I saw too rarely.

Sheila's mother had always been a sort of godmother to me, although Sheila herself, who was an artist, and rather erratic, I did not see very often, as she flitted like a restless butterfly from one country to another, never seeming to find the peace she sought. And yet, no matter how far Sheila and her mother wandered they always came back in the end to England. The quiet, serene fields of England, which I always held to be Sheila's spiritual home, would call to them softly across the spaces, and the wanderers would return. And here, now, was Sheila, more unexpected, more surprising than she had ever appeared before.

"To meet a friend," she cried quietly, extending both hands, "to meet a friend, in my beloved Sussex, on such a morning—" she paused, wide eyes staring past me at the green and gold behind, "on this morning above all others" she finished softly.

"Do you remember," I asked, taking for granted her sudden presence here, "the green vale of years ago?" She smiled, a slow resigned smile, which to my mind always suggested tears, rather than laughter. "I wonder," she said, "could you find it again?"

We turned together spontaneously, and wended our way down through the fields into the cobbled road, past the three thatched cottages, brooding in their patches of blazing gardens, like large and sleepy beehives, and along the lane that straggled into nothingness; then down a side path between sweet smelling hedges of hawthorn, and turning suddenly, brought us to a stand-still before the vale we had been seeking.

I turned to my companion and watched the fleeting shadows of familiar expressions across her face, until at last, turning to me, she said, "Down the long slope of the same familiar hill," she paused, then went on

"Do you remember writing that line, here, in this place years and years ago?"

"Yes" I said slowly, thinking very hard, "vaguely I can remember something of the sort."

"Vaguely" she queried, and laughed for the first time, "Why it is very, very clear. You sat here with your pad, scribbling your lines, and I peeping over your shoulder, wondering how you thought of it; and the meadowsweet was high and waving, just as it is now; but then"—she finished slowly, "that was in another world."

Silently I wondered at her keen memory, but for some reason did not question her meaning, while she, not seeming to expect an answer, sank down in the high grass at our feet. "I have always held the memory of this quiet vale dear to my heart, as something precious, something of which nobody could ever rob me, a sort of last sanctuary, specially saved for me by a divine power. In all my wanderings, in every country, in all I have done, this, just this, has been my own secret right, which nothing could ever take from me. The gloom of the trembling trees, the meadowsweet dreaming in its iris shadows, the utter quiet broken only by the whispering grasses, all the tiny sounds of Nature, like a half-breathed melody lulling the world to sleep—" She paused a moment, then said naively, "Let us drink in this peace; let us be quiet, simple, and peaceful, as everything in Nature around us."

I do not remember going to sleep, nor can I guess how long I slept, but when I awoke the sun was high in the heavens, scorching me, and I was quite alone. I looked round, unbelieving, and called Sheila's name two or three times, but only a mocking echo answered me. At last I got up and made my way back to the inn where I was staying, feeling restless and keyed up. I could not settle down during that afternoon and evening, and so retired to my room early. I was watching the shadows gradually darkening through my window when a loud knock brought me to my feet and sent me hurrying to the door, and I knew in that moment that I was afraid. The landlord of the inn stood there holding a letter. "Sorry to disturb you sir, but as it was a special delivery letter I thought—" I cut him short, and locking the door again, crossed to the window and opened the letter. My fingers were trembling, and I tried to laugh off my nervousness, but it was no use. The letter was from Sheila's mother in Munich, Germany, and for some reason I was not surprised, the contents too seemed familiar, as if I had known all the time. And yet the words danced before my eyes:—

" . . . a sudden illness, unexpected, starting with a cold, seizing her swiftly and cruelly; and the delirious raving, in which she poured out her heart, a heart filled with unutterable discontent, an unconquerable longing for a peace which she could never find—and I thought I understood her so well that I thought that constant travelling and change was all she desired. How little I knew. Your name, my dear friend, was spoken so often by her, that I felt it my duty, somehow, to write to you first . . . she was always longing it seems, for the peace she had known as a child at home in England, a peace she had never found since. She spoke of a green vale she had remembered "remembered well, through all the wandering years." Almost her last words were—and they were whispered with a smile—"I shall find my way in spirit to the lost vale of youth, at home, dear, in England, when the world's asleep. Some forgotten morning I shall find my way."

THE PHILOSOPHY OF "HAPPY DAY."

He was just a common barber. One of the thousands who eke out a precarious livelihood on the outskirts of a city. A City where one sees children hungry, looking longingly into the shops where bread and foodstuffs embellish the dirty, grimy, windows. Half-clad, unwashed, with ill-formed, mishapen limbs these children reflect in themselves the young-old men, and young old women who are their parents, and who look through tear-stained eyes at the cruel world without.

Perhaps they do not feel the drabness and squalor of it all. I am told one is apt to exaggerate the misery of human life where the shadows lie the heaviest across its face, especially in young children. Their mothers were the same before them. The pessimist says we cannot alter such a class, and the Christian claims he does all he can, yet seemingly does so little. Such was the district where the barber of Every Street pursued his calling.

The establishment was quite unpretentious, what was once a barber's pole and a window on which was faded lettering being the only indication of his calling. If one chanced to pierce beneath the uninviting prospect one would find oneself in a small room about four yards square with a single chair for customers, a couch that had seen its best days and a wooden form for those who were unfortunately compelled to wait their turn.

He was called "Happy Day," a title bestowed upon him by the surrounding neighbours and those whose patronage he had succeeded in obtaining. His personal appearance does not matter, but if one chanced to make his acquaintance a couple of hands enclosed the one you proffered, and a cheery "Good evening brother" immediately put you at your ease and made you feel a welcome guest. He was very simple, and a hearty laugh that came right from the heart made one realise why he was called "Happy Day."

His great object in life was to try to make people happy. Perhaps, someone would come into his shop and in the course of the conversation he would learn that life was a burden to them. He would try to show them that although there may be a dark side to life, there is also a bright side . . . dropping one or two little hints that the ordinary man would not think worthy of consideration. A joke or two . . . a hearty laugh . . . a re-assuring word, and the person would go out of his shop into the drabness of the world again with a lighter heart and a new vision of life.

He believed that just where he was at any time, was the right place for him; and that he had a little service to render in that place, and so his life was a humble sacrament of daily joy. His work was to render a just stewardship of his talents, and he tried in his simple way to fulfil this noble calling. To make every soul he met a little happier for having met him was his sole philosophy.

I prayed that he might not lose the gold that he had found, but that he might remain simple, with a laugh for those who found life hard. Such was the philosophy of "Happy Day," and I wondered why we were all not a little more like him.

E. A.

OUR £2000 EFFORT FUND.

Dear Lyceumists All,

I am very pleased to report the steady increase in the £2,000 Effort Fund and I appreciate very much the work Lyceumists (not forgetting the little ones) are doing *re* "The Mile of Pennies Scheme." Up to date 51 Lyceums have collected. There are still about 200 Lyceums, which I hope are doing their best to fill the envelopes. Please help towards raising a substantial amount before the year is out. *Used cards need not be returned.* I acknowledge with thanks the following amounts:—

MILE OF PENNIES SCHEME:—Blackpool Lyceum, Albert Road, per Mrs. E. H. Rothwell, 7s.; Rugby Lyceum, Pennington St. per E. Brierley, 6s. 8d.; Harpurhey Lyceum, per F. Dennison, 6s.; Notts., Beaconsfield St., per E. Ferrill, 6s. 8d.; Quarmby Lyceum, per H. Baxter, 6s. 8d.; Longsight Lyceum, per Miss G. Entwistle, 6s. 8d.; Leeds Psycho, per Mrs. Hunter, 7s.; Macclesfield, per Mrs. H. Rushton, 13s. 6d.; Halifax, Queen's Road, per G. Anderton, 4s. 5d.; Preston, Longmoor Lane, per Miss Kilner, 6s. 8d.; Manor Park, per A. E. Trumble, 7s. 6d.; Mexboro', West St., per G. Haywood, 5s. 9d.; Newcastle-on-Tyne, Benwell Progressive Lyceum, per Mrs. M. Willis, 2s. 6d.; Hetton and District Lyceum, per W. Wilson, 6s. 8d.; Barsnley, N. Pavement, per T. Sykes, 6s. 8d.; Manchester, Garlick St., per D. White, 5s. 9d.; Manchester Progressive, per S. Sharp, 6s. 8d.; Derby, Charnwood St. Lyceum, per G. Spence, 6s. 8d.; Rotherham Lyceum, per A. Bruce, 5s. 4d.; Heckmondwike Lyceum, per H. Saville, 4s.; Stockport Central Lyceum, per E. Brown, 6s. 8d.; Hebden Bridge Lyceum per Miss Sutcliffe, 8/6.; Belper Lyceum, per Secretary, 10s. New Malden, per G. Lelliott, 6s. 8d. Miss Perry, Daulby, 8d.; G. Morgan Daulby, 2s. 8d. Total £8 3s. 11d.

DONATIONS.—Miss Gardener 6d.; Miss Ashworth, 1s. 6d.; Mr. Morris, 6d.; Carlisle, Newton Lyceum 5s.; Mansfield Lyceum, per Mrs. H. Price, 5s.; Total 12s. 6d.

PEACE SUNDAY COLLECTIONS.—Rotherham and Parkgate Lyceums Massed Session, 5s. 8d.

LIMERICK.—Unfortunately only four Lyceumists attempted the last line. Probably it was on account of the difficulty of finding a suitable last word. The prize has again been awarded to Miss Maud Gardener, of Whitley Bay Lyceum. Congratulations!!

The method of adjudication each month has been to forward the judge a copy of all the last lines sent in. It was impossible for the judge to know any of the names of the competitors. The total amount received, 1s. 8d.

COMPLETED LIMERICK.

Our Treasurer's named Walter Burrows,
His brow is all wrinkled with furrows,
To smooth them away,
Let everyone pay,
And help end this poor fellow's sorrows.

GREETINGS.—Let us all form a link of sincerest wishes for many happy birthdays to the following Lyceumists: Macclesfield Lyceum, Joan Challinor aged 4 yrs, Dec. 8th; Mrs. H. Rushton, Dec. 1st; Mr. G. F. Knott, Dec. 13th.; Stockport Central Lyceum, Mrs. Springate, Dec. 15th.; S. Shields, Fowler Street, Lyceum, Doreen Ainley aged 3 yrs. Dec. 24th.; Daulby Hall Lyceum, Dora Davenport, Dec. 7th.; Mr. C. W. Dixon, Dec. 7th; Jack Pimentil, Dec. 10th; Mrs. E. O'Keef, Dec. 23rd; Doreen Thornhill, Dec. 21st; The total amount received, 5s. **The Grand total this month is £8 8s. 9d.**

Dust tha' know our new President "Jim"
Eh ba gum he be getting quite slim.
He's worried beaut brass,
Let each lad and lass,

A Prize will be awarded to the Competitor who sends the best last line. Each attempt must be accompanied by 2d.

SOCIAL EVENING SCHEME.—The festive season is a grand opportunity for this. It commences by a Lyceumist inviting as many Lyceumists and friends as convenient to a Social Evening. The inviting Lyceumist provides light refreshments of *minimum* cost. The invited guests provide their own

(Continued on page 200).

YOUTH IS NOT "SITTING ON THE FENCE"

WHAT OF THE FUTURE?

ONWARD TO THE DAWN.

THE question of Youth activities in our Lyceums is one which frequently recurs, one which demands the attention of every Lyceum officer, and every District Council. We have many problems, complex and even sometimes obscure, which must be solved in the near future. Among them the problem of suitable social activities for young people is far from being the most important but it is one that is in no way trivial and challenges our early attention and solution.

It has been suggested on several occasions in the past that a suitable solution (and an easy one) might be found in association with outside Youth organisations. This requires extremely careful consideration. While it is a matter of opinion whether a Christian influence is of any value to Spiritualists it must always be remembered that such an influence is very strong in each of the outside organisations, and association with any of these will inevitably lead to an introduction of such an influence. This danger is especially marked in the case of the Scout movement, which, while it is fundamentally non-sectarian, is every day becoming more increasingly orthodox and more deeply influenced by the Christian Church. Then too the question of ideals and principles must be considered. We have principles which are obnoxious to large numbers of the supporters of other youth movements and we do not always find theirs and ours compatible in any way. Most of such movements are founded on some fundamental ideal or code of ideals. May I venture to suggest that it shows lack of principle in any Spiritualist who would adopt the ideals of such bodies in order to attract young people towards his own.

From experience of the organisation of social activities it seems however to lie in a direction different in many ways but no less easily seen and no less easily followed. To energetic workers there are few forms of amusement, few sports and few pastimes which cannot be organised successfully both in Lyceums and District Councils. There is only one answer to the pessimist who says that this cannot be done. The answer is that it is being done in various places and I would direct your attention to the activities of the Athletic Club attached to the London Lyceum District Council. It will prove far better for Spiritualists if they organise their activities in their own movement under their own guidance and control, and with their own ideals as a basis rather than that they seek for interests outside. We are rather too much inclined to be afraid of ourselves in Spiritualism and the Lyceums. All things are possible given hard work and enthusiasm. Any activity can ultimately be arranged. It only requires that we find what is needed, discover the most interesting and popular sports among our young people and go ahead determined to make them possible. Given courage and enthusiasm, willing workers and keen supporters, time for improvement and opportunity for work well done, we in Spiritualism can do anything which others can do.

S. CALWAY (age 20).

IT is common at the present time for youth to be criticised as sophisticated and particularly as apathetic to religion. This opinion is typical of people who are out of touch with the currents of thought which run below the surface of everyday activities, and which can only be really known by someone who is immersed in those activities—the modern young man himself.

His philosophy of life is recognised by one thing—a determination not to be narrow-minded. He is capable of realising that if he lives in Manchester all his life he will become Manchester-minded. If he studies only Christianity he will miss a lot that other religions can teach. If he listens only to the advice of his elders he will be more likely to stand still, and even go back, than to progress.

It is this capability of realising his own position that is his safeguard against being carried away by every -sophy and -ism, every soap box agitator who raises a wave on the sea of thought. The wave is not an end in itself but a part of the whole, which is too large to be expressed by a single theory. This realisation gives him confidence.

The adventurous spirit is never dead in youth. What varies is the quality of it which is recognised and commented upon by the older generation. Not only that spirit which wins speed records, crosses the Atlantic alone or risks an uncertain wage on a sports car to do the country in; but the same spirit in another form—fearless enquiry into the realms of thought and the furthest fields of science, fearless discarding of ideas and superstitions which do not satisfy his questing spirit.

It will, no doubt, be argued that to discard tradition and put nothing in its place leads to chaos, but youth has evolved a philosophy of its own which can be summed up as "action is better than talk of action." Do not spend too much time looking before taking the leap. A battle is raging in many young people's minds between "safety first" and "live dangerously."

The lukewarm young man is dead. The combined example and philosophy of the greatest minds has been spread so effectively by the press and cheap editions, that they are at last creating an effect and young men and women are realising that they can all learn to meet the varying demands which modern life makes upon them.

A sense of humour is recognised as essential. Seriousness is *not* a necessary accompaniment to the knowledge of the responsibility of one's position.

Awake, all you who feel that ambition can never be realised; that your star is too high ever to reach. Mountains are not climbed by looking at them. Make money by all means but let it only help you to help others more. Above all, keep your ideals, for upon these depends the future.

J. A. ATKINSON (Age 21).

HELLO EVERYBODY IT'S CHRISTMAS

From DAD KITSON,

To old friends and new, tried friends and true, a New Year's Greeting to all of you. Many changes have taken place during the past few years. Some of them sad, and full of sorrow. Others glad, heralding a joyous morrow.

The housing of the two Unions; the S.N.U. and the B.S.L.U. in Mrs. Britten's Memorial Hall, which for years has been an *Ideal* for which pioneers have made many sacrifices, is now *realised*.

All honour to the pioneers who have laboured so devotedly in the past for our benefit. We can show our appreciation by being determined to "build forward where they were forced to leave off, and bring nearer to perfection the great edifice which they left uncompleted." Remember: **THE WORKERS WIN.**

DAD KITSON.

From THE PRESIDENT,

Lyceumists everywhere, greetings, and the Compliments of the Season to you all. As the year draws to its close with the Season of Yule, let our Joy and Gladness be extended to those around us, who are in need. In your joy I ask you all to remember **OUR UNION** and give the help we so much need. Let us make it a time of Peace on Earth and **GOODWILL** to all MEN.

J. SHUTTLEWORTH.

From THE VICE-PRESIDENT.

Once more we greet this gladsome season of "Goodwill and Peace" amongst men of all nations; and pray that Lyceumists the world over, will be conscious of the thoughts of the Love that binds us together in one united whole.

May we, through out individual and united efforts, determine that the welfare of the movement shall be maintained even at the sacrifice of our own pleasures. There are none so happy as those who contribute their little mite for the cause of Truth and Freedom. My message to one and all this Yuletide is:—"May memory, like the sundial, record only sunny hours."

EDITH GUY.

From the GENERAL SECRETARY,

Christmas time . . . with the bells pealing merrily across the meadows, ringing out to us the old, yet ever new message of Peace on Earth and Goodwill towards all Men. Christmas time . . . with the yule log leaping with flames of delight on the hearthstone and the family gathered round, re-united in pleasant recollections of their lives together. Christmas time . . . with eager eyes watching the clock for bedtime, when stockings will be hung on the rail in happy anticipation of all the gifts to-morrow will bring. In this festival of love and friendship may each and everyone share in happy fellowship one with another.

J. NORBURY.

From THE TREASURER.

I send to you sincere wishes and greetings for Christmas and the New Year. At this festive season when, more than at any other time, generosity and good thought are more bountiful, will you spare some of your generosity for our beloved Union. It needs your help as never before, so will you all rally round and send your Christmas gifts either to myself or the General Secretary. May you all have happy and pleasant times in the future.

W. BURROWS.

From UNCLE BERT.

Cheerio everybody. Begone dull care. Eat, Drink and be merry, for to-morrow never comes, for 'To-day' is the 'to-morrow' you worried about yesterday, and still its alright. May the angels' message of Peace and Goodwill dominate our characters towards all men at this season. To the youth of our Movement: "Forward step to Conquer." To-day is your day, use it to full advantage.

UNCLE BERT.

From THE GUILD LEADERS.

May this season of peace and goodwill bring you all a feeling of happiness and of love towards all God's creatures. May you look forward to this Children's Festival with eager expectation, and may some child be the happier and brighter because of you. Remember—"If you want to be happy give something away."

NELLIE KITSON and GLADYS HALLIDAY.

From THE £2,000 EFFORT SECRETARY.

Heartiest greetings to all Lyceumists. Xmas time is a splendid opportunity for everyone, old and young, to respond to that feeling of kindness, generosity and joy which permeates this festive season, and in sending my greetings to you all, I hope that happiness and peace will surround you and connect itself to form **ONE GRAND CHAIN OF GOODWILL THROUGHOUT OUR WHOLE LYCEUM UNION.**

LILLIE GEORGE.

From THE GUILD IMP.

Meg, the Guild Imp, sends Christmas and New Year Greetings to Imps young and old. May Father Christmas bring sacks brimful of happiness to every fireside, so that our happiness overflows into the paths that take us into other homes. With happiness for our Xmas gift there should be love and joy sufficient to carry us through a bright and friendly 1933.

MEG.

A Merry Christmas

and

A Happy New Year to all Lyceumists.

2,000 EFFORT—Continued.

social entertainment and in return for the hospitality provided, donate 6d. each to the £2000 Effort. Each guest in turn takes the responsibility of providing a similar social evening.

Please accept my heartiest greetings for a very happy Xmas.

With best wishes,

from LILLIE GEORGE, A.N.S.C.

85, Queen's Road,
Everton, Liverpool.

SPIRITUALISM AND THE NEW WORLD. IV.

EDUCATION FOR THE NEW WORLD.

BY A. T. CONNOR, F.N.S.C., B.S.L.U. Education Secretary.

The gradual spread, and acceptance, of Spiritualistic philosophy amongst our preachers and teachers, and the new view of natural law and its operations forced upon scientists by the undeniable results of psychical research, have prepared the way for the construction of a new world. But, as has been proved over and over again, new worlds are not created by the discoveries of scientists or the changing opinions of schools of philosophy, nor even by the teachings of the revered and deified pioneers of new systems of religion. These are only the material with which new worlds may be built, and more important than any of them is the production of competent builders. There is only one process by which these builders may be produced and trained, and that process is education.

By education I do not mean mere book knowledge or the close study of natural phenomena. Too often the letter which breeds dissension has been accepted instead of the spirit that gives breadth of view and consequent mental freedom. What I do mean is a course, or courses, of instruction that will draw out and develop the mental, psychic and spiritual powers of the students, and make them able to think sanely and clearly, and without any handicap of bias, on any problems that may confront them. As has been well said the only way to make a perfect nation is to make every member of that nation perfect; and therefore the true aim of education is to bring home to students that, individually and collectively, they are responsible for that part of their nation's greatness which is represented in their own personal lives and by their own personal fitness.

Accepting this view of education, it becomes possible to form some conception of how it might be utilised to produce builders capable of fashioning the new world which we all so ardently desire. Science, philosophy and religion must each play its due part—but only its due part—in the scheme, and the building must be done by builders who have learned to combine all three in their proper proportions so as to produce a perfect, balanced and harmonious edifice. In this way only can we hope to realise our ambition. We need scientists who will not consider any branch of investigation or research—no matter how seemingly unorthodox—as being beneath or beyond their notice. We need philosophers who will not hesitate to include in their reasonings everything that any branch of science has discovered or revealed. We need a system of religion that can be, and will be, lived. But, while the world contains many scientists and philosophers of more or less eminence, and many who honestly and sincerely try to live their religion, it also contains many who could not be included in any of these three classes. There is, however, one classification in which all the inhabitants of the world can be and must be included. They are all citizens. To make a perfect world we must make its citizens perfect, and the object of any system of education that is going to be of any real benefit must be the building up of an ideal of perfect citizenship, and the production of citizens who will be competent builders of the new world of our desire. But

before we can set our builders to work—before, even, we can decide what quality of builders we shall need, we must make up our minds what manner of new world we really desire to bring into existence. The nature and style of the foundations is always governed by the nature and style of the intended building; and so, before we consider the system of education to be established, we must try to visualise the new world which it is our ambition to build.

Before my mind rises a vision of a world of men and women who are dwelling together in the unity of mutual trust and mutual devotion to a central ideal of spiritual development and progress. Wars and rumours of wars will be regrettable memories of the past, and it will be realised that it takes more real courage and endurance to live up to a high ideal than to capture a line of enemy trenches. Self-control, self-respect, self-expression and self-abnegation will be accepted as cardinal virtues. Courtesy and consideration for others will be the rule of all intercourse between individuals and nations. It will be acknowledged by all that animals and birds have as much claim to a happy, care-free life as any human being; and "sports" such as fox and stag hunting will have been exposed as merely an outlet for degraded sadism—and abolished. Commerce will exist for the exchange of the necessities, comforts and luxuries of life between the producers, and parasitic classes living on the toil and privations of others will be unknown. Religion will have escaped from the thrall of theology, and God will be worshipped in spirit and in truth as Infinite Love and Wisdom. And, to adapt Gerald Massey, "this new world shall be a happy home, and all earth's family love one another."

The builders of this new world will be the men and women who live in it, and their preparation for the work must begin when they are children. The central ideal of all teaching must be that Man is a spirit, and that spiritual attainment is the only goal worth striving for. Education must be so conducted that spiritual and constructive qualities will be drawn out, and trained and developed to balance and put to good use what have hitherto been regarded as animal or destructive qualities. Man's tendency to battle, which is an ingrained quality of his physical nature, must not be decried as unworthy but sublimated into the tendency to struggle for the rights and welfare of others. Man's pride in achievement must be directed to the production of what will benefit or enlighten his fellows. It must be insisted that clear thinking and the fearless acceptance of even unwelcome facts are essential to the clear and helpful grasp of world problems; that it is not only Man's right but Man's duty to obtain knowledge that will help towards reliable conclusions; that acceptance of a teaching depends on evidence and not on authority, and that the greatest commandment of all is "Man, know thyself." Children trained on these principles—and the Lyceum Union is making a gallant effort in this direction—would grow into worthy and capable builders, well fitted for the noble task of building a world fit for men and women of good will to dwell together in peace and happiness.

THE LYCEUM BANNER

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

EDITOR: JAMES NORBURY.

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DECEMBER, 1932.

THE LIGHT OF THE WORLD.

As the feast of Christmas approaches our thoughts naturally turn to the life of one who lived 2,000 years ago, born, as the Legends tell us, in a rough stable of Bethlehem, growing through youth to maturity ever inspired and guided by the Greater Ones of that Spiritual World which was to him in many ways an open book; teaching the people a simple gospel of divine love and yet, at times, rising in anger and denunciation against the shams and hypocrisies of the orthodoxy of his own day and generation. And as we follow out his pilgrimage from village to village in Palestine; as we share with him those moments of revelation, when the splendid vision of a new life, dominated by spiritual verities, burst in upon him; as we wander through the loneliness and agony of the Garden of Gethsemane; as we catch a final glimpse of him, hanging as a condemned criminal on the cross on the hill outside Jerusalem, we see symbolically expressed in his life and actions the drama of the spirit as it works out its purpose in the lives of all men.

For to those of us who are Spiritualists, Jesus symbolises, as do all the other great teachers from age to age, the new order of spiritual consciousness into which all men are destined to be born. As we are told in the Golden Gospel of St. John the Divine, "The Light shineth in the darkness and the darkness has never overpowered it." Through the pageant of human history we have caught glimpses of this divine light, illuminating the chaos and confusion of the work-a-day world in which we live, inspiring us with renewed confidence and fresh hopes, leading us to a deeper understanding of the potentialities within our own nature and unveiling to us the possibilities that are inherent within man for goodness, truth, and beauty. As St. Hildegard has reminded us, "I am that living and fiery Essence of the divine substance that glows in the beauty of the valleys. I shine in the water, I burn in the sun, and the moon, and the stars, Mine is the mysterious of the invisible wind . . . I permeate all things, that they might not die. I am Life." We all of us at some moment in our lives feel the intimate pressure of the transcendental Order as it breaks in and expresses itself through the Immanent Spark of the Divine Fire within us, giving rise to the

vision of the artist, the song of the poet, and the ecstasy of the mystic. We feel that inner conviction that reminds us we belong to another order of existence besides the material one, and we treasure as our rarest possessions these moments of insight that enable us to "see life steadily and see it whole." As Lionel Thornton has told us, "Man cannot evade the ultimate conviction that his true home is in the eternal order; and that his individuality was meant to reach its fulfilment through the transforming activity of that order on his life." The saints and seers of all ages have revealed to us in the lives they have lived and the inspired utterances that have fallen from their lips, that they belong to this new order of humanity . . . a humanity who have become so at-one with the spiritual laws that lie behind the manifested universe that in and through them a new life is brought to birth. When Jesus said "Ye must be born again" he was expressing one of the profoundest truths of the spiritual life, for until, within our own experience, we have left the intimacy of the Presence of God in the world of man, we have not risen to that level where we know ourselves as creatures of flesh, yet inheritors of spirit.

"Religion," says Professor Whitehead, "is what a man does with his solitariness." And the real value of our Spiritualism lies, not in our attendance at meetings, our proclaiming its message from the platform, or voicing our expression of the truth of survival gained through mediumship, although, of course, we must not underrate the value of these things, but rather in its power to transform and re-direct the whole course of our daily lives. The supreme good in life is character, and in the measure that we have so perfectly attuned ourselves to the message which the New Revelation has given us, we are the fore-runners of that new generation who shall, by their moral powers, re-create the world of every day into the kingdom of eternity.

Christmas comes to us with the heavens carolling forth Peace on earth and goodwill towards all men, and as we take that divine melody and weave its strains into the texture of our own lives we become the worthy followers of the Pioneers of our great movement. The world needs as it has never needed before men and women whose moral strength is deep enough and wide enough to bring to birth a new civilisation. Men and women to whom a vision, so simple and yet so profound, has been given that they can see amidst all the chaos and confusion of the present the new world of the future coming to birth. As from the simplicity of a stable in Bethlehem a man who was to be the forerunner of the new humanity of his day went forth, so from cottages and hovels, from workshops and factories, from houses of commerce and places of legislation, the fore-runners of our own day will have to go forth into the highways and byways, calling all and sundry to the marriage feast of their Lord. And who is this bridegroom to whose festival we are invited. He is the human soul, and his is the pristine loveliness that is revealed to us in the light that sparkles in the eyes of a child, in the tender smile of a mother who sings her lullaby at eventide, in the honest toil of the labourer who garners in the wealth of natural resources for the use of man; for these things belong to the eternal order that breaks through into the realms of time and space, transforming them into the timeless and spaceless realities of the spiritual world.

THE EDITOR.

The Book,
"The Truth about
Spiritualism."
The Author,
C. E. Bechhofer Roberts.
The Publisher,
Eyre & Spottiswoode, 8/6.

TWO MINDS WITH BUT A SINGLE THOUGHT

by 'JUPITER,'

The Book,
"The Story of Psychic
Science."
The Author,
Hereward Carrington.
The Publisher,
Rider & Company, 10/6.

Who is Ephesian? I think the description that best fits him is the man who knows everything about everybody that no-one else knows anything about. For the past few years his pallid portraits of pungent personalities, in which he presents distorted diversions and distasteful diatribes of the famous, have recently made him one of the most talked of men in present-day literature.

This time, however, Mr. Bechhofer Roberts has decided to tell us "The Truth about Spiritualism." We are told he is a member of the Psychic Research Society. So are many other people, but this is not the criterion of profundity in psychic matters. We are next told a lot of facts and figures about Spiritualism, yet, strange as it seems, most of his facts are only half truths. After a critical analysis of the mediumship of D. D. Home, he arrives at some very uncritical conclusions. Even Ephesian has to admit that "There is no direct evidence that Home, unlike almost every other physical medium from that time to this, was ever exposed in fraud." And then a wave of remorse seizes him; Ephesian feels to be on the edge of a precipice; at any moment he may be hurled over into the ranks of those who admit to the truth of Spiritualism; at all costs he must save himself, and save himself he does in a very ungracious manner, by adding "but a strong circumstantial case exists for supposing that he came, at least once, very near exposure."

In the same post by which I received Ephesian's work, Rider & Co. sent me through a copy of Hereward Carrington's "Story of Psychic Science." Mr. Carrington has, for many years, been a serious student of psychic matters. As a matter of fact he has so carefully sifted the evidence for various types of phenomena that to-day he stands out as one of the classic scholars in this field of research. The views he presents are carefully balanced and the evidence for the conclusions he arrives at are scientifically tabulated and logically presented.

He does not cut capers nor dance foxtrots to the strains of journalistic jazz bands. The quietness of his presentation holds one enthralled, for here one feels is a man who strives to build up his philosophy of life brick upon brick until he has erected a solid structure. Speaking of D. D. Home, he tells us that "Home is one of the most celebrated mediums who ever lived. He was carefully investigated by Sir William Crookes, and is one of the few mediums against whom a charge of fraud was never substantiated." Mr. Carrington does not overlook the fact that Home was involved in a rather unsavoury lawsuit with a wealthy widow, but he

realised that this was no ground for overruling the value of his psychic phenomena, for he tells us that, "the evidence for supernormal physical phenomena occurring in his presence is seemingly overwhelming," adding, "the case of Home is one of the most impressive and interesting on record."

Turning back to Ephesian's book, we are next introduced to a series of experiments in observation made by the S.P.R., in which the observer's memories were relied upon as witnesses. The only snag in this point is that, in most of the recorded seances, incidents have been recorded as they have been observed, and not as they existed in the sitter's memory after the event. Ephesian next warns us that we must not "attach too much importance to the extravagant testimony of unscientific and emotional Spiritualists in regard to the marvels they imagine they have witnessed on such occasions." After reading this book I am led to wonder whether Spiritualists are the only people who make extravagant claims. I seem to have a lingering suspicion that journalists are sometimes guilty of this error.

Mr. Carrington has added to his "Story of Psychic Science" a complete index of the principal contents of the "Proceedings of the S.P.R." He warns us, however, that in his book, which should be emphasised, "that much of the most impressive material has been condensed into such small compass as to lose a large percentage of its effectiveness. The Piper Records alone cover hundreds of printed pages, but are summarised into very few, while the elaborate 'cross-correspondences' have been condensed into a few lines." Of course, mere facts like these do not trouble Ephesian. When he deals with the Piper Records, he very calmly dismisses them by kindly informing us that Mrs. Piper has been pensioned off by the American S.P.R. But it is noticeable that he does not attempt in any way to deal with the many evidences obtained through Mrs. Piper's mediumship.

From cover to cover Ephesian's book is a hotch-potch of hashed-up half truths. Where he has to admit that no accusation of fraud has been made upon the medium, Ephesian relies upon his own cunning to explain away the phenomena. In cases where he has recorded instances of fraud to work upon he attacks Spiritualism, politely forgetting that many of the leading Spiritualists have been among the first to expose fraud and have in many cases been responsible for its discovery.

In Mr. Carrington's book, however, we find that there is much more in psychic phenomena and in Spiritualism than Mr. Bechhofer Roberts would have us believe. As we read the two books side by side we find that one amuses and does not convince while the other convinces but does not amuse.

Everything can be turned into all things to all men.

"IN THE BEGINNING." III.

THE MEDIUM WHO RENOUNCED HIS GIFT

James Leigh continues his thumbnail biographies of living personalities of the past.

THERE are some people who still imagine that to possess mediumship is to be specially blessed of Heaven. That may be true, in a sense, but the inference is not to be drawn that mediumship is wholly beneficial to its recipient. More often than not, it singles him out for the suspicion of the masses and the jests of the foolish. It involves self-sacrifice, if it is to be developed to its best. And invariably it brings in its trail a long list of penalties—over-sensitiveness to the criticisms of those who claim to be well-informed, and a general uneasiness which arises from the delicate psychic condition essential to the mediumistic state.

In the past Spiritualist mediums have not only had to contend with the peculiar difficulties which mediumship provokes, but they have been the peg of every jibe and sarcasm, as well as plot and misrepresentation, that the cynical and the prejudiced could evolve. They have faced many hardships, and to them and their inspirers the New World of youth owes a debt which it will find difficult to repay.

William Eglinton and Jesse F. Shepard were two of the greatest sensitives of their time—the one as a materialisation medium, the other as a psychic for the production of musical phenomena. Each of these men lived at a time when Spiritualism was particularly unpopular. They were not only the victims of misrepresentation and ridicule but—much worse than that—they each had to face ill-framed "exposures" and the scandalous exhibitions which usually follow such events.

To cut a long story short, each of these mediums suddenly relinquished all their connections with the Spiritualist movement, and decided to live their lives outside the pale of psychical phenomena. They renounced their mediumship. Eglinton became well known in the world of commerce—my friend, Mr. David Gow, assures me that he (Eglinton) is still alive and doing business in London to-day—while Shepard won fame and reputation in the field of literature.

I am writing this short tribute to the memory of Jesse Shepard, because only a few days ago I picked up, quite by chance, a small volume called "Abraham Lincoln: The Practical Mystic," by Francis Grierson. It has an introduction by John Drinkwater.

Well, Grierson was none other than the *nom de plume* Mr. Shepard adopted when he forsook his psychic career. He became a brilliant essayist—a man to whom Maurice Maeterlinck, Sir Owen Seaman, Edward Thomas and others paid the highest tribute. None of them knew of Shepard's Spiritualist associations, and perhaps they would not have been greatly concerned, for Shepard, the essayist, displayed fascination and skill far above the average, and justly won a place of prominence in the front rank of literature.

Probably there are a few readers of the BANNER who recall his sharp features, wild moustache, and characteristic method of speech. For over twenty years he was a familiar figure to Spiritualists, and certainly his mediumship lay in a unique and extraordinary channel.

LIKE a great many other sensitives, he first displayed the possession of psychic powers while still in his childhood. He commenced to play the pianoforte when about twelve years of age. His playing and singing under inspiration, attracted the attention of accomplished artisans.

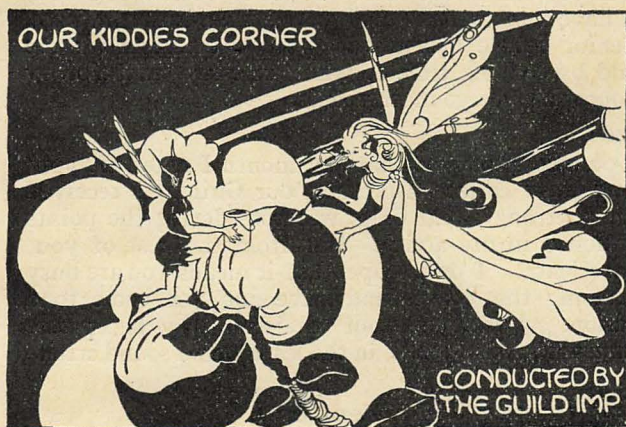
Wild claims were soon advanced on his behalf: for instance, the claim that the spirits of Mozart, Beethoven, Rossini, Chopin and others influenced him, and sometimes even controlled him, during his seances. It is, of course, peculiarly difficult to amply substantiate claims of this type, but there is sufficient evidence on record to show that Shepard certainly was something of a musical genius, and on occasions the excellence of his compositions was attested by musical professors and competent people able critically to judge.

His seances were rather exclusive and not open to the general public. In fact, Shepard was unusually particular in his choice of sitters. He would not admit any person of a hostile temperament or a questionable life, nor would he, in any circumstances, give more than three seances per week. "If I violate these conditions," he declared, "my health suffers."

Sometimes original musical compositions were rendered at his seances *while the piano was locked and shut*; but more often than not Shepard was personally influenced or entranced, and the selections were played by his own hands. It was seriously asserted that the melodies approached "perfection" and were sometimes so complicated with arpeggios that one might suppose that several hands were playing at once. The piano was often accompanied by a harp, which hovered about the room without any apparent means of support but nevertheless playing most beautifully. In addition, the vocal organs of the medium were magnificently employed, sometimes the voice being a bass other times a clear and shrill soprano.

OF course, Shepard has his critics as well as his supporters. Among the former was "Miss X," the brilliant Assistant Editor of Stead's famous quarterly *Borderland*. But whatever explanation is adduced to account for the performances of this phenomenal medium, there is (as already stated) sufficient evidence to place the genuine nature of his exhibitions definitely on record. It is a pity that the medium resigned his work so early (though he did survive several very critical scientific investigations) even though in this case the loss to Spiritualism was literature's gain.

Jesse Shepard's life is full of interesting material for the student. Still one cannot help regretting that, at the height of his career, this medium who promised to become one of the most brilliant stars in the spiritual firmament, vanished out of psychic circles, and attained eminence in another sphere of activity.



Dear Little Imps,

A jolly Christmas, Imps! Has your kitchen chimney been swept so that Father Christmas can come down easily? If not, please remind Mother about it, for I do want him to find his way into each one of your homes. I wonder if Father Christmas enjoys getting ready for Christmas as much as we do? He must do, and, I am quite sure that he enjoys finding out people who will carry his gifts into homes that he cannot reach.

A PRESENT TO SPARE.

Every time that Mum came across the twins they were whispering, and, as surely as they saw her the whispering stopped. Some times she would hear a sudden warning "Ssh! Mum's coming!" and then the children would try to look as though they had not been discussing something very important.

Mum asked Dad about it, but he only laughed. He, too had interrupted a lot of whisperings. "It must be some little secret of their own," he said. "Yes" agreed Mum, "But they look so worried all the time and every time we go into town they take it in turn to disappear for a few minutes, whilst yesterday, Pat tip-toed up-stairs as though she were a burglar."

All the whisperings were important too, for, Peter and Pat were busy choosing their Christmas presents. This year they had determined to keep all their presents secret, and not to ask Dad what to give to Mum, or to ask Mum to choose Dad's present. Being eight years old they thought they could manage all by themselves.

They had agreed to share their present buying and, after much saving, each had two shillings for present money. Of course, Peter couldn't know that Pat had kept back a little money for his present, whilst he was quite sure that Pat would not guess about his present for her. Those were big secrets.

Four whole shillings to spend, and with them they must get presents for Mum, Dad, Cinders the cat, and Christmas cards for their own best school chums. They all needed lots of thinking about. The presents for Mum and Dad must come first, for they were quite the most important. This year, they wanted to give something that would last, and, at every possible chance, they scanned the shop windows. After deciding, and changing their minds a dozen times, at last the presents were bought. For Dad they found a diary "because he always forgets when he has to do things," whilst for Mum, they bought a little Forget-me-not brooch, "so that she won't forget us." Those two presents used up half-a-crown.

Cinders' present rested, for a long time, between a new ribbon bow, and a milk saucer, but, at last they bought the saucer. That, with the two Christmas cards, cost another sixpence, and the children found themselves with a whole shilling left.

A whole shilling for present money, and no-one to spend it on. Yet spent on presents it must be. On that point the children were quite decided. "Let us do something different with it," said Peter. "I'd like that too," agreed Pat. "But what can we do? Shall we ask Mum and Dad?" "No! No!" cried Peter. "We must keep it for our secret present." The children thought and thought, and then decided to keep the money until Christmas Eve. Surely then, they could find somebody who needed a present.

By tea-time on Christmas Eve, the children had wrapped up their presents in red tissue paper, and had posted their cards, but they still had their shilling to spend. Mum and Dad wondered why they were so anxious to go into town and see the shops. Yet, once in the town, the children didn't seem nearly so interested in the shops, as in the people they passed. They seemed to be looking for somebody. Who could it be?

Suddenly, Peter cried, "Come quickly, Pat," and, taking Pat's hand hurried her across the road to a sweet and fruit shop. Outside the shop, staring in at the windows, were a boy and girl, just as big as Pat and Peter. Peter didn't wait to be introduced, but said, "Hello, are you twins too?" "Yes," answered the boy. "I am Jimmy and this is Jean. It's fun being twins," only as Dad says, "two of everything costs such a lot of money." "Yes, Jimmy," said Pat, "But we've been looking for you all night. Wait here a minute will you?" "Come on, Peter, this is the shop we want." Peter and Pat hurried into the shop and asked for "Two oranges, two apples, two bags of nuts, and two sugar pigs, and please put them all in one big bag." The shopman smiled as he handed the two pennies change, and heard Pat say, "Put those in the bag, too."

It had all happened so quickly that Mum and Dad had only just reached the shop in time to see Pat hand the bag over to the twins and hear Peter say, "Here's two of everything, but please don't open the bag until to-morrow, because really it is from Father Christmas."

"What's this, Twins?" asked Dad. Pat and Peter laughed, and, looking at Jimmy and Jean said, "We'd a present to spare, Dad, and now the twins have got it." Mum and Dad smiled. Now they knew what all the whisperings had been about. After a little talk with Jimmy and Jean, Mum left them for a little time, and returned with another bag saying, "Here is another present to spare but, this time, it is from the twins' parents to some other twins' parents." Then they parted from Jimmy and Jean and went home-wards.

Somehow, that year, Christmas Day seemed jollier than ever before. Everybody was quite agreed about that. Of course Father Christmas knew where Pat and Peter lived, and, the wonderful old man had known just what they wanted. That was just what Dad and Mum thought, too, as they opened their parcels from the Twins, and found the diary and the brooch which were to help them never to forget. But all agreed that playing at Father Christmas had been the start of a happy Christmas-time.

A jolly, happy Christmas, Imps,

MEG.

OUR LYCEUM GUILD

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

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

Dear Guildites,

We again have much pleasure in welcoming the following new Guild members:—

- | | |
|----------------------------------|------------------------------|
| 73. Mr. Booth, Harpurhey. | J.80. J. M. Willoughby, |
| 74. A. Booth, Harpurhey. | Rotherham. |
| 75. H. T. Whorlow, North London. | J.81. L. Fieldhouse, , , |
| | 82. Mrs. E. Paling, Beeston. |
| 76. R. W. Harris, Barrow. | 83. A. Boyd, Warrington. |
| 77. Mrs. Rushton, Calgary. | 84. S. Carter, Bacup. |
| 78. E. Embley, Rotherham. | 85. P. Carter, Bacup. |
| J.79. R. A. Willoughby, , , | |

A special welcome to Mr. Whorlow, of London, who is 89 years of age, and still keenly interested in Lyceum work; and to Mrs. Rushton, of Calgary, our first Overseas member, whose application came before you saw your November BANNER.

Finances.

This month I have received 12s. 9d. in fees, and 5s. 6d. in donations, which still leaves us £3 1s. 4½d. short. Shall we do it before the year end?

Grateful thanks to Mrs. Rushton, rs.; Mrs. Paling, rs. 6d.; Mr. and Mrs. Carter, 6d.; and Mr. Whorlow, 2s. 6d.; which brings our total donations to £1 18s.

Our First Competition.

For Junior Members. A prize will be given for:—

- (1) The best Original Christmas Story.
- (2) The best Christmas Card or Calendar (to be done in black and white or paint or crayon).
- (3) The best description of your favourite indoor game.

For Senior Members. Essay badges will be given to all Senior Members who obtain 85% (or more) of total marks for writing essays on one of the following subjects:—

- (1) The Guild Motto.
- (2) The Lyceum—its aims and ideals.
- (3) The Value of the Education Scheme.

Rules for Competitors.

- (1) Entrance fee, 2d. (may be sent in stamps).
- (2) Only Guild members may compete.
- (3) Essays to contain not more than 500 words.
- (4) Write on one side of paper only.
- (5) Write name and Guild number on separate slip of paper and pin to your entry.
- (6) Any number of entries may be sent providing entrance fee is sent with each one.
- (7) Post to me not later than *January 23rd* so that results may be published in the March BANNER.
- (8) Enclose a stamped addressed envelope if you wish your Essay to be returned.

So, Junior Members, get to work as soon as holidays begin, and let me have an entry from each one of you. I know you will have had plenty of practice in doing Christmas Cards and Calendars, you will have heard many Christmas stories to give you ideas, and you each have one game that you like more than any other, I am sure. The only difficulty, then, will be in choosing

which you can do the best. So set to work with a will, and have something to show at the end of your holiday.

Senior people please show your enthusiasm for the Guild by making time to write an essay, and also by encouraging the younger people.

Needs.

You will remember that last month I asked for your thoughts on certain aspects of our Guild. I received word that one Guild Class was considering the points mentioned in my article—but from the rest of you, dead silence. I only hope that it means you are busy discussing the points and have not yet come to a decision. Whatever your decision may be, please let me know, for I don't, in the least, mind sound criticism.

Lyceums with Guild Members.

Rotherham heads the list with 16 members, then comes Alma St., Halifax, with 13, Middlesbrough with 9, Daulby Hall, Liverpool, with 6, and Barrow and Wolverhampton with 5 each. Altogether there are 25 Lyceums which have one or more Guild members.

Greetings.

To each one of you my very best wishes for Christmas. May you not feel lonely, but may you be surrounded with the love of friends (seen or unseen). May this Christmas Day be the gladdest and merriest that you have ever had.

28, Moorlands Place,
Free School Lane,
Halifax.

The Guild Leader,
G. M. HALLIDAY, A.N.S.C.

A NEW STUDY COURSE.

Dear Comrades,

Now that you have completed your fifth year of hard work, and earned the coveted honour of being made an Associate of the National Spiritualist College, we hope you will not be content to drop your study at this point. For four years you concentrated on the teachings of the Manual, the application of its precepts, and the preparation and conduct of a Lyceum Session. During the fifth year you learnt a little about the various phases of psychic phenomena and studied the implications of the Seven Principles. You also learnt the elements of Logic so that you might successfully deal with opponents of Spiritualism.

Your guide so far has been the Manual. In the light of its teaching you have seen 'Man' as the heir to a future Life, and already well advanced in his training toward the enjoyment of that life. Now let us show you something of his emancipation from the rest of the animal world, and of the tasks which yet await him.

The Manual taught you something of Mediumship and Psychic manifestations. Let us show you how you may get acquainted with your own psychic faculties, and so reach a more sympathetic understanding of others, as well as achieve a closer contact with the world of Spirit. You have—or should have—formed a new and fuller conception of God by reason of the teaching of the Manual. Let us show you how mankind has worshipped throughout the ages, so that you may rightly appraise the value of the Spiritualistic conception in comparison with other ancient and modern 'Ideas of God.'

We promise you intellectual pleasure and spiritual joy in this further voyage of discovery, whether you travel alone or in company. There is, however, a party setting out this winter and we extend an invitation to you to join it.

If you will drop me a line I will gladly supply you with all information concerning the ground to be covered, the time to be taken in the Intermediate stages, and the estimated cost, etc., etc.

With congratulations and best wishes,

Yours fraternally,

"Lucknow,"
Muriel Road,
Beeston, Notts.

ELEANOR PALING, F.N.S.C.,
Secretary to the Advanced section of the
National Spiritualist College.



My Dear Boys and Girls,

Oh Gee! we're in for a great time this month. Only a few more days to go, then the great day arrives, Christmas. What about it, aye? In these days, everything seems to have the craze of being labelled non-stop this or non-stop that. What with non-stop flights, trains, buses and vaudeville, it is just simply all go. Christmas is one of those festivals which has certainly had this tag on it for many, many years.

I have just been reading various accounts of it dating back for the last five hundred years, with the exception of the period during the Civil Wars. I find the merry time has continued year by year on much the same lines as they do it to-day. Of course, I could fill up this page with stories of the various customs and the carols which were sung, but I should want a non-stop page. It may interest you, however, to know what they had for Xmas Dinner in the Elizabethan era: Brawn Pudding and Souse, Good Mustard, Beef, Mutton, Pork, Shread pies, veal, goose, capon, turkey, cheese, apples and nuts.

The chief features of all the feasts of these early days were the boar's head and the wassail bowl.

Just as you sit at your table on Christmas day, and give a cheer when the plum pudding arrives, so they did also in days gone by. The Christmas dishes were served up in great style.

In the large houses trumpeters, carol singers (called Minstrels), and the jester would form a procession for the carrying in of the boar's head and other dishes. I found a verse written two hundred and thirty-seven years ago, which referred to two of your favourite present-day dishes, "Mince pies and Plum Pudding." Then the priceless mistletoe which hangs in the hall for decoration only, of course, had exactly the same use a hundred years ago.

Of all the nights within the year,
Oh, oh, the mistletoe,
That's the night to lovers dear,
Oh, oh, the Mistletoe.

I will only give you one other aspect, comparing five hundred years ago with the present age; unfortunately, strong drink was much in evidence at this time of the year.

It is interesting to note that a warning given in those early days is just as necessary to-day:

Ale makes many a man draw his knife;
Ale makes many a man cause great strife;
And ale makes many a man to beat his wife
With dole (grief).

I want you all to learn to shun having anything to do with such things as will mar your happiness at

this and all times. There is nothing noble or manly in taking drink because someone else does.

I have given you these few points just to show you how we arrive at the non-stop spirit for 1932.

Christmas is a beautiful time, and one which I always feel we, as Lyceumists, should be so proud of. I wish, too, that our Manual had some of those pleasing Carols in it which other books have.

A little baby is born, and it had already been foretold what he should do. He was coming to bring peace on earth and goodwill to all men.

A dear little baby boy. Why, I cannot help thinking of some of your letters to me, those in which you tell me that a new born baby has come to your house, and that your Mamma has let you nurse it for a little while. Oh! the excitement of it all! How happy everyone is about it; they bring presents and say such a lot of nice things about it too. Why, they even said what a beautiful boy I was once, I had better not tell you what they say about me now, because I have grown up.

Just as this little baby Jesus had a mission in life, so have you and I; it is for each one of us to endeavour to find what that mission is, and use it to the best advantage.

Now I must begin to make preparations for Xmas myself. Of course I am going to hang my stocking up like all of you. Oh, how silly of me; why, I wear socks, and they're not much good. I know, I'll borrow Auntie Ruth's, they'll hold more.

Last year I had a clockwork motor; of course I had told Father Xmas that I wanted a motor car, and he's a real good old chap, he never lets you down. I have not quite made up my mind what I'll ask him for this year yet, so I shall have to wake my ideas up or I shall be too late.

Don't I wish Auntie Ruth and I could just peep into your bedroom on Xmas morning to see you unload your stockings. What fun we would have together. But don't forget to write and tell me all about your presents.

Then I shall have to get ready for my usual round of Xmas parties by freshening up my knowledge of how to play Postman's Knock and Kiss in the Ring, because it would be terrible if I forgot how to do it at the right moment; I would not like to get in a muddle. I should feel so silly, you know. But there, I guess I'll be O.K. baby.

ANSWER TO PUZZLE No. 189.

- | | | |
|----------------|---------------|---------------|
| 1. Scunthorpe. | 2. Sheffield. | 3. Wombwell. |
| 4. Derby. | 5. Belper. | 6. Mansfield. |
| 7. Barrow. | 8. Preston. | 9. Clitheroe. |

Puzzles Nos. 190 and 191 will be found on another page. To all readers of this page, young and old, at home, Auntie Ruth and Cousin Doris join with me in wishing you a Happy Xmas; to our overseas chums a Prosperous New Year.

With love,

UNCLE BERT.

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

OUR EDUCATION DEPARTMENT

HINTS, NOTES AND NEWS ITEMS.

Conducted by the EDUCATION SECRETARY.

Seasonal Greetings.

The Education Committee extends to all students and other Lyceumists its best Wishes for a Merry Christmas and a Happy and Prosperous New Year.

Our National College.

All our Degree-Winners have applied for their Diplomas, and the College Board has issued A.N.S.C. Diplomas to Mrs. A. Calway and John and Sydney Calway (mother and two sons—a record, I think, that will take some beating), James Tinker (who is also a Fellow of the College), Irene Whitehead and James English, and the G.N.S.C. to R. Storey Paling. The College also awards its Diplomat Degree to Graduates who also win the Certificated Exponent Diploma of the National Union, and the first winner of this great distinction is Mr. Edward Nellist, G.N.S.C., Secretary of Teesside L.D.C. The Board approved the issue of his Diploma at its last meeting, and as soon as I know that he has received his S.N.U. Diploma I shall forward the College one. The Board gratefully acknowledges the donations sent by various Diploma-winners, and wishes them all further progress and success.

Our Special Education Fund.

This fund has been practically a failure up to date. Last year we received nearly £12, but this year the total is £2 11s. 3d.—which includes ten shillings special donation towards the cost of printing our Results Lists Books. Donations have been received, and are here gratefully acknowledged, from Collyhurst, Shildon, Darwen, Warrington and Cardiff Lyceums. As there is a particularly heavy bill to pay for this year's printing, it was hoped that most Education Lyceums would fall in with our appeal to send us the collection taken on the Sunday when the Certificates were distributed. On the contrary, several old supporters seem to have been unable to spare anything this year. These things are regrettable, but they cannot be helped; and, for their own sakes, I hope their fortunes will take a turn for the better during 1933.

Our Printing Bill.

In some way an idea has got abroad that the printing bill need not have been so heavy as it is, and that the Education Committee (if not the Education Secretary) has been recklessly extravagant, and piled up a heavy outlay without informing anyone who ought to know. Let me put an end to this story at once. Every half-penny spent in 1932 was absolutely unavoidable. The two handbooks which cost all but £18 of the total were decided upon in April, 1931, and before either was in print the old edition was sold out and orders were being held up. The £18 was spent on examination printing—certificates, questions, Results Book, etc., and the entries and postages brought an income of £35. I understand that a statement was made to the U.D.C. meeting. I am in correspondence with the

President on the matter, and a fuller statement and explanation will be issued later.

Psychic News and Lyceum Work.

I hope all our students are taking advantage of the series of articles being published in *Psychic News* under the title of "The University of Spiritualism." The editor paid our scheme the compliment of quoting extensively from one of our text-books, "Advent," for his first two articles. In return for permission to print them, the editor granted me space for an article on Lyceum activities. It appeared in the issue for Nov. 19th and inquiries *re* the examinations have already come in. We are hoping that this new avenue of publicity will help us to attract new students—and I know that Mr. Barbanell will be pleased, as he is very keenly interested in the educational side of our Movement.

The article also drew forth a letter from Mr. Tinker, in which he says—I am glad to see your article in the *Psychic News*. I am repeatedly telling Churches that the Lyceums are doing their work with much discouragement from most of the churches, who are too much taken up with show business to attend to training needs. I specially note your reference to congregations who will understand and appreciate trained speakers. I am continually insisting that, so far as organisations are concerned, it is the duty of the Churches to see that both the children *and* fit persons for speaking are trained. The Lyceums are the means for some methods of training—but not all. It is not their special duty to provide either trained speakers or intelligent congregations. But they should be helped by all Spiritualists alike to do their special work of training the young and the Liberty Group seniors, as you describe. But the Churches should provide for advanced training by their own classes for both speakers and demonstrators and "congregations who will understand and appreciate them." The Churches are too stereotyped in the routine service. There is more needed by way of distinct lectures and series of discussions on definite subjects to educate the congregations. The present outcry for trained speakers, as you know, does not meet the needs or vision of the needs. It is too restricted to the Medium-on-the-Platform type. You say "evidences are not of any value unless the inquirer understands *how and why they are* evidential." Quite so. With our congregations the trouble is that their view of "evidences" is limited to the admission of survival and spirit communication, mainly as relating to their "relations" with definite persons. They are simply not interested in the wider and truly philosophic and religious views, some—and most—insisting that we have no business to take either philosophic or religious views into Spiritualism. Go ahead with your College work, and tell the critics of it to provide the classes in the Churches they are too lazy or too stingy to provide, and not hinder those who are doing badly needed work with too little material.

Grade IV. and Grade V. students should study these opinions of our old mentor and leader. Not everyone agrees with Mr. Tinker—but that is one of the penalties of being an original thinker. Make up your minds what *you* think—and even if you disagree with him, Mr. Tinker will be too delighted to worry about that.

Two Important Queries.

Two inquiries have been sent in which may be of interest to other students, and so I publish them for the

information of tutors, etc. One inquiry is as to what exactly we mean by "a comparison of Spiritualism with *Orthodox* Christianity." The answer is that when we simply said "and Christianity" there was difference of opinion as to what kind of Christian we meant—was it a Christian who believed Jesus to be God; or merely a believer in Jesus as an exemplar; or was it any given sect of Christianity. To remove this doubt the word *orthodox* was added and means that the Christianity referred to is that taught by the Christian churches no matter how they may differ in details. *Adam was the first man; he sinned and Mankind fell with him; God sent His son to be born of a virgin and to die on the cross to redeem Man from sin*—all Christian churches teach these claims, wherever else they disagree, and these are what we call orthodox teachings. The word has no reference whatever to the Greek Orthodox Church as such, but refers to all churches which give the above "orthodox" teachings.

The other query is more simple. "Are we supposed to answer in the exact words of Handbook No. 2, or use our own words?" The answer to this is really given in a further sentence of the inquirer—"I understood that in Grade II. we had to do our own thinking." The articles in No. 2 Handbook, with the exception of the history article, are all only outlines, pointing out what the student should study—not what he has to think or believe. So the student's own words are always welcomed by Examiners, and I strongly advise all students to do their own thinking and use their own method of expressing their thoughts.

A School of the Prophets.

As Education Secretary, I am hoping that none of our students will misunderstand Mr. Oaten's remark (in last month's issue) that his suggested school of the prophets is "not a college to train the intellect." Mr. Oaten is a pioneer of Spiritualist educational work—and he did fine work on the S.N.U. Exponents Committee, was for several years one of the Examiners in our B.S.L.U. Education Scheme, and is now a Fellow of the College—so he will know that I am not suspecting him of any anti-education feelings. But I would like if he could find time to tell us, in more detail, just what he means by his remark. To some it may seem that our International President is advocating that mediums do not need mental training. But we know that the better the medium the better the phenomena, and for inspirational purposes the advantages of an intellectually trained medium are obvious. But I am not going to trespass on Mr. Oaten's preserves—and I'm sure that our Editor will willingly give the necessary space. Will Mr. Oaten please help us and our students?

SECRETARIES PLEASE NOTE.

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

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

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

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

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

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

THE THINGS WE HEAR.

Under this heading, Lyceums whose Reports exceed the words allowed in the Table as shown in Rule 3 may have them inserted in full by enclosing 6d. for every extra nine words.

UNITED LYCEUMS DISTRICT COUNCILS.

The Annual Meeting was held at Alma St. Halifax Lyceum on Oct. 15th and 16th, at which Mr. Burrows acted as Chairman. Present: Mr. A. S. Dickinson, Secretary; Mr. W. Burrows, M.C.; Miss Halliday, Halifax and Huddersfield; Mr. Wainwright, Leeds; Mr. Johnson, Bolton; Mr. Wood, N.E. Lancashire; Mr. Ed. Nellist, Tees-side. The Minutes of last meeting were read, and after some discussion were accepted. Correspondence was read and accepted. The President's Address was read by the Secretary in the absence of Mr. Batley. The Guild Leader stressed the fact of the necessity for members being earnest Lyceumists, and of the necessity for them to fulfil their promise and try to enter into the Education Scheme. It was suggested that a Guild Leader be elected in each District Council to work in conjunction with the Guild Secretary.

The Conference Report was read by Mr. Dickinson who made a definite appeal for Lyceumists to support the B.S.L.U. as loyally as possible. Mr. Wood was elected Auditor. Election of Officers: President, Mr. Ed. Nellist; Secretary-Treasurer, Mr. A. S. Dickinson.

The Secretary-Treasurer's report was accepted subject to audit. A long discussion took place upon the resolution re appointment of Constitution Revision Committee.

On Oct. 16th a Mass Session was held at Halifax, Alma St. The invocation was given by Mr. Johnson. S.C.R. conducted by Mr. T. Wood. M.R. by Mr. Wainwright, and the G.C.R. by Mr. Dickinson. A Naming Ceremony was conducted by Mr. Dickinson. There were about 60 present and an excellent display of marching and callisthenics was given by Lyceumists. Mr. Burrows, M.C. Representative, extended the greetings of the Tyneside L.D.C. to the U.D.C.

A. S. DICKINSON, Sec.

HALIFAX AND HUDDERSFIELD DISTRICT.

The Quarterly Meeting was held at Elland, Westgate, Nov. 20th at 10-30 a.m. 18 Officers, delegates and associates were present.

Returns received from nine out of 10 Lyceums showed a decrease on 29 on roll. The total income for the quarter was £1 4s. 7d., expenditure £1 1s. 6½d., leaving a balance in hand of 3s. 0½d., and balance in bank of £4 12s. 0d.

Adjudication report was given, showing that Ramsden St. with 91½ marks and St. Peter St. (Huddersfield) with 91¾ marks were winners of the Shield and Bell respectively. Thanks were accorded to the two adjudicators, Mr. Aked of Bradford, and Mr. Wilson, of Dewsbury, for the work done. A Social for Presentation of Shield and Bell will be held at Ramsden St., Huddersfield, on Saturday, Dec. 17th 1932 at 6-30 p.m. Prices for admission, 6d. adults, 3d. children. Will all Lyceums please help with the concert, and let the Secretary know as soon as possible? It was also decided to hold an Adjudication next year under similar conditions. Secretaries please note, all nominations for office for 1933 must be in Secretary's hands not later than Jan. 16th 1933, for publication in February BANNER.

Open Session conducted by Miss Haigh was held in the afternoon. Mr. Baxter and the Secretary each conducted a S.C.R., while Miss Lees, Mr. Robinson, Mrs. Burrows and Miss Riley took the Connective readings in the M.R. Mr. Burrows conducted the G.C.R. Mr. Smith of Elland, was in charge of the marching and callisthenics.

Recitations, pearls, and solos were rendered by Lyceumists. The Secretary appealed on behalf of the Education Scheme and the Guild.

At the evening service the President was in the chair. Mr. Burrows gave an address on "The Lyceum." Mrs. Baxter gave clairvoyance.

G. HALLIDAY, Sec.

MASSED SESSION AT LIVERPOOL.

The Liverpool Lyceum District Council held a fine well-balanced Session at Daulby Hall, Liverpool on Sunday, Oct. 23rd. The Conductor was Mrs. L. George of Liverpool. There were about 200 people present, eight Lyceums being represented: Boaler St., Daulby Hall, Birkenhead, Chester, Runcorn,

Warrington, Wigan and Wrexham. Mrs. George gave a cordial welcome to all and invited the children from visiting Lyceums to enter the groups along with Daulby children.

Miss Keeling extended a sincere welcome on behalf of Daulby Lyceum and Church. Mrs. George gave the invocation. The verses of the S.C.R. were taken by Mr. Mack, of Runcorn, Mr. Burns of Boaler St., Miss Thorman of Chester, Miss Owen and Mrs. George of Daulby. The Musical Reading and G.C.R. were taken by the Conductor. A fine display of marching and callisthenics took place under the conductorship of Mr. H. Owen.

Several pearls were given. An appeal was made for the £2,000 Effort Fund. It was a very happy Session, thoroughly enjoyed by all. The thanks of the D.C. are due to Daulby Lyceum, as it was their Anniversary Day and they gave up their Open Session to afford the Council the opportunity of holding the Massed Session. An excellent tea was partaken of by the visitors and all supported Mrs. Clitheroe, President of the D.C., in a vote of thanks to Daulby for the invitation and excellent tea provided.

An Anniversary Session was held in the evening. Mrs. George again conducted and the Officers of the Council were invited to take part.—E. CLITHEROE, Pres.

LONDON LYCEUM DISTRICT COUNCIL.

The Social Section's Dance, held on Nov. 12th 1932 at the Holborn Hall, was one of the greatest successes attained both socially and financially.

This was due to the energetic co-operation of the various Lyceum secretaries, with the Social Secretary, Mrs. Williams, who deserves full honours.

A happy feature of the evening was a series of dances given by three members of The Maybell Concert Party, and solos rendered by our esteemed friend, Mrs. Donaldson. These items were highly appreciated. The Council wish to thank all who assisted in this effort.—P.M.

NORTH EAST CHESHIRE L.D. COUNCIL.

Quarterly Meeting held 5th. Nov. at Stockport (Central) Mr. Dransfield, President in the chair. The President welcomed all delegates and members.

Minutes of previous meeting and E.C. accepted. Letters to Mr. Burgess, Hyde, M. & S.L.D.V. but moved "No action." The U.D.C. suggestions re Constitution were noted. D.V. reported a visit to Heaton Norris. The U.D.C. Delegate explained that she had been unable to attend the meeting. President and Secretary reported a visit to Hyde.

The President mentioned the passing of Mr. Harrington Beech an old Officer of the Council, and the Secretary was requested to write a letter of sympathy and condolence to Mrs. Beech.

Council Prize for B.S.L.U. Education Scheme for junior under 14 years is to be presented by Miss Phyllis Swindells of Macclesfield at the Ashton Open Session on 20th November.

Date for 1933 Mass Sessions, Annual Outing and Nomination of Officers to be in the Secretary's hand not later than 7th Jan., 1933. Credential Report showed 4 Officers, 9 Delegates, 8 Associates present. Two Officers away through sickness. Our D.V. is recovering from his prolonged illness caused through accident. Votes of Thanks to Stockport friends were given. The A.G.M. will be held at Heaton Norris on 4th Feb. 1933. Good attendance requested.—R. A. L. MARKHAM, Sec.

SOUTHERN COUNTIES L.D. COUNCIL.

The quarterly meeting was held at Belvedere Hall, Ryde on Nov. 12th attended by delegates from Ryde, Reading, Southampton and Portsmouth. Mrs. Perkis of Ryde extended the welcome, Mrs. Taylor the President responded.

The Minutes of the last meeting were read and adopted. Arising from correspondence it was agreed that the E.C. be empowered to act upon U.D.C. correspondence, should the occasion arise.

The Treasurer's report, by Mrs. Hart, showed a debit balance of 16s., on the quarter, hence arising the necessity to increase the funds. The Lyceum representative to the Church D.C., Mr. Lawrence, had attended Bristol and Portsmouth meetings, but little had been discussed dealing upon the Lyceum. The Secretary raised the question of the Competitive Scheme as introduced last year, and it was agreed that as this Scheme had not yet been adopted, that at our Annual Picnic to be held next

summer, we hold a Competition in the form of a Service of Song. It was agreed that all reports of the D.V. be published in the LYCEUM BANNER.

Provisional invitations were received Ryde, Belvedere Hall, Ryde, Newport St., and Reading for next year's quarterly meetings. The votes of thanks to local friends for their kindness was moved by Mrs. Hart.—H. C. GUY, G.N.S.C., D.N.U.

HALIFAX AND HUDDERSFIELD D.V.'S REPORT.

On Sept. 11th I visited Queen's Road, Halifax. Singing very good. Poor response to readings. Marching and callisthenics very fair.—E. SMITH, D.V.

SOUTH EAST LANCASHIRE D.V.'S REPORT.

Waterhead, Oldham, Nov. 6th. Morning Session. 23 present. Conductor Mr. J. Wright. Conduct, readings, singing, good. Numerous responses. The Education Scheme is being taken up. Shaw, Nov. 6th. Afternoon Session. Conductor, Mr. R. Ellidge. The strict decorum is carried out to the perfect on of B.S.L.U. Constitution. Hooper Street, Oldham, Nov. 13th. Morning Session. 16 present. This Lyceum carries out the full requirements of the B.S.L.U. Constitution. Oldham, Central, Nov. 13th. Afternoon. 45 present. Mr. Wood, Conductor. Harmonious singing. Good delivery in readings. Marching good. Callisthenics, 1st, 2nd, and 3rd. series very ably performed. There are also 14 Lyceumists studying the Education Scheme.—HERBERT SHAW, D.V.

BOLTON L.D.C., D.V. REPORT.

On Sept. 25th, I paid a visit to Railway St. Lyceum, Radcliffe. The tone of the session was very good. Singing hearty, readings, questions, answers taken part in with great gusto. Marching and callisthenics nicely done. Oct. 16th I visited Westhoughton Lyceum. The educational part of the session touches a very high mark. There were about 20 present. The singing, readings, explanations etc., were attractive. Pearls very good, one or two recitations were well appreciated. This Lyceum is going to make headway.—Wm. Cliff, D.V., A.N.S.C.

WHITLEY BAY LYCEUM.

Whitley Bay Lyceumists will long remember Sunday Oct. 23rd. as the opening day of their new Lyceum Hall, which is a part of the new premises recently acquired by the Whitley Bay N.S. Church. The opening ceremony was performed by Mr. M. Dodds (Pres. Tyneside L.D.C.) and after the assembled Lyceumists and friends had marched into the Hall singing "Open the Door for the Children" a Massed Session was held under Mr. Dodd's conductorship. A particularly moving incident in the Session was the presentation of Mrs. Stratford, on behalf of Mrs. Walmsley of a beautifully worked Banner in remembrance of the late Mr. Walmsley. The Lyceum Conductor, in accepting the Banner on behalf of the Lyceum paid grateful tribute to the work done by Mrs. Walmsley. The roll call was responded to (by greetings and good wishes, and individual efforts) by Mr. Slimin, (M.C.), Mr. Robinson and Mr. P. H. Baldwin (N.D.C.), Mr. Robertson (T.L.D.C.), and 10 Lyceumists.

Local Lyceumists added to the enjoyment of the Session by their splendid contribution of 'pearls' and other individual efforts.

Tea was provided for visitors and friends after the Session and many comments were made regarding the comfort and fine decorative scheme of the new Hall.

Truly a Red Letter Day and a happy augury for future progress and prosperity.—M. GARDENER, Sec.

TRANSITION.

We regret to report the passing to Spirit Life of Mrs. Hobbs. A very earnest and esteemed worker of our Church and Lyceum at Albert Road Blackpool. Mr. Swan of Poulton Conducted a Service in the Church on Monday evening Nov. 7th prior to the interment at Longton Staffordshire on Tuesday. Our sympathy goes out to her husband and her dear ones in Canada.—E. H. Rothwell, Lyceum Secretary.

AROUND OUR LYCEUMS.

HARPURHEY NATIONAL SPIRITUALIST CHURCH AND LYCEUM (Sharston St.).—Will Speakers and friends please note: Owing to building being sold, meetings will be held at 26, VENTNOR ST., COMMENCING SUN. JAN. 1st, 1933. 6-30 and 8.—Mrs. Benson.

ACCRINGTON, Argyle St.—Open Session, 13th. Nov., conducted by Mr. W. Taylor. S.C. Mrs. Bartlett. G.C.R. Miss B. Hope, M.R. Miss F. Holgate. Recitations, P. Glover, B. Bartlett. Solo Miss N. West. Duet, Miss B. Bartlett and C. Slinn.—James Jameson, Sec.

ACCRINGTON, Pearl St.—Nov. 6th, Open Session, conducted by Miss Kenniford. Recitation, Miss Phyllis Edwards, Jean Farnworth, Jean Hilton. Solos by Mrs. Jones, Nellie Laycock. Duets, Frances Laycock and Phyllis Edwards, William Crabtree, Billie Edwards; Jean Farnworth, Phyllis Edwards; Gladys Jenkinson, Nellie Laycock. Trio by Masters Walter E. Swift, Billie Edwards, Fred Smith.—Mrs. Crabtree, Sec.

ASHTON.—Nov. 20th Open Session. Special feature was presentation of the N.E.C.L.D.C. prize by Miss Phyllis Swindells, of Macclesfield, on behalf of the Council, to Florence Elsa Markham (aged 10), who gained 100 in this year's B.S.L.U. Education Scheme. Greetings from Heaton Norris, Stockport, Macclesfield, Hyde, Collyhurst, Gorton, and Mrs. Edwards for the N.E.C.L.D.C. The Conductor, Mr. W. Dransfield, replied and returned greetings.—R. A. L. Markham, Sec.

BACUP.—Open Session, Nov. 6th. Conductor, Mrs. Carter Pearls by Kitchener Aymes, Mr. Lord, Mr. Harris, Mr. Taylor, Mr. H. N. Shaw, Mrs. Wright, Mr. Brown, Mr. Carter. Recitations, Miss Alice Wright. Solos, Mr. Harris, Mrs. Wright, Mrs. B. Lord, Doris Clayburn. Duets, Alice Wright, Gladys Ormerod; Mary McKenna, John T. Foulds; Gladys Holmes, Mrs. H. N. Shaw; Quartet, James Clement, F. Clements, H. Salts, Leslie Jones.—S. Carter, A.N.S.C., Sec.

BARNESLEY, North Pavement, Lyceum are proud to record that one of their Lyceumists, Miss Constance Atherton, won a gold medal for Elocution at the Barnesley and District Musical Festival held Nov. 12th at the Public Hall, Barnesley.

BIRKENHEAD.—Nov. 6th. Open Session. This being Lyceum Day the Church Services were conducted by the Lyceum. The Afternoon Session was very ably conducted by our Asst. Mr. A. Kneale. Recitations by Miss E. Thompson, Mr. Taylor Mrs. Mars, Mrs. Harper, Earna, Betty and Mona Saunders, Annie, Gertie, Muriel, Gwennie and Florie Watson, Leslie and Vera Hamilton, Olwyn Daly, Ernest Kneale, Lily Harding, Don Mars, Pianoforte, Mr. Whiteley, Eileen Edwards. Violin, Albert Thompson. The evening service was a Service of Song entitled "Dora's Angel" impressively read by the author, Miss Elsie Thompson, A.N.S.C.—Wm. Kneale, Sec.

BLACKBURN.—Oct. 30th was our Lyceum Day. Mrs. M. E. Pickles of Blackpool, was our speaker. There were about 140 present. Recitations were given by Jean Entwistle, C. Railton, E. Livesey, E. Holding and Miss A. Railton. Oct. 23rd, Election of Officers and the following are elected for 1933. Conductor, Mrs. J. N. Railton; Asst. Conductor, Mrs. Railton; Secretary, Mr. T. Wood; Treasurer, Mr. J. Sharples. Musical Conductor, Mr. S. Lightbown.—T. Wood, Sec.

BLACKPOOL.—Anniversary Services and Open Sessions, Nov. 13th. Mrs. E. Johnson, Bolton, was our Speaker. Recitations and readings were given by Dorothy Wood, Janie Nuttal, Ilena Long, Connie Cunliffe, Frank Webster, and Charley Wood. Our late Conductor, Mr. R. Singleton, conducted the Session. A pleasing incident took place when our Conductor, Mr. A. Chattington presented Mr. and Mrs. Singleton with a case of cutlery and table linen on their leaving Blackpool to reside at Darwen. Nov. 16th, Anniversary Tea and Concert, when about 150 sat down to Tea. The Ricardo Concert Party and our young Lyceumists carried out the programme.—E. H. Rothwell, Sec.

BOLTON, Bradford St.—On Nov. 12th, we held a Social and Dance in aid of the B.L.D.C. funds. A good time was spent by all who attended. We gave a hearty invitation to all to attend our Open Session, Dec. 11th.—J. Walker, Sec.

HOLLINWOOD, Byrom St.—Nov. 6th. Election of Officers: Conductor, Mr. F. Fairbotham; Asst. Miss E. Mellor, Mr. B. Frost; Secretary, Miss J. Fairbotham; Treasurer, Mr. J. Frost; Delegates, Mr. V. Slater, Mr. W. Witter. Leaders, Miss D. Nadin, Mr. H. Chadderton; Marching Conductor, Mr. A. Taylor. Guardians, Miss J. Seville, Miss M. Wood, Mr. F. Fullalove, Mr. W. Nadin. Musical Conductor, Mr. J. Frost

Asst. Mr. F. Snape; Sick Visitors, Mr. Bayliff, Miss E. Mellor, Miss J. Fairbotham. Auditor, Mr. W. Witter.—E. Snape, Sec.
DEWSBURY.—Open Session Oct. 30th. Conductor, Mr. J. Whittles. Student Conductor, Hilda Bennett. Pearls by Annie Hollings, Cyril Hey, Dorothy Dunn, Margaret Greenwood Lillie Whightman, Miss E. Stott, Mrs. Hartley, Mr. T. Taylor, Nellie Nixon, Jack Day, Jack Stott, Mr. W. Hey. Solo by Miss A. Bentley. Duets, Clarissa Phillips, Margaret Greenwood; Annie Hollings, Laura Shaw. We were sorry to hear about one of our Lyceumists, Mr. H. Gregory, being seriously ill.—V. R. Phillips, Sec.

DUNEDIN, N.Z.—Oct. 9th a special Dedication Service was held and certificates presented to successful B.S.L.U. students. Many visitors were present including Mr. Ridd, Church President, and Mr. Stables, Secretary, both of whom expressed pleasure on behalf of the Lyceum, the Church, and the National Council at seeing Miss Burgess back again after an absence of 10 weeks, and hoped complete recovery to health would enable her to carry on the work she loves. The infant son of Mr. and Mrs. Bert McConnell received the name of Robert William, spirit name "David," and was crowned with white and blue flowers. The little granddaughter of Mrs. Geeson, also a past Lyceumist, was named Lilian June, spirit name "Forget me not," and was crowned with those flowers.—Miss R. Burgess, Co.-Sec.

EARBY, Greenend.—Nov. 6th Open Session. Songs and recitations by E. Greenhalgh, E. Hancock, D. Lea, M. Lea, P. Blackburn, R. Hancock, C. Eaton, G. Blackburn, J. Hancock, H. Hancock, D. Clough, F. Clarke, W. Hancock D. Eaton, T. Hancock, H. Holden, G. Morby, E. Fox, O. Wilkins, A. Dickinson, N. Hodgkinson.—A. G. Morby, Sec.

EDINBURGH, Gayfield Square.—On Oct. 23rd Miss Ada Taylor, of Bury, conducted a Naming Service, the grandson of our late President, Mr. Rantin, being christened "William Rantin McEwen." The spirit name "Messenger."—J. Andrews, Sec.

MACCLESFIELD.—We had a very nice Session on Remembrance Day, Nov. 13th. Our thoughts constantly went to our boys who were killed in the war. At the evening service Phyllis Swindells gave a recital and Elsie Cotterill and Betty Kenyon sang a duet. On this day at Macclesfield we linked ourselves up with those workers of the past who have gone into the larger life, sending out our thanks to them for their achievements.—H. Rushton, Sec.

MANCHESTER, Maskell St.—Our last Open Session for this year took place on Nov. 13th. The Lyceumists again rallied with items of music and recitations with additions by the visitors whom we are always pleased to entertain. Greetings were exchanged with 10 Lyceums, bringing the pleasant Session to a close.—S. Sharp, Sec.

MORECAMBE, West End Road.—Open Session, Nov. 6th. Good response to recitations by Nessie Douglas, Mamie Douglas, Kathleen Liversedge. Song by Mamie Douglas. Pearls by Phyllis Moores, Herbert Kellet, J. Moores.—W. H. Moores, Sec.

MANCHESTER, Moston.—On Oct. 23rd, Mr. P. M. Oliver Ex-M.P. for Blackley, addressed the Liberty Group on "Peace" Owing to the enforced absence of Mr. Norbury (Gen. Sec. B.S.L.U.) Mr. J. E. Hart, (Pres. Mchr. & S.L.D.C.) presided over a large audience. Mr. Oliver said "If 5% were saved on armaments the amount of interest would endow the League of Nations for all time. War was the greatest of all industries in the life of man and was the stimulant of science and the arts, and was really the beginning of communal effort. In place of armaments you must have something to give the people."—J. R. Parker, Sec.

NEWCASTLE, Rye Hill.—On Sept. 30th, we held our Lyceum Service, the "Four Seasons" being the theme of the children's endeavour which they ably rendered through the medium of Songs and Recitations. Soloist Miss J. Proud. We were pleased to have with us on this occasion our D.V., Mr. Robertson, who gave a short and encouraging address during the evening.—A. Richardson, Sec.

OLDHAM, Central.—On Oct. 30th, we held our Ladies Day. Speakers, Mrs. Hoyle, Mrs. Hairsine, Mrs. Blackwell, Mrs. Schofield and Mrs. Stott. Soloist Mrs. J. Woods.—Mrs. H. Clegg, Sec.

PORTSMOUTH Temple.—Nov. 6th, Open Session conducted by Deputy Conductor, Mrs. Chambers. Pearls given by all attending Maisie Hodge gave pianoforte selections. Songs and recitations given by Joan Hutchings, Joan Grice, Vera Chambers Jean Sandford, Joyce Moule and Eric Hutchings.—F. Moule, Sec.

(The Editor regrets that owing to pressure of space several reports are left over till January.

THE BATTLE OF WORDS.

LETTERS OF SIR OLIVER LODGE. Cassell & Co. 10s. 6d.

THE GOLDEN SEQUENCE. Evelyn Underhill. Methuen & Co. 3s. 6d.

DEATH CANNOT SEVER. Norman McLean. Hodder & Stoughton. 3s. 6d.

HE THAT COMETH. Geoffrey Allen. Alexandra Mackelrose. 5s.

Sir Oliver Lodge's name always fascinates. There is something very delightful about reading a personal correspondence. It reveals to us, more than anything else, the nature of a personality, and "THE LETTERS OF SIR OLIVER LODGE" are certainly a revelation as to the character of the man himself. They certainly give the final lie to people who suggest that Sir Oliver's interest in psychic matters only commenced as a result of the loss of his son, for in the first letter published he refers to his recent experience with Mrs. Piper in 1905, and mentions some experiences of an earlier date than this. There is practically no subject that is not touched upon in these letters. Literature, science, religion and social problems, all are within its scope, and upon them Sir Oliver expresses views that show a deep consideration for every shade of opinion before arriving at any final conclusion. Writing on the 1st of June, 1915, on death, he tells us, that, "I have come to regard it as a natural operation, certainly no worse than birth; and the transition itself seems to me merely interesting, not perturbing at all, if only surviving friends will not make a fuss and go on grieving as if some elaborate misfortune has happened to one. . . . it is simply a kind of continuance of experience in new surroundings, akin to a magnified kind of emigration." When in the midst of his sorrow of losing his son, Raymond, Sir Oliver did not lose sight of the fact that he was only one among many, and the note of joyous assurance he sounds in his "Message to the Bereaved," in which, speaking of those killed in the war, he says, "Good friends are waiting for them; their help can be utilised, and is much wanted, for their fellows who are going over; and they themselves will continue in the joy of service. They would like their friends here to recognise that, and not to mourn them unduly; above all, not to consider them as gone out of existence, as extinguished and no longer real. . . . Death alone is not to man the greatest evil, and in some sort they are happy in their death. This ought to be recognised by those who survive, and we should not grieve unduly for those who have only gone on before us." He was writing, we must remember, when he himself was in the midst of a great sorrow, yet out of that sorrow, he built up this message to help others to face the time of tribulation.

In the last letter of all he says to Mr. Hill, "You seem to have heard a rumour that I have changed my mind about survival, and am more doubtful about the evidence than I was. If so, you can definitely contradict it. I am absolutely convinced by the evidence as ever I was. Lapse of time has no effect on my belief; in fact it has given opportunity for more and more evidence to be received. And the evidence is cumulative. To all I say in my published books I adhere; and my faith in the reality of a Spiritual World is stronger than ever."

This is a great book in every sense of that word. Its friendly intimacy intrigues one, while from time to time the careful and critical analysis that Sir Oliver applies to the subjects under consideration, prove to us how able the mind is this man uses. It will silence many critics who have considered Sir Oliver Lodge too emotional in his attitude to psychic matters.

Mysticism is always associated in the mind of the student with the name of Miss Evelyn Underhill. In the "GOLDEN SEQUENCE" one feels the freshness and simplicity that are the common attributes of mysticism itself. This book is, in every sense of the word, a study of the holy. In it she deals with the work of the Holy Spirit, the creative nature of God, immanent within His creation. She tells us that, "The subject of the book is that essential life, out of which real fellowship and service must proceed; for these are not the essence but the expression of the spiritual life in man. The Saints abound in fellowship and service because they are abandoned to the Spirit, and see life in relation to God, and therefore seize with delight on every circumstance of life as material for the expression of charity. This resort to first principles, this surrender to the priority of Spirit and the embodiment of our faith in such meek devotional practice and symbolic action stimulates the transcendental sense: this, I believe, is the chief lack of the modern world."

To Miss Underhill, as to all the great mystics, God is "That Absolute Other" that becomes the Absolute here and now in our lives in the measure that we tune ourselves to spiritual law. To the mystic a knowledge of God is not discovered in the evolution of religion, for God transcends historical movement as such, and breaks through into history at those points where a genius in the spiritual life emerges from the common background of humanity. We do not find God by seeking him, but only by surrendering ourselves to His eternal search for us. But because we have within ourselves a measure of that transcendental reality we are the temples of the Holy Spirit, and as this indwelling sense of God is released into the world, so is a bridge constructed on which the immanent and the transcendental meet. Our reason alone, Miss Underhill recognises, can never lead us to the discovery of God. It is only when reason and love combine that we become assured that our end is God alone.

This is a beautiful book. It is admirable for meditation and devotional study, for through its pages there breathes the spirit of the Divine Lover who is ever seeking for His Beloved in and through all creation.

Geoffrey Allen's new book of essays "HE THAT COMETH" is, in one sense, complementary to Miss Underhill's "GOLDEN SEQUENCE," but it possesses a dogmatism that is absolutely at variance with her writings. One feels that Mr. Allen has been through a very deep and very real spiritual experience but that he has not yet reached that point where he can fully evaluate that experience in its right proportions. He owes, he tells us, a tremendous debt to the Oxford Group Movement, and since this Movement is having a tremendous effect upon the lives of hundreds of people in this country to-day of all classes of society, and all types of thought, we cannot afford to ignore anything arising from it. As Spiritualists it should be our business to study all spiritual movements, to try to take the best from each, relating all of it to our basic principle of spiritual law as the primary factor in physical life. Actually "HE THAT COMETH" is a strange mixture of Barthian Theology, psycho-analysis, mysticism, and Oxford Group outlook. To Barth and Brunner it owes the sense of crisis that is constantly re-iterated, to the dabblings of orthodox christianity in new cults it owes the age of psycho-analysis, to the Author's personal devotion for the Good Life it owes its mystical expression, while to the Oxford Group Movement Mr. Allen owes a debt, in that they have provided the plans upon which the builder has erected his edifice. I advise you to read this book if only to gain some knowledge of the trend of Christian theology in our own day and generation.

If in Mr. Allen's work we see a tendency to retrogress towards Lutheran and Calvinistic theological conceptions in Norman McLean's book "DEATH CANNOT SEVER" we have a witness within the Scotch Church who is fully alive to the needs of the present moment. Mr. McLean fully recognises that the present generation need a more satisfying diet than the threadbare theology which the Churches continually supply and which they find is less and less in demand. He realises that if the spiritual food is not to be found within the Church then those who desire it will seek elsewhere and he does not in any way blame those people who find in Spiritualism a satisfaction the Church of to-day is failing to give them. He frankly warns the present day leaders of religion that unless they are prepared to consider the findings of psychic research then they are blinding themselves to some of the most vital evidence of the truth of their own theories. Very wisely and very kindly he says, "The Church that leaves this domain to the Spiritualist need not be surprised at the result. The result is that hundreds and thousands are seeking in seances such as that, the comfort the Church denies them. And the Church, mistaking the voices of a handful whose anchors are held fast in the submerged rocks of the past, for the voices of the whole people, give no answer to the questions; Where are our dead? With what bodies do they come? Shall we know them? Should we pray for them? No wonder the brokenhearted find their way to the seance. No wonder pews become increasingly empty." These are very daring ideas, coming as they do, from a leader of the orthodox religion. They prove to us if we need proof, that Spiritualism is playing a vital part in present-day life, that it is growing too rapidly to be ignored, even by the most conservative minded body of all, the Church itself. They should serve to remind us, however, of how great is our responsibility if we are to meet the needs of those who come to us in loneliness and sorrow, seeking not merely sympathy, but also an understanding of the truth we proclaim, that there are no dead. Norman McLean's book will be widely read. It should be a best seller, and no Spiritualist or Lyceumist can afford to ignore the very valuable contribution on Life after Death he has made in his study of Survival. THE PILGRIM.