

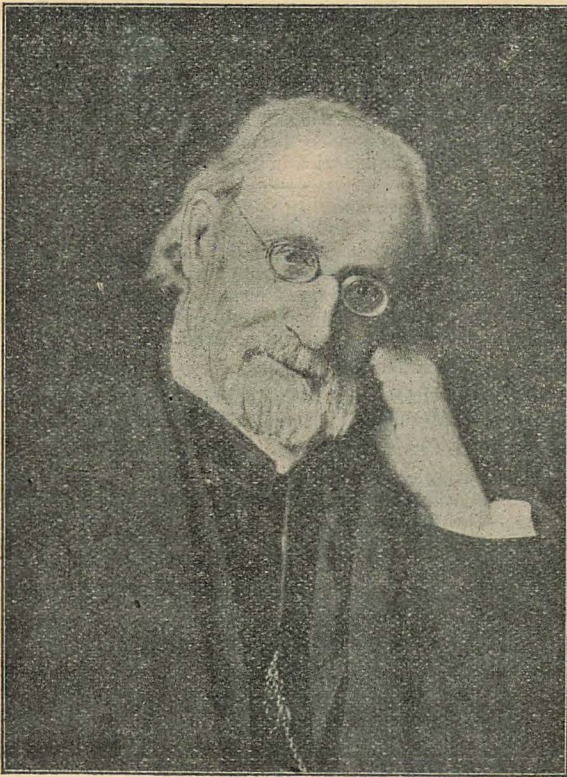
THE LYCEUM BANNER

No. 426. Vol. XXXVI.

AUGUST, 1926.

PRICE TWOPENCE

Andrew Jackson Davis Centenary, 1826—1926



Andrew Jackson Davis was born on August 11th, 1826, at Blooming Grove, Orange County, New York State, U.S.A. He commenced to hear spirit voices at eleven years of age. The family were guided by the voices and changed their home and business. He saw his mother's home in the Summerland as she was passing away.

A. J. Davis had the inner vision largely intensified and was introduced to the hypnotic states by mesmerists until later he was able to induce the condition by his own will. He wrote many books whilst in the superior state, the most widely known being his "Nature's Divine Revelations," a voice to mankind. Davis claimed he got his knowledge of spiritual truths apart from any special personalities. Thus he differs from modern mediums who are controlled by identical spirits with the specific powers under such control which are superior to the morality of the medium's personal abilities.

A reform paper called the "Univercoelum" was started for his contributions when 21 and ran for some years. In all, about 30 bulky volumes came from his pen. These works have been reprinted many times and caused a widespread sensation when they were first issued.

The foundation of the Lyceum method of education was intended by Davis to become the universal and natural system for the new generation, but it did not find favour with the various national authorities. Some Americans took up the idea, but Great Britain is the only country where it has flourished to any great extent. The Movement was initiated by Davis during 1863, in New York. The first Lyceum in England was opened at Nottingham in 1866. Keighley and Sowerby Bridge followed in 1870. There was a sporadic flow of Lyceums until the first British Conference of Lyceumists took place at Bradford in 1886.

A. J. Davis was a healer, writer and lecturer, and entirely

relied on spiritual exhalation for the influence which guided his life.

His greatest motto was his magic staff "Under all circumstances keep an even mind." This guide lasted through his long earthly career of 85 years.

Mr John Adams, a past President of the S.N.U., has passed on a letter which the Lyceum Founder sent to Mr. W. J. Pitt to be read at the May meeting of the London Spiritualist Convention during 1904. Here is a copy of the letter, which was donated to the Union through Mr. Harry Boddington, on Jan. 1st, 1922, and was filed in preparation of the Centenary of Andrew Jackson Davis.

Boston, Mass., April 25th, 1904.

To the esteemed Delegates in Conference assembled,

To over-estimate the importance of this work is impossible. It is essentially a work of the deepest and highest significance. All acquired education is temporary. It begins and ends in memory. You get it and you as easily forget it. Less than 30% of school learning is ever available in after years. But as there is no age in spirit, and as all we are or ever will become is from the fountain of spirit, so all everlasting education is evolved, not acquired. The evolution of the inherent is true development. External education (a trick of memory) is not without profoundest uses. But as being is before and superior to doing, so is the progressive blossoming of spirit (and soul) superior to ordinary learning. Very simple is the Lyceum method. It teaches the young to feel (by intuition) the principles of Truth, Justice, Beauty, Love, and Wisdom. Of these immortal principles the Spirit is replete with riches—and yet (because the last is the best) these principles are exceedingly tardy in realisation—they come out like the best fruit in the autumn of individual development.

There is a great deal of work necessary to properly conduct a Lyceum to the best results. Officers and Leaders should confer together (when children are not present) twice or thrice a month. They should learn by heart the methods—songs, marches, questions, answers, &c.—so that order and harmony may be perfectly exemplified. The little folks should never hear an angry debate among the Officers and Leaders. Let all differences be met and settled in the absence of children, for the youthful soul is a psychic, and forthwith takes on imitative feelings or speech.

Pardon, dear friends, these suggestions. You will, I am sure, take up this very essential work in the light of your reason and experiences, and the beneficial results will be your reward. There is perpetually flowing out from heavenly fountains pure streams of fertilising truth, and you may become inspired and exalted to aid both young and adults to participate in such truths.

With fraternal loving salutations, I am always, cordially,
ANDREW JACKSON DAVIS.

A Child's Sermon.

SPIRITUALIST SUNDAY SCHOOL DEMONSTRATION.

Spiritualist Sunday Schools are different from others, but they do not, as has been alleged, train little children in mediumship, or even teach them about spirit phenomena.

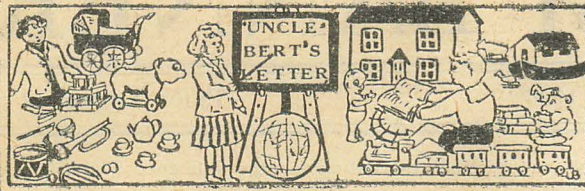
A demonstration was given in the Battersea Town Hall of the methods of the Lyceum Movement, which runs nearly 300 Sunday Schools in this country—26 of which are in London.

Hymns were sung, and then followed the Silver Chain recitation, extolling deeds above words, and an able explanation of it, given in a little sermon, by a child in the body of the hall.

In the grand march which followed, kiddies of five walked with grey-headed men, youths of 20 with women who might be their mothers—in twos, in fours, in eights, they counter-marched and drilled for nearly half an hour. After one or two little talks came tea.

One of the main objects is to train the minds of children so that when the time comes for the phenomena to be explained to them they may be capable of understanding.

The London Star.



My dear Boys and Girls,

Cheers; the great holiday month has arrived.

Now for many wonderful adventures. I can imagine many of you at the seaside, not only washing your feet in the briny, but also having wonderful times on the sands, building castles near the edge of the incoming tide, and standing on top of same, singing "I'm the King of the Castle." Others will be finding caves and playing pirates, while quite a lot of you will pretend to swim the Channel, in water which just covers your ankles.

I will just tell you a little story about myself at the seaside, when I was a little boy.

I was staying at Margate, on the East Coast of Kent, and was busy playing on what are known as the Nayland Rocks, which stretch out a long way into the sea, but which at low tide are very safe.

After I had been out on these rocks for a long while, I looked round and saw my mother and father standing on the sands, calling me to come at once, but I did not hurry myself, with the result that when I went to run back, I found I had left it too late. I was stranded on the rocks, the tide having come in, preventing me from reaching the sands. It was only by the aid of a boatman, who came to my rescue, that I was brought off safely.

I will not tell you how many years ago that was, but I have never forgotten the lesson it taught me, "To always obey the warnings of others."

To you, boys and girls, who will be visiting the seaside during your school holidays, when you are paddling or swimming, and you hear mother or father say you have gone out into the water far enough, just take their warning, as you may be sure they know best.

A trip to the seaside is a very happy event in nearly everyone's life, both young and old, excepting, of course, for those who always live there.

There are the donkeys, which always increase in numbers when you arrive. The Punch and Judy show, with your favourite dog Toby. The pierrots, clowns, and many other attractions, which we cannot see every day.

The one great thing which has always impressed me about you boys and girls is your thoughtfulness for others. When the time draws near for your coming home from a day's trip, I always notice there is a rush to the shops to buy some presents for those you have left at home. It is not the value of the present you buy, for it may only be a penny stick of rock, but you have had to go without something yourself in order that you should share your day's happiness with others not so fortunate.

This same spirit I find with you boys and girls who spend your holidays in the country. Although there are not many shops for you to purchase presents from, very often you are only able to bring a bunch of flowers home. Such a gift to mother and father often mean much more than any gift money can buy. This brings me to my lesson for this month, which is "Deeds not words."

A little Brownie was telling me, the other day, that one of their rules is to do a good deed every day, but that the deed should always be a surprise one. I always like to see boys and girls run the errands willingly when their parents ask them to, but how much nicer it is to do something for your mother or father without having to be asked; that is what a surprise deed means.

There are a thousand and one little things you can do every day which will come under this heading; it only means thoughtfulness for others. It may be dusting a room, cleaning a pair of boots, carrying the shopping basket, or, if you are old enough, getting up to get mother and father a cup of tea, so that they shall have a little longer rest.

I do not want you to think I am suggesting you should spend all your holidays at work, that would not be at all right, and I am quite sure your parents would not expect you to do so; but a few of these little surprise deeds of help each day will not hurt any of you, will they?

You will enjoy your play much better knowing you have been unselfish.

There is another thought I want to pass on about holidays, to those of you who are going away from home. A little girl came to me the other day to ask me if I could tell her the address of the Leicester Lyceum, because she was going to spend her holidays near there and wanted to visit their Lyceum. She wanted to take the greetings from London to Leicester; that is becoming a "Messenger of fraternal love." I want you to follow her example, wherever you can.

Of course, I need not remind you to wear the Lyceum Badge when you are away, and especially Lyceumists who are visiting South Devonshire, during the next fortnight, as Auntie Ruth, Cousin Doris and I hope to be in that part, and we always make a special point of looking out for Lyceumists with whom we can exchange greetings. We are hoping to visit some local Lyceums (train service permitting) at Southend-on-Sea and in the Manchester District in September.

PUZZLES AND COMPETITIONS.

The Final Individual Effort Competition (for the present) was again headed by Newton Heath and South Manchester, while interesting letters were received from several other centres.

Owing to the Printers requesting me to let them have my letter earlier than usual this month, the usual list of names of senders of correct answers will be omitted.

ANSWERS TO PUZZLE NO. 31. TOWNS.

SCARBOROUGH. STOCKPORT. BLACKBURN.
PORTSMOUTH. NEWCASTLE. ROCHDALE.

NO. 32. SILVER CHAIN RECITATION. SPEAK GENTLY.

NO. 33. ANSWERS TO RIDDLES.

1. Because there is a head one side and a tail the other.
2. The Elder.
3. Because it is always coming off.

PUZZLE NO. 34.

My first is in man, but not in dog.
My second in Auntie, but not in Uncle.
My third in nice, but not in horrid.
My fourth in you, but not in me.
My fifth in art, but not in science.
My sixth in love, but not in hate.
My all is to be found in the Lyceum Session.

NO. 35. A GOLDEN CHAIN RECITATION.

Conceit in five letters.
Rage in five letters.
A conjunction in three letters.
Uneducated in nine letters.

NO. 36. RIDDLES.

1. Tell me how to make a tall man short?
(Elizabeth Coe, South Shields).
2. What is the best thing to put into cakes?
(Lily Wearmouth, Craghead, Durham.)
3. Why was Joseph the straightest man in the Bible?
(George Briar, Southsea.)

Look out for particulars of restarting of Competitions in next month's letter.

My message to the older members this month is to urge upon you the importance of doing all in your power to keep the high standard of efficiency up in your Lyceum Sessions.

Many of you will have noticed a recent report concerning our Lyceum Movement in *The Morning Post*, in which the reporter referred to it as being "The Sunny Side of Spiritualism," and also said "Some of us, remembering our own Sunday school days, sighed that we had lived so long ago."

Such a report broadcasted to the whole world concerning us, should at least stir us up to go forward with new and stronger ambition to prove to the world the truth of these statements.

The crux of the whole matter rests with just the part each individual member plays.

The world is watching our progress; it is therefore up to each one of us to show the spirit of truth and fraternal love in every branch of our work.

"DO YOUR BIT."

With love,

2, Villiers Road, Your loving Friend

Osterley, Middlesex.

UNCLE BERT.

Dead Empires.

BY MARY E. PICKLES.

(Continued from page 110.)

PERSIA.

There was furious fighting with the Greeks of Asia Minor, whose cities were burnt, and whose people, often quarrelling amongst themselves, were overcome by the huge numbers of the army of Darius, and were beaten down and destroyed.

So the beautiful bright coast with its sunny islands and lovely bays became ruined and desolate. And then—Darius "remembered" the Athenians.

He sent an immense army, gathered from all the countries of his empire, under his son-in-law, and they marched over a bridge of boats—as Darius had done before when he went to conquer the Scythians on the Danube—across the Hellespont, which we now call the Dardanelles, into the country which is now Turkey in Europe.

They expected to make short work of the enemy, but the rough seas wrecked their ships, food ran short and the wild men of Macedonia and Thrace bristled over the rocks and crags and held the way so that the army had to return without getting to Athens at all. Another expedition was fitted out, and this time it sailed across to Greece in 600 ships and landed within a few miles of Athens. It was an awful moment for the Greeks. It was worse for them than it would have been for the English if the Spanish Armada had sailed up the Thames and landed at Gravesend.

The excitement was great. Terror and dismay filled all hearts, at the news of the landing, for there was burning and sacking of one of the most beautiful and prosperous cities. There were 10 times as many Persians as Greeks in the battle which followed, yet the Greeks won the day and drove back the Persians into their ships.

Their attempt to land nearer Athens was prevented, and so a second time the Persians had to return home without any glory.

About 100 generations have lived and passed on since Marathon, but the result of that famous battle affects the world to this day. Darius was furious, and vowed he would take no rest till the insolent Athenians were dragged in chains to Susa.

Swift messengers were sent along the royal road, to bid the governors of the provinces to send men and money; but lo—in the midst of his plans Darius died and his son, Xerxes, succeeded him.

He was a gay young man and cared more for pleasure than for warfare and for a time the conquest was given up. But in the end he was persuaded to continue his father's work, and enormous preparations were made for an invasion. The largest army ever seen in the world, was got together, it is recorded even larger than the Grand Army of Napoleon. It is said that 46 nations sent their best soldiers, men of all colours—black Africans and tawny and white natives of far distant parts of Asia.

And these soldiers, with their diverse clothing and arms, passed to war on foot, on horseback, on elephants, on camels and in ships.

Xerxes was in the midst of the host himself, with of course, an immense following of servants and courtiers, surrounded by every wealth and luxury that could be provided. How changed was all this from the days of his poor and hardy, yet successful forefathers.

It took the army 7 days and 7 nights to cross the double bridge of boats across the Hellespont. As it moved on towards Greece, many cities were ruined, by having to supply the vast quantity of food that was needed for a single meal.

What a prospect for the Greeks!

They heard with terror of this multitude moving ever steadily onwards to overwhelm their small country and its little army; especially as at that time there was so much jealousy among the states that it seemed impossible to keep, and get them to act together.

The Persians had to pass a ridge of high mountains which protected Athens to the north, and between the bog on the edge of the sea and in this high ridge there was a pass near some hot springs. This was the pass of Thermopylae.

There was fought one of the best and bravest fights in history, one of the few fights where failure was in effect a never dying victory. A few Greeks held the pass through two days and nights against the hosts of Persians and Medes. These were

slain in heaps as they rushed on the solid wall of Greek spears. A traitor told the Persians of another pass in the mountains, and led the army round to it in the darkness.

Some of the Greeks went away, but the little band of Spartans, under Leonides, determined to conquer or die, and made a final stand, surrounded by overwhelming numbers. All of them were shot down by Persian Arrows, to the last man, and so Xerxes got to Athens.

Nearly all the inhabitants had fled, but he killed the remaining hundreds, and set fire to the fine buildings, and then marched on to witness the great sea fight from a cliff looking over the bay.

He was quite sure his fleet would soon put an end to the fleet of the Greeks, but at last raving like a madman when he saw his own ships one after the other put out to sea, he too ran away homewards.

He left a general behind to continue the war later, with three times as many men as the Greeks could gather together, but after a few months the remnant of this great host was destroyed.

And so, the great Persian wars in Europe were ended, when gallant little Greece for twelve years withstood the largest armies ever collected. A little boy about 4 years old at the time of this great battle, grew up to be a great writer and his object was to collect material to be able to record a full account of the Persians and their world struggle with the Greeks. His name was Herodotus, the Father of History, who admired the Nile and great buildings of Egypt, also the mighty walls and temples of Babylon.

And now we can learn a little of history at that period from the bible, in the book of Esther, for many believe that King Ahasuerus in that story is none other than he who was carried round in the ivory throne, and threw fetters into the unruly Hellespont, when its storms destroyed the first bridge of boats.

However this may be, we can gain a good idea how the rulers of Persia lived in the days of their great power, by clothing the visions of magnificent palaces shadowed in the ruins unearthed at Lusa and Persepolis, with a vivid account of life at court, as seen by the beautiful and patriotic Jewess who became Queen of Persia.

At last after long rebellious years there were signs that the great empire was beginning to fall to pieces, for amongst the signs were dark plots between nobles and princes, when two of Darius' sons were struggling for the throne.

(To be continued.)

America's Lyceum Superintendent.

The August issue of the *International Psychic Gazette* contains a photo and sketch of Mrs. Anna Widmann Wallace, the recently appointed National Superintendent of the American Bureau of Lyceums. There is also an article from Mrs. Wallace's pen, which gives a high tone to her vision, on "The Call of the Lyceum."

The Lyceums in U.S.A. have need of encouragement and support from the Spiritualist Churches in U.S.A. We send our fraternal greetings to Mrs. Wallace, and hope for an occasional message, so that BANNER readers may feel the link with Lyceumists over the seas.

A PLAY FOR LYCEUMISTS.

In the same issue of the *Gazette* is a Playlet for Lyceumists which deals with industry from the social phase of control. The play is built on sacrifice as the source of true joy, in which those who give are more blessed than those who receive. It is written by Mons. A. Valabregue and translated from the French.

The Belper Progressive Lyceum celebrated their 40th Anniversary on June 27th. The morning was occupied in prayer and song in the streets, the Cenotaph being the centre of attraction. Here Mrs. Crowder offered words of comfort.

The afternoon service was conducted by Mr. H. Wigley, a veteran member, who also assisted with his violin. Mr. R. Ling, another veteran, presided at the evening service. The organist and pianist was Mr. S. Orme, A.L.C.M., in the evening, and Mr. Alfred Hawkins in the afternoon. Miss Ida Lowe, a well-trained local singer, gave a difficult rendering of a new sacred song, "He shall give His angels charge," and Miss Winnie Hawkins recited a test piece with ability.

The collections were in advance of last year, being £28 5s. 0d. Thanks were expressed to all who had assisted in any way, and to Mrs. Freer, Mrs. Jephson and Mrs. Hawkins, who had trained the children.

Education Department.

THE NATIONAL SPIRITUALIST COLLEGE.

LOCAL BRANCHES OF THE NATIONAL SPIRITUALIST COLLEGE.

The College Constitution having been adopted by our own Conference at Whitsun, and by the S.N.U. A.G.M. last month, the College is now an established fact, and every Lyceum having not less than TEN members who SAT at the Education Examinations last February is eligible for enrolment as a Local Branch. All eligible Lyceums should send at once to the College Secretary, asking for particulars and a Form of Application for Registration. On receipt of the Form, properly filled up and accompanied by the (annual) membership fee of five shillings, the Lyceum will be registered as a Local Branch of the College and a Certificate of Membership will be forwarded in due course. This Certificate will be valid for one year only, and must be renewed each year after the results of the Examinations are known. Following is the promised list of Lyceums eligible for this year (till Whitsuntide, 1927) the names in CAPITALS being those of Lyceum Council Districts, and the numbers in brackets showing the number of students who sat.

BIRMINGHAM: Handsworth (11); BOLTON: Bradford Street (18); BRADFORD: Laisterdyke (12), Idle (13); COVENTRY: Nuneaton (20); HALIFAX and HUDDERSFIELD: Brighouse, Commercial Street (20), Halifax, Alma Street (16); LEEDS: Castleford (26), Cleckheaton (10); LIVERPOOL: Daulby Hall (15), Wigan (16); LONDON: Battersea (15), Clapham (16), Fulham (11), Forest Hill (13), Hackney (15), North London (17), Surbiton (10), Tottenham (23), Walthamstow (15), Croydon (18), Southend and Westcliff (21); MANCHESTER: Progressive (11), Moston (18), Newton Heath (18), Higher Openshaw (10), South Manchester (30), Stretford (13); NORTH EAST LANCs.: Fleetwood (20); NOTTINGHAM: Belper (14), Hucknall (10), Long Eaton (11), Mechanics' Hall (13), Sutton-in-Ashfield (31); SCOTTISH: Edinburgh Association (18); SHEFFIELD: Chesterfield (17), Doncaster, High Street (10), Attercliffe (20), SOUTHERN COUNTIES: Brighton (20), Hulham House (13), Portsmouth Temple (18), Francis Avenue (14), Southampton (15); SOUTH EAST LANCs.: Bacup (11), Middleton, Gilmour Street (11), Mill Street (21); SOUTH WALES: Cardiff Central (10); TEESIDE: Middlesbrough (18); TYNESIDE: Blyth (13), Gateshead, Beaconsfield Hall (16), Rectory Hall (16), Hirst (13), Jarrow-on-Tyne (23), Heaton and Byker (14), Fowler Street (12), Sunderland, Derwent Street (11); OVERSEAS: Wellington, New Zealand (14).

The Education Committee appeals to all students to do their utmost to help on the work of the College, in one or all of the following ways:—(1) If their Lyceum is eligible, inducing it to enrol as a Local Branch and take part in all College activities; (2) persuading other Lyceumists to study and sit at the Examinations, so that their Lyceum will become eligible for enrolment; and (3) in either case, seeking that, once enrolled, their Lyceum will remain eligible by keeping up a constant flow of new students. (AT LEAST TEN students must SIT at the Examinations EVERY YEAR). And here is an opportunity for a national competition, with a prize to which nobody could take reasonable objection: being the Lyceum which has most "sitters" every year, or the District which has most Lyceums enrolled as Local Branches.

DISTRICT CENTRES (OR THEIR PRO TEM SUBSTITUTES).

A District Council can become a District Centre when at least HALF of the Lyceums AFFILIATED TO IT are ELIGIBLE to enrol as Local Branches. So even if some of the eligible Lyceums do not join the College, the District Council will lose none of its rights or powers under the College Constitution. But until fifty *per cent.* of its members are eligible the Council cannot function as a Centre. The reason for this is obvious. It would not be fair to the local Branches that a Council, composed of a majority of delegates coming from Lyceums with little or no interest in educational progress, should be able to dictate the educational policy of the District, or to veto or hold up the educational policies of individual Branches. It is intended that the District

Centre shall be composed of a majority of educational enthusiasts, with educational progress as their only objective.

But until the Council becomes eligible (and it rests with the affiliated Lyceums how soon this happens) the Local Branches in any District could form a Joint Committee, and meet at stated intervals to discuss and arrange common policies. These, when approved by the Governing Board, could be put into operation; and as a result of such combined work the District Council would all the sooner qualify as a District Centre, able and willing to uphold the dignity of the College.

THE COLLEGE OFFICERS AND THE COLLEGE BOARDS.

The OFFICERS of the College are: *Chairman*, Mr. W. G. Gush; *Secretary*, Mr. A. T. Connor; *Trustee-Treasurer*, Mr. T. H. Wright; *Trustee-Auditors*, Messrs. R. Latham and R. A. Owen.

GOVERNING BOARD: Misses A. Hesp, M. E. Kitson; Messrs. G. F. Berry, W. G. Gush, T. Oliver and A. T. Connor.

COLLEGE BOARD: Misses E. Elliott, A. Hesp, M. E. Kitson, M. E. Lawton; Messrs. Berry, Gush, E. A. Keeling, G. F. Knott, Latham, Oliver and Connor.

THE COLLEGE DEGREES.

At the end of this year's Results Lists' Book (which can be obtained from the Education Secretary for one shilling, post free), will be found a list of Lyceumists eligible for the Degree of Associate [A.N.S.C.]. As soon as possible these will be circularised and it is earnestly hoped that all the "eligibles" will apply for the Degree and Diploma, and use the initials in their public Spiritualist work. There may be a little unavoidable delay in supplying the Diplomas, but the applicant will be informed at once of the award of the Degree. The first meeting of the Governing Body may not be held for some months, until which time no officer will have the power to sign Diplomas or Certificates.

ANSWERS TO QUERIES.

A.—A Church and its Lyceum are two bodies working under different Constitutions, and will have to apply separately for enrolment. Either can apply without the other. They will (at present) form two Local Branches—but, under Article 11 (a) of the College Constitution, they can work together if they so desire.

B.—A Church will not be eligible for enrolment until (any) ten of its members have sat *as Church Members* (in the same year) in any or all of the Grades of the Graduate (S.N.U.) Scheme—including the Entrance Examination.

C.—A Lyceum will be eligible so long as (any) ten of its members sit, *as Lyceumists*, in any of the Grades from Oral to Final.

D.—Yes, at last ten must sit very year; and it does not matter how many Grades they are spread over (subject to answers B. and C.)

E.—The five shillings fee is an annual payment, and must in all cases be enclosed with the application for enrolment or re-enrolment.

F.—NO fees have to be paid by applicants for a Diploma; but as the College must be self-supporting, voluntary donations from Churches, Lyceums or individuals will be welcomed. Our Lyceum Guild has started the subscription list with two pounds (£2).

PLEASE READ THIS RIGHT THROUGH, WHETHER YOU AGREE WITH IT OR NOT.

HAVE YOU AN ORAL GRADE GROUP?

AN APPEAL TO ALL CONDUCTORS, LEADERS, LYCEUM COMMITTEES AND ADULT LYCEUMISTS.

ARE THERE ANY YOUNG CHILDREN IN YOUR LYCEUM?

In your Lyceum, are there any children under twelve years of age? If so, what are they being taught besides the usual Chains and Readings in the ordinary Lyceum Session? Being so young, do they have a Group and Group-lessons to themselves, with a special Leader to teach and explain; or are they neglected, and allowed to stay with their elders ALL the Session—doomed to listen to much that is unintelligible to them? We hear on every side that the children of to-day will be the leaders and workers of the future. WHAT ARE OUR

LYCEUMS DOING TO *PROVE* (APART FROM *SAYING*) THAT WE BELIEVE IN THIS?

If you do have Groups for the children, what lessons do they learn? Are they being left to a Leader who tells them Bible stories or fairy tales; or are they being taught simple facts of Spiritualism which will be a sure foundation for future studies? IS IT NOT OUR DUTY TO SEE THAT THE TIME OF OUR CHILDREN IS NOT *WASTED* IN THE LYCEUM SESSION?

As we know, what a child learns in its early years is often remembered throughout later life. Even if the lessons are not fully understood or realized at the time, in after life they recur in the mind—and are then thought over, and fuller meanings and values given to them. So the lessons learned now may be regarded as good seed sown on fruitful soil, which later will produce a harvest that will bring honour and SATISFACTION to the sower as well as the reaper. IF WE DO OUR DUTY TO THE CHILDREN *NOW*, WE SHALL BE JUSTLY PROUD OF THE RESULTS IN YEARS TO COME.

WHAT TO TEACH—AND HOW.

There is now no difficulty in obtaining suitable Text-books for this work—books helpful to both children and Leaders; giving them just what we ALL wish them to know, and so simply that it will be easily understood; providing suitable lessons for Oral Grade Groups, and preparing the way for the children to take up a fuller course of study when they are older. The ORAL GRADE PRIMER contains four Silver Chains (L.M. 15, 19, 55 and 100—with Summaries), which could be learned at home and recited as Individual Efforts; and a "Catechism" of 34 Questions and Answers dealing with the Principles of Spiritualism, Lyceum History and Children in Spirit Life. As 13 copies of the Primer can be got for 3/6, no "Under Twelve" should be allowed to be without one. Then, for the Oral Group Leader there is The ORAL GRADE READER, a collection of 19 lessons, illustrating in an interesting way, and explaining more fully, important points raised in the Catechism, including a series on the Principles. The READER (13 copies for 4/9) could also be placed in the hands of the children—and, indeed, both PRIMER and READER could be given as rewards for regular attendance, good attempts at answering, etc. The question to be answered here is—ARE WE GOING TO ALLOW 8/3 (OR TWICE OR THREE TIMES THAT SUM) TO STAND BETWEEN OUR CHILDREN AND A SOUND FOUNDATIONAL KNOWLEDGE OF SPIRITUALISM? From our knowledge of Lyceum workers, we feel certain there is only one possible answer to this question: THAT, WHATEVER THE COST, NO SPIRITUALIST CHILD WILL BE DEPRIVED OF ITS RIGHT TO BE TAUGHT THE FUNDAMENTAL TRUTHS OF SPIRITUALISM.

The whole of the work can easily be done, and revised, in the Lyceum on Sundays; but eager little ones can also do it at home, "all by themselves"—and this is where personal copies of both Primer and Reader would prove very useful. The explanatory summary given after each Silver Chain could also be used as a helpful Group Lesson.

The Questions and Answers can be used in several ways: (i) the WHOLE Lyceum can occasionally take sections of this series, as NEW G.C.R.'s, and as a change from the more familiar lessons in the LYCEUM MANUAL; (ii) in the Children's Groups these can be taken in the same way; (iii) a special Question and Answer can be selected and (with the Lesson from the Reader) made the basis of a Group lesson or series of lessons; (iv) the children can repeat one or two questions, and memorize the answers together; (v) a few short Answers, or a long one, can be recited from memory the following Sunday. This variety will help to prevent monotony, and to stimulate and maintain the children's interest. Further hints and suggestions will be found in the Introductory "Chat about Group Leaders" given in THE ORAL GRADE READER.

THE ORAL GRADE EXAMINATION.

At the end of each year the children's knowledge can be tested by means of the Oral Grade Examination, which is conducted by ONE OF THEIR OWN adults. Marks are given according to a scale laid down by the Education Committee (for reciting one of the four Silver Chains and answering eight of the 34 Questions printed in the Primer), and a list of the candidates and the marks awarded sent to the Education Secretary—and each child who scores 40 or more marks (out of a possible 100) receives a pretty Certificate of Merit. Children are always eager to show what they can do, and the winning of a Certificate is a distinct encouragement to further effort. NO entrance fees are charged for this examination

(which is held at the same time as the written examinations for Grades I to V of the Education Scheme) and the children say their answers (they must not be asked to WRITE them). And the answer to each question asked is given in the Primer.

At the beginning of January (if not sooner) the Lyceum Officers appoint an adult Lyceumist (who is not an Oral Grade Tutor) to act as Oral Grade Supervisor. The Lyceum Secretary sends the name and address—and the number (NOT the NAMES) of children who will sit—to the Education Secretary. Then, within fourteen days of the examination, full instructions and a list of the questions to be asked are sent to the Oral Grade Supervisor. The examination is divided into two sections—for Juniors (under ten years) and Seniors (ten years and over).

OUR APPEAL.

NOW is the time to start the children on this work. Obtain a supply of Oral Grade Primers and Oral Grade Readers at an early date. Let each child under twelve have a copy of each that he or she can take home. Have a supply of Primers (at any rate) for use in Groups and also in the full Session (even adults will find interesting items in the Primer).

Please begin NOW, and give the children a sound basis of Spiritualist knowledge; an interest in Lyceum teachings—an incentive to learn and to attend regularly. Let us sow seeds of Lyceumism early, and give our children an advantageous start in their career as efficient Lyceumists. Teach them the fundamentals of our Religion; the simple facts of the foundation of Lyceums and the work of some of our pioneers; and a little about the meaning of words and phrases used so frequently in our Sessions and our Services.

This year (1926) 161 children (OUT OF HOW MANY?) have sat for the Oral Grade examination. Next year, let your Lyceum help to make a total of at least 2,000 sitting for the Oral Grade.

From time to time hints on how the Lessons may be approached will be given in the Education Department of THE LYCEUM BANNER, in which also will be found answers to any queries which Oral Group Leaders may care to send to the Education Secretary.

OUR FINAL QUESTION.

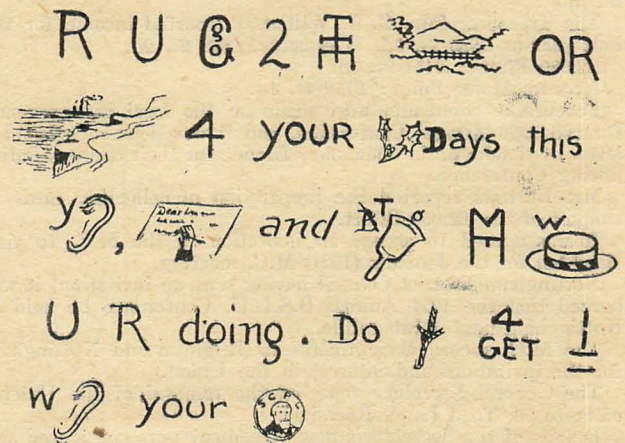
Finally—What are our Lyceum Officers and our adult Lyceumists prepared to do for the sake of the mental and spiritual welfare and well-being of our Spiritualist children?

MARY E. KITSON, B.A., Education Secretary.

For information *re* the College or Advanced Scheme, apply to the College Secretary, Mr. A. T. Connor, 19, Oakhurst Road, Forest Gate, London, E.7..

For information *re* the Associate (B.S.L.U.) Scheme, and educational matters in general, apply to the Education Secretary: Miss M. E. Kitson, 17, Bromley Road, Hanging Heaton, Batley, Yorks.

THE CHILDREN'S PUZZLE.



NORTH LEEDS.—On July 11th Mrs. Carncross named Frederick Otto Brown, the little son of Mr. and Mrs. Brown, our first Conductor. The Spirit name given was "Stronghold." —Mrs. Land, Sec.

THE LYCEUM BANNER:

OFFICIAL ORGAN OF THE BRITISH SPIRITUALISTS' LYCEUM UNION.

EDITOR: G. F. KNOTT, D.N.U.

Terms to Lyceums and Societies:

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

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AUGUST, 1926.

REMOVAL OF THE B.S.L.U. OFFICE

The Office of the British Spiritualists' Lyceum Union has been removed to more commodious premises. All future correspondence, etc., should be addressed to

G. F. KNOTT,

B.S.L. Union,

20, Toad Lane,

ROCHDALE,

Lanc.

The Management Committee at Nelson.

The B.S.L.U. Management Committee held the Quarterly Meeting in Nelson Church, on Saturday and Sunday, July 10th and 11th. All the members were present.

Mr. G. A. Mack, the retiring President, presented the Presidential Manual to Miss Edith Elliott, the newly-elected President for 1926-7, and requested Miss Elliott to sign the Presidential Roll. The new President signed the Roll, thanked Mr. Mack and hoped for good results to accrue from the year's work.

Miss Elliott welcomed the new Area Representatives to the meeting.

The Treasurer (Mr. C. J. Williams) reported income for the half year as £835 7s. 9d. Payments, £662 2s. 2d.

£2,000 Effort: £451 9s. 6d.

Lyceum Home Fund: £159 4s. 4d.

Favourable comments were made on the local arrangements for the 1926 Annual Conference, and it was decided to send a letter of thanks to the Dewsbury friends for their onerous duties during Conference.

Mr. Burrows reported the preparation of collecting cards in support of the £2,000 Effort.

It was agreed to accept an invitation to the M.C. to visit Brighton for the January (1927) M.C. meeting.

Nottingham District Council having sent an invitation, it was agreed that the 1927 Annual B.S.L.U. Conference be held in Nottingham next Whitsuntide.

The M.C. record their thanks to Brighton and Nottingham for the invitations and interest in the Union.

The General Secretary reported the removal of the Union's office to 20, Toad Lane, Rochdale.

Details of the Secretary's new agreement were considered and are being put in operation to pass on to the Trustees for completion.

The industrial troubles have been responsible for a drop in the sale of BANNERS and other publications.

Applications from Hulham House (Exmouth), Chatham and Newport were fully endorsed.

The Finance and General Purposes Committee will be Miss Elliott, Mr. Mack, Mr. Williams, Mr. Burrows, Mr. Slimin and Mr. Knott.

U.D.C. Representatives: Miss Elliott and Mr. Slimin.

Standing Orders Committee: Mrs. Tims, Mr. Burrows and Mr. Mack.

The Calendar was considered with a view to its publication.

It was agreed that in view of no decision having been made by the B.S.L.U. Conference *re* the election of the B.S.L.U. side of the Joint Arbitration Board between the S.N.U. and the B.S.L.U., that the members of the B.S.L.U. side of the Inter-relations Committee be requested to act as the B.S.L.U. representatives on the Joint Arbitration Board for Inter-relations between the S.N.U. and the B.S.L.U. until the next B.S.L.U. Conference.

The Application Forms and Statistical Forms are being altered to meet the alterations to the Bye-laws. Lyceums will be notified of the change in fees payable to the Union. (Bye-law 5, Sections 1 and 2.)

A hearty vote of thanks was accorded to Nelson friends for the pleasure of meeting in their church. The M.C. members were much interested in viewing the building which is a splendid church and one of the best buildings we have in the movement.

OPEN SESSION.

A well-attended Session was conducted on Sunday afternoon by the President. Miss V. G. Rayner gave a sweetly rendered prayer. The local Conductor expressed his pleasure in being able to welcome the M.C. to Nelson and invited the young Lyceumists to give their welcome and greetings.

Coming from the ante-room, seven boys and girls recited a verse, each beginning with W.E.L.C.O.M.E., in turn. Retiring to the back of the church, they then heralded a rainbow of flowers with ribbons attached, under which daintily and stately walked a little woman-to-be, carrying Love's Token of roses, which she recited when the children had reached the platform. This tiny tot believed in reciprocity, for she waited till the expectant kiss had been delivered in exchange for each rose. We reproduce the verses and the photo of the children, but the M.C. retain the kisses as a memory of an appropriate welcome. The children taking part were Fred Forrest, Wilfred Brown, Edwin Boothman, Violet Forrest, Winnie Lloyd, Marjorie Atherton, Mary Evelyn Jackson, Doris Bulcock (Love's Token), Edith Boothman and Lily Smoothy.

ODE OF WELCOME.

Workers of our movement,
Wending on your way:
We come with loving greeting
To welcome you this day.

Each one of you we know
Is out for truth and light,
And with our love below,
Will make our world more bright.

Let each one then united be;
Although it's years ago
Since Nelson welcomed the M.C.
In happy days of yore.

Changes are wrought in every place,
But still you onward go
With flag unfurl'd, till through the world
Our teachings man shall know.

Oh, may you then fresh courage take
In this your work so grand;
For those who loved you long ago,
Are here hand in hand.

May Angels then be welcomed, too,
And all our joys partake,
And bless you each in all your work,
We ask for love's own sake.

Ere in conclusion may we say:
We wish you happiness alway;
And when your task on earth is done,
May Angels greet you with "Well Done."

LOVE'S TOKEN.

I bring no glittering treasure,
No gem from earth's deep mine:
I come in child-like measure,
With God's great gift divine.

To bind us close together
In our Lyceum Band,
Comrades to be for ever,
In this and every land.

So from sweet Nature's garden,
These roses kissed with dew,
Take each one as coming
Just from me to you.

(Mrs.) A. PARKINSON.

Miss Elliott expressed the happiness with the cordial welcome from the children and thanked the adults for their share in the invitation, linking the visit with past memories of Nelson's former work in the national interests for the cause.

Mr. Mack read Nature's Revelation and spoke of love permeating everything.

Mr. Williams spoke on the sequence of connected thoughts as a means of education.

Mrs. Tims dealt with the useful teaching of heaven's divine wisdom.

Mr. Burrows was queried to explain "All war is murder," and discussion emphasised the pacificism of Lyceum teachings.

Mr. Jackson, Mr. E. Raw, Mr. A. Ellis, Mr. F. Ormerod, Mr. J. Parkinson and Master Harry Craig rendered items in the open session.

Mr. J. E. Hart conducted the G.C.R. and appealed for common faith in each other.

EVENING MEETING.

Miss Elliott presided over the evening meeting and said we continued our education as long as life lasts. We learn of psychic possibilities and make men and women become good citizens, leading through the adolescent to peace, love and unity.

Mr. Slimin spoke of a school as a place where we are trained for that which is to be. Our education is not cut off if we think of life which never ends. We must keep religion true to its principles and then we shall have true Spiritualist Sunday Schools.

Mr. Kitson dwelt on the many denominational sects and showed the true religion of Spiritualism takes away fear of the torments and replaces it by love.

Mr. Knott told how many people in different lands had found Spiritualism to be true and the need of Lyceum education.

Mr. Hart expressed the M.C.'s thanks to the Nelson friends.

Miss Cleland gave the benediction to the week end, which will remain as a happy memory of things accomplished in the Lyceum cause.

£2,000 Effort.

Dear Comrades,

In once more giving my monthly report I have to acknowledge the receipt of 10/- from "Kelpie." Allow me, on behalf of the B.S.L.U., to tender sincere and grateful thanks to this individual for this expression of thoughtfulness. I offer this to any other kind hearted individual for emulation. Times have not improved since my last report, but I am still hoping that Lyceums will make some effort and forward contributions so that we shall no longer be marking time. If we really are as we say we are, a progressive body, we ought at least to try and make some steps forward in this effort. We are lingering too long by the way and interest is being lost, so please determine from now on that at least some portion of your efforts shall be for the £2,000 Effort.

Yours sincerely,

W. BURROWS,

29, Kliffen Place,
Coronation Road, Halifax.

Hon. Sec. £2,000 Effort.

The Child, the Perfect Flower of God.

THE PRINCIPLES OF THE SPIRITUALIST SUNDAY SCHOOL.

An insight into the work carried on by the Spiritualist Sunday Schools was provided at the Battersea Town Hall on Sunday, when the annual demonstration of the London Lyceum District Council took place.

In the course of his Presidential Address at the evening session, Mr. Fruin outlined the fundamental principles of the Spiritualist faith.

The child, he said, was regarded as a perfect flower of God, and the Deity was always shown as a loving father.

Above all, the child was taught that it was personally responsible for every action of its life. Here and now, men and women were training for the great beyond, and every evil deed they did, and every good action they neglected to do, would intimately affect their own lives and also that of others. Service was therefore the basis of their belief, and the underlying principles of the movement was the building up of character, and the living of a life in accordance with the will of God.

Other speeches were delivered during the evening by Mrs. Barnard (Treasurer), Mr. Miles (District Visitor), Mr. Drury (Vice-President), and Mr. Clegg, one of the pioneers of the movement.

At the afternoon session, there was an attendance of nearly 500. The silver chain was given by Mr. Drury, while there were musical readings by Mrs. Chignall, Mr. Young and Mrs. Fruin. Demonstrations of marching and callisthenics were conducted by Miss Abbot.

Then followed the presentation of a silver bell to the Clapham Lyceum, which for the third time has secured the championship of the London District. The ceremony was performed by Mr. Vickers, a Past President of the British Spiritualists' Lyceum Union. In addition, a number of medals and awards for singing and elocution were presented to the children.

Mr. Connor, the late Secretary of the London Lyceum District Council, was unable to attend, and a testimonial in the form of an oak bureau was presented to him privately, in recognition of his ten years' service.

The meeting concluded with presentations of bouquets to Mrs. Fruin and Mrs. Barnard, both of whom suitably responded. Mr. Vickers also received a similar token on behalf of his mother.

(Clapham Observer, Tooting & Balham Times, July 16th, 1926.)

Spiritual Phenomena of the Bible.

MATERIALIZATION.—Genesis iii., 8. Genesis xviii., xxxii., 24. Exodus xxiv., 10-11. Ezekiel 11-9. Daniel v., 5. Luke xxiv., 15-16; 29-30-31.

SPIRIT WRITING.—II. Chronicles xxi., 12. Daniel v., 5.

INDEPENDENT SPIRIT WRITING.—Exodus xxiv., 12. Exodus xxxi., 18. Exodus xxxii., 16. Deut. v., 22.

TRUMPET SPEAKING.—Exodus xix., 13-16-19. Exodus xx., 18. Revelations 1, 10.

TRANCE.—Genesis xv., 12-17. Daniel viii., 18. Acts ix., 3-9. II. Cor. xii., 2.

HEALING—OLD TESTAMENT.—Numbers xxi., 8-9. 2 Kings v., 1-14. 1 Kings xvii., 17-24. 2 Kings iv., 18-37.

DISCIPLES CHARGED TO HEAL THE SICK.—Matt. x., 8. Luke ix., 2. Luke x., 9.

DISCIPLES HEAL THE SICK.—Acts xiv., 8-10. Acts iii., 1-8.

HEALING—NEW TESTAMENT (Jesus the Healer).—Matt. viii., 5-13. Luke xiv., 2-4. Mark iii., 2-5. John iv., 47-54.

GIFTS OF HEALING.—I Cor. xii., 9-28.

HEALING BY MAGNETIZED ARTICLES.—2 Kings iv., 29. Acts xix., 11-12.

INDEPENDENT SPIRIT VOICES.—Deut. ix., 12-13. I Samuel iii., 2-9. Ezekiel i., 28. Matt. xvii., 5. John xii., 28-29-30. Acts vii., 30-31.

SPIRIT LEVITATION.—I. Kings xviii., 12. Ezekiel iii., 12-13-14. Acts viii., 39. Possibly also Matt. iv., 1.

SPIRIT TESTS.—Genesis xxiv., 14-19. Exodus iv., 17-31. Judges vi., 36-40. I. Samuel 1, 10-11-17-26-27. I. Samuel x., 2-6-9-10.

SPIRIT COMMUNICATIONS IN DREAMS.—Job xxxiii., 15. Joel ii., 28. Gen. xxviii., 12. Gen. xxxi., 24. Gen. xxxvii., 5. Gen. xli.

From the *Progressive Thinker*.

Our Lyceum Guild.

OUR MOTTO:—"We live to learn, and learn to live."

GUILD LEADER:—MISS M. E. KITSON, B.A., 17, Bromley Rd., Hanging Heaton, BATLEY (Works).

OUR ESSAY COMPETITION.

Now is the time for each member to try to obtain a *merit badge* on his or her ribbon one, by sending in an essay on one (or more) of the subjects given in the list below. If you score 85 marks or more out of 100, you win your badge; you compete with yourself only, and it is possible for every entrant to be a winner.

SUBJECTS FOR ESSAYS.

A.—For Juniors (under 10). Best essay wins a prize, value 2/6.

- (i) Pretend you are any *one* of these: seaweed, liverwort, moss, fern, cone on a tree, or catkin, and give your life-story—with pictures drawn by yourself. (You can get all information from the Booklet *Baby Plants and How they are born*, price 7d. post free).

Guild.

- (ii) Write an original essay (or story, if you prefer) on *one* of these subjects:—(a) *The troubles of a baby—told by itself*; (b) *If mother (or father) and I changed places for a day*; (c) *Perseverance wins*.

B.—For members 10 to 14. (Best essay wins a prize, value 5/.)

- (i) Write an original essay (or story, if you prefer) on one of these subjects:—(a) *If I were grown-up and rich*; (b) *Practice what you preach*; (c) *The importance of little things*.

C.—For members over 14, including adults. (Best essay wins a prize, value 10/.)

- (i) Write an original story under the title "*There is no death*," or "*The Guiding Hand*."
- (ii) Write an essay that would give every help possible to an enquirer, such as the following (it is an extract from a *real* and *recent* letter):—"We are a well established Society in South-West England, and are very anxious to start a Sunday School for children of Spiritualists. We know such Sunday Schools exist, but not one of us has ever visited one. How shall we start; what books do we need; how do we use them; how long should a session last; where can we get helpful literature, etc? We need the fullest advice about the most elementary beginnings and details, and should much appreciate helpful information."
- (iii) Write an essay on *The Value of Training for a Graduate Degree of the National Spiritualist College*. (This should be in the nature of a persuasive appeal to Church members and Lyceumists. This and recent issues give helpful information).
- (iv) Plan out a programme of work for 13 Sundays (three months) for a Lyceum with one Session and Groups, that will be sending in candidates for *either* Oral Grade and Grade I; *or* Oral Grade and Grades I and II. Give the list of items per session and Handbook section per Group lesson, and follow by notes to help and direct (a) the Conductor, (b) the Group, Leaders or Tutors (such as points to note, to explain, to discuss, to have memorised, etc.). *Original* plans are required, not copies of those in "*How to Prepare for the Exams*."

RULES FOR COMPETITION.

A. (i) The essays must be posted not later than 16th *October*. (Results will be announced in the *December* issue).

(ii) Disregard of the following rules will disqualify a competitor.

B. (i) On a sheet of paper write—name, address, Lyceum, age (if under 21), Grade passed (if any), Guild number; also prize desired, if a winner.

(ii) Write your essay on *one* side of the paper ONLY.

(iii) Write in ink.

(iv) Do NOT enclose a letter.

(v) In the top left-hand corner of your envelope write "Guild Competition."

- (vi) Only *one* effort for *one* subject may be sent in.
 (vii) If you have already won a merit badge (or two, or more), under (i) give year or years.
 (viii) The effort must be *your own* work, not copied from another, nor joint or collective work.

The Leader reserves the right to publish any winning essay, but cannot promise to do so.

C. Marking of Essays.

- (i) The Examiner's decision must be accepted as final.
 (ii) Marks will be awarded for:—
 (a) Originality of ideas, and (or) grasp of subject.
 (b) Essential matter and facts, and arrangement (or development).
 (c) Keeping to the point, and conciseness.
 (d) Expression, choice of language, fluency and coherence.
 (e) Correct grammar and spelling.
 (f) Legibility and general neatness.

ESSAY BADGES.

Each year the Guild holds essay competitions, and each essayist who scores 85% or more of the marks is awarded a merit badge, worked on the ribbon badge.

The FIRST success is shown by a red square, filled in with blue.

The SECOND success is shown by a red square, filled in half with violet and half with blue.

The THIRD success is shown by a red square, filled in half with green, quarter with violet, and quarter with blue.

The FOURTH success is shown by a red square, filled in with orange, green, violet, and blue (quarter each).

CERTIFIED ESSAYIST. A certificate is awarded to each member scoring a fourth success, and (s)he becomes a certified Guild Essayist.



Dear Children,

You will all be shouting "Hurrah for a jolly month's holiday," packing your suitcases, and bringing to light once again your buckets and spades, toy ships and all sorts of toys which help to make a happy holiday by the sea. Our weather prophet predicts fine, sunny weather, kiddies, so I can see you returning to school next month as brown as berries and as "merry and bright" as ever. But don't forget whilst on holiday to wear your Lyceum Badge. You may thus come into contact with other Lyceumists, including myself, who would be glad of an introduction. Now read all about Jolly Jack and his friends, and their enjoyable time by the sea.

JOLLY JACK & CO.—II.

"Well, I am surprised, Jack, and you such a clever lad! Don't you know the apple is the pupil of your eye! At least, Dad means it as such, but I'll not explain further; you must ask Dad when he comes home. Now, run away both of you until dinner is ready."

"Righto, mother," said Jack. "Come on, Joan, let's play leap-frog. It will give us a better appetite for dinner. Here come Rob and Carrie."

So the game commenced, but Jolly Jack had to be watched very carefully during the game. He was always up to his tricks. Leap-frog, nevertheless, produced much merriment as Jack tried to push one or the other over as he jumped. Still, games seemed to lose a little of their usual spirit, probably because of the holiday by the sea which was eagerly looked forward to by the four playmates. So the day passed on, and evening found Joan and Jack, tired out with jumping and skipping, and the many other games in which both took part, now seated comfortably on the cosy hearth. Dad had arrived home from a hard day's toil, and he had just finished tea. He was preparing to read his evening paper when Jack suddenly

exclaimed, "Dad, will you tell Joan and me what you mean when you say that we are 'the apple of your eye?'"

Dad laid down his paper, replying, "Why! of course I will, Jack. Now just jump on my knee and I'll explain."

Jack did so, then his Dad asked him to look into his eye. "Now, Jack, look at the small black dot right in the centre, the pupil, and tell me what you can see."

"Well!" said Jack, "this beats everything. I can see a reflection of myself. It is just like looking into a looking-glass, except that I look so small, like a midget."

"Oh, let me see as well, Dad," cried Joan. Whereupon she climbed upon his other knee and gazed into his eye. "Yes, I can see myself too. It's wonderful, Dad."

"Now children, when you look at me, you are both in my eye. In the pupil, or the apple, a reflection of your own selves is reproduced. Therefore you are both the apple of my eye. Be good children to mother and me, although you are a little 'imp' sometimes, Jack, I know. Yet always be true to us, and to your friends, and to everyone, then you will always be the 'apple of my eye.' Now you must go to bed."

After saying prayers and kissing Mother and Dad, Joan and Jack retired to rest.

The few remaining days passed by very quickly and the day of departure for the seaside arrived. Then the bustle and excitement began, although it must be said that nothing had to be searched for that the children needed, e.g., bathing suits, buckets, spades, even tennis rackets, of which the children were proud possessors. Needless to say, the train was packed, many having to stand during the whole journey, or make use of suitcases which served as stools when carefully sat upon.

It was surprising how everyone seemed to rock with laughter during the whole journey, whilst watching the antics of the baby belonging to Mrs. North, Rob's mother. He was clapping and cooing the whole time, shouting "Moo-oo" to the cows in the field, or nodding his head in real donkey fashion. The trio in the corner, who were singing a popular ditty, were interrupted by baby, who in his own way obliged in "baby music" by rendering "Peggy O'Neill." The occupants of the carriage roared with laughter, and Baby Rob ceased his singing, wondering whether to cry or proceed.

An old gentleman, having obtained assent from the ladies, commenced to fill his pipe and puffed away. Looking around agreeably upon all, he noticed baby slyly imitating him. "Well! Well!" he cried, "would you believe it! The little darling will soon be smoking himself. No! don't stop him, Madam, he is keeping us alive, at least, to judge by the expression on our companions' faces."

At last, tired out, baby's head drooped, and he fell into deep slumber, and all was quiet until Brindlesea was reached. Taxis and cabs were again busy, rushing the people to their apartments.

The two families lost no time in arranging their trunks and suit cases, and soon found themselves on the promenade. The programme of the first day was then mapped out very carefully by the children, which included a trip to the lake, a popular playground for kiddies at this resort, where sailing boats, steam and motor boats and submarines were launched, to the great delight of the scores of people, young and old, who came to witness the happy spectacle. Half an hour on the lake satisfied our quartette, and they decided to paddle.

"Come on!" said Jack. "Dad and Mum are on the sands. We will leave our shoes and stockings with them and race to the water's edge."

"Jolly good," remarked Rob, "but we must give Joan a little start, you know." This was agreed and Jack's father acted as referee. "One, two, three—off," and they sped away at top speed. Suddenly Jack fell. He had put his foot into a small pool of water, ten inches deep, which splashed over his suit, and with falling had buried half his face in the wet sand. Everyone who witnessed the incident laughed, after being assured that Jack was not hurt, for he really looked a comical sight.

"Now this afternoon we are going fishing," said Mr. North. "You must behave yourselves, children, whilst we are away; and Rob, your mother wants you to help her to amuse baby on the sands. The four of you can have a day, perhaps to-morrow, all by yourselves."

"All right, Dad," said Rob, "we were going for a ride on the donkeys. Could we take baby as well?"

"Why! of course you can. You know how he loves donkeys," he replied. This proved to be the crowning event of the day.

Baby thought he was so clever that he steadfastly refused to be accompanied by one of the donkey boys, and cried for his stick, which was placed in his chubby hand. Rob and Jack walked alongside to ensure their little "pal's" safety.

"Gee! Gee! Goo!" shouted baby, and the donkey pricked up his ears, breaking into a sharp trot. Another outburst of tears came when the donkey turned round to go home again after going a distance of twenty yards. The cause was discovered by Jack. "Look, Rob! Baby is pulling on the left rein, so the donkey is turning." However, everything turned out satisfactory. Baby was returned to mother, and Joan, Carrie, Jack and Rob entered into the spirit of a donkey race with great zest. Joan came in last, five minutes after the others, causing Jack to remark that her donkey must have been trained to compete in walking matches."

"Perhaps so," said Joan. "Don't blame the poor donkey, he can't run. But come, Mother is calling. It is tea time. Let us hurry; we are going to the pleasure ground after tea."

(To be continued).

Don't fail to read next month's issue, children. You will be delighted, and enjoy our young friends' adventures.

I invite letters from young Guildites, giving their opinions of "Our Story," also stating which type of adventure story appeals to them most.

COMPETITION (July issue).

At the time of this page being in the hands of the printer, the July Competition was not completed, so results will be published in next issue.

BIRTHDAYS IN AUGUST AND SEPTEMBER.

Kiddies under 12 years, have you received your Birthday Gift? If you are 12 years of age in August or September, and you are a member of "Our Guild," send a postcard, with the Birth date and Guild number, also signature of your Guild Class Leader or Lyceum written thereon and post immediately to "The Guild Imp," c/o The Guild Leader. You will, by return of post, receive a pretty Birthday Gift and card.

This offer will be repeated each month, so those born in October, November and December, look out for the announcement on this page in September issue of the BANNER.

Remember,—12 years and under, and you must be a member of "Our Guild."

Affectionately yours,

THE GUILD IMP.

A Ramble in the Woods.

A STORY FOR YOUNG LYCEUMISTS.

By H. T. WHORLOW.

Rosie and Jock were sister and brother. Jock was ten and Rosie eight years old. They were good and obedient children, and both of them were fond of natural and beautiful things. They already realised what had been taught them in their Lyceums: that God's purpose is manifested in even the most simple forms of plant life, and they often enjoyed a ramble together along the hedgerows and in the woods, examining wild flowers and ferns and admiring their wonderful structure and beauty. They took with them a little book on wild flowers, ferns and grasses, which helped them to identify these pretty and interesting woodland growths.

One lovely summer afternoon Jock and Rosie set out for one of their rambles. They followed a winding path through shady thickets and fern-decked dells, leading into the woods where they had previously enjoyed many happy hours. They wandered on, chatting or singing verses of their Lyceum songs, and stopping here and there to gather specimens, which they compared with their book. Here were the graceful harebell, the figwort with its tiny clumps of green and brown, the red campion, the red robin with its fringed blooms, the queer little jack-by-the-edge, the woodrush with shiny leaves covered with silky hairs, and many other dainty denizens of the woodlands.

Rosie loved flowers and she was soon laden with selected specimens. Jock also was fond of flowers, but he was rather more interested in fossils, because his father had a large case of them and had explained how they help to prove the enormous age of this earth and are evidence of the wonderful series of earlier forms of life on this planet long before man came into being. The children remembered an old chalk-pit deep down

in the wood, where their father had once taken them and had found one or two fossil echinites. Jock was anxious to find one for himself, and after a rather tiring search they found the chalk-pit and at once set to work.

After hunting among the rubble, Rosie picked up something and called out "Oh Jock, what is this?" Jock examined it and exclaimed, with delight, "Why, Rosie, I believe it is an echinite, like father has!" And so it was. Of course, after the many thousands of years the little creatures had lain buried in the chalk it had lost the scores of spines that once radiated from its back, but the rows of delicate spine-tracks were clearly marked. "Isn't it wonderful," said Jock, "that all this mass of chalk in which this little thing was entombed is composed of millions of minute shells and it was all formed at the bottom of the sea?"

Well, the young people were so interested that they stayed among the chalk longer than they had intended, and they started on their way back. They missed the path by which they had entered, and wandered on towards home as they thought. After a time they came out on to an open space all covered with beautiful green turf and surrounded by great chestnut trees bearing a mass of lovely blossoms. Rosie screamed with delight.

"Oh, Jock dear, isn't this a lovely spot!"

"Ah, that it is," said Jock. "Why, it's like that fairy glen in 'A Midsummer Night's Dream,' that Daddy took us to see. Just fancy, if Titania and her fairies, with funny little Puck, were to come tripping around us, wouldn't it be glorious?"

"Yes, it would be a pretty sight. But, Jock, I am so tired, and I am hungry too. Do let us rest here a little while."

"Right you are, Rosie, we will, for I am tired too."

"We seem to have been a long time in the wood. I do hope that Mother won't be cross with us."

"I don't think she will be, Rosie; but if she is I will take the blame, because it is my fault."

So they laid down on a little green hillock, and the soothing influence of the warm sun and the music of the birds very soon sent them into a sound sleep. There they lay, children in the wood, but no wicked Uncle to disturb their midsummer dreams.

A lovely fairy queen, robed in shimmering gossamer, came out of a green arbour and approached them. Speaking in a voice which seemed a long way off she said, "Dear little tired ones, I am Titania. I come to make you happy for a little while, and to guide you home. I will awaken you when you have rested. Do not fear your Mother; she will understand. You are obedient children and she loves you."

Then a number of little sprites and fairies came tripping out of the recesses. They danced around Titania and all seemed to be very happy.

Titania, addressing the children, said: "Here is our little friend Puck. You know him, don't you?"

Puck capered about, played leap-frog with the sprites, and after other comical antics he sat cross-legged on a tuft near the children and whispered to them:—

- (1) "That you have but slumbered here,
While these visions did appear,
And this weak and idle theme,
No more yielding but a dream."

Titania. "And here is that sweet spirit Ariel. She has come from the 'Tempest' play to sing to you."

Ariel came skimming over the green, a picture of loveliness glistening in sunlight. The birds piped an obligato while she sang:—

- (2) "Where the bee sucks, there lurk I;
In a cowslip's bell I lie;
There I crouch when owls do cry,
On the bat's back I do fly,
After summer, merrily;
Merrily, merrily, shall I live now,
Under the blossom that hangs on the bough."

Titania kissed Ariel and thanked her for her pretty song; and while these two lovely beings stood with their arms around each other the elves and sprites pretended to be snakes, and spiders, and beetles. Tripping about right merrily while they sang:—

- (3) "You spotted snakes with double tongue;
Thorny hedge-hogs be not seen;
Newts and blind-worms do no wrong;
Come not near our fairy queen."

Then, after a glorious romp in the sunshine, the fun was brought to a conclusion. Titania waved her wand and said: "These little ones need some food. Let us provide it for them." A dainty repast was immediately spread on the green turf, and Rosie and Jock found themselves sitting by the side of Titania. The sprites and fairies formed a great ring and the banquet was in the centre. There were cowslip cups filled with honey, bluebells with dewdrops, apple-blossom plates with wild strawberries, butter-cups and daisy saucers. A large cluster of wild flowers decorated the centre of the feast and all around chestnut blooms were scattered in profusion. Rosie and Jock had the time of their lives. It was all so lovely, and they were so happy.

But all things must come to an end. The fairies and the repast faded away. Titania remained a little while and said to the children: "My dears, you have now rested. Do not fear; I will guide you safely out of the wood. You will not see me, but I shall be at your side."

The little ones awakened from their sleep, rubbed their eyes, and looked around in astonishment. Rosie exclaimed: "Oh, Jock dear, where are those lovely fairies? Was it a dream? Oh, it seemed so real."

They compared their experiences and found that they had both dreamed the same.

"Then it must have been real," said Rosie.

"Ah," replied Jock, seriously, "who knows? Perhaps it was."

"Yet we must have been asleep or we couldn't have waked up, could we, Jock?"

"Course not," said Jock, musingly. "But how beautiful it was."

They started on the way home and soon found a familiar track through tangled thicket. Yes, and there was the graceful silver birch with a ring of bluebells around it, which Jock said was like the fairy queen and her elves.

"But Jock, dear," asked Rosie. "Do you think that the fairy queen is really with us?"

"Who knows?" replied Jock, in his philosophic way. "Mother has often told us that if children are good and dutiful they are guided by invisible angels. The Bible tells us that we have angels with us, even if we do not know it."

"That's lovely, isn't it, Jock. We learn that in our Lyceum. And there is a picture there in which an angel is saving a little child from falling over a cliff. It is called 'A Guardian Angel.'"

"Yes, and we learn that angels are the spirits of good people; and that men and women are angels too."

"So Mother and Father are angels, aren't they, Jock?"

"Course they are," said Jock. "So are we; only we can see one another because we have bodies to live in while we are in this life."

Rosie suddenly clapped her hands and exclaimed: "Why, there is Mother!" The young people scampered on in delight to embrace their Mother, who had been anxiously looking for them. Jock, like a good brother, explained why they were so late, and took the blame upon himself. Mother was well satisfied, and they all went home happy and enjoyed a nice tea together. Rosie's wild flowers were carefully assorted and placed in vases, and Jock's fossil was assigned a place of honour in the case containing his Father's collection.

Then the children gave an interesting account of their ramble, and went to bed, to dream again perhaps of that beautiful woodland glade and the lovely fairies.

1. "Midsummer Night's Dream," Act 5.
2. "Tempest," Act 5.
3. "Midsummer Night's Dream," Act 2.

SPIRITUALISTS' GARDEN PARTY.

A Garden Party was held on Saturday, June 26th, at Rivers-vale Pleasure Grounds, Bardsley, nr. Oldham. About 450 persons attended. After tea, a propaganda meeting was held. Mr. Wright, of Rochdale, officiated as Chairman. Mr. Dixon, of Rochdale, offered up the prayer. Addresses were given by Miss E. Elliott, the President of the B.S.L.U., and Mr. Hart, a member of the Management Committee; also Mr. Bramwell, of Hyde. We had marching and callisthenics, which were pleasing to all present. A collection was taken to defray expenses, and realised 38/6. After paying out 8/- for expenses, the remainder was given to the South-East Lancashire District Council. The rest of the day was spent in games.

Bible Studies. No. 12.

Reprinted from the "Two Worlds."

VARIOUS RENDERINGS OF SCRIPTURAL TERMS.

BY ALFRED KITSON.

During the progress of these short articles I have had occasion to call attention to what appeared to be deliberate juggling with terms as bias or prejudice suggested. Hence arose the advisability of devoting an article to the matter. In this matter I am not alone in my opinion. In an article on "Unwarranted Verbal Differences and Agreements in the English Version" by Professor J. Henry Thayer, D.D., he says: 'King James' translators, towards the close of their address 'To the Reader,' remarks: 'We have not tied ourselves to an uniformity of phrasing or to an identity of words. . . . That we should express the same notion in the same particular words, as, for example, if we translate the Hebrew or Greek word once by PURPOSE, never to call it intent . . . thus, to mince the matter, we thought to savour more of curiosity than wisdom.'

"This decision to disregard verbal identity, provided the SENSE did not suffer, was an error. By translating the same word in the original by different English words distinctions are evidently suggested where they do not exist. On the other hand, by rendering different words in the original in one and the same way, differences in the sacred writer's thoughts are hidden from the modern reader. No sensible man, it is true, would think of making one word in English uniformly answer for each particular Greek or Hebrew term; nevertheless, in translating such a book as the Bible, the one supreme religious authority recognised by all Protestant Christians—in which, moreover, the change of a word may involve the change of a doctrine—the greatest pains should be taken neither to confound things which differ, NOR TO CREATE DIFFERENCES WHERE THEY DO NOT EXIST." (The small-caps are mine.)

This is what has actually taken place—differences have been created where they did not exist. The Bible is looked upon as "the one supreme religious authority recognised by all Protestant Christians." And much harm has been done, as by it many Christians have been deterred from investigating the claims of Spiritualism, and so receiving that spiritual light on the mysteries of life and death, and the joy and comfort it can give to the mourner.

For instance, the term "magi" is the Greek word "magos," and is translated "Wise men of the East," in Matthew ii. 1. 2. But the same word is translated "sorcery" in Acts viii. 9. and xiii. 6, thus leading the Christian reader to think that sorcery is specially referred to, and has no relation to "magi," or "wise men." In the Douay Bible it is translated "magician" in both instances. The Greek word translated "sorcery" in the Book of Revelations is "pharmakeia," or a compounder or mixer of drugs. The same word occurs in Acts xix. 19, but instead of it being translated "sorcery" it is rendered "the curious arts." It also occurs in Galatians v. 20, but it is neither "sorcery" nor "curious arts," but "witchcraft." And so this practice of the translators of playing fast and loose with these two terms "magos" and "pharmakeia" have given the reader a false impression of the Greek text.

The above instances of juggling with words in the New Testament, along with those in the Old Testament, to please King James are quite sufficient to prove my contention that the translators did juggle with the text as their personal prejudice suggested.

I now desire to show that other errors have been made, though not, perhaps, intentionally. But they are misleading to the reader, and as many Spiritualists have been trained in the Christian Sunday Schools and taught to look upon the Bible as sacred and divine in its origin, as such it still exercises a measure of influence over their minds and colours their views upon the philosophy and religion of Spiritualism, so it is necessary that those errors be cited.

The Rev. W. Henry Green, D.D., in an article on "Hebrew Philology and Biblical Science" in dealing with geographical errors in the Bible, says: "The second river in the garden of Eden did not compass the 'Land of Ethiopia,' but that of 'Cush' . . . Ezekiel xxix. 10, xxx. 6, does not speak of desolating Egypt 'from the tower of Syene even unto the border of Ethiopia,' for Syene itself was on that border, but 'from Midgol unto Syene,' that is, from the extreme north to the extreme south of Egypt, even unto the border of Ethiopia. . . . 'The rough valley' of Deut. xxi. 4, should be 'a valley with an overflowing stream.' 'The nation scattered and peeled,' 'whose land the rivers have spoiled' (Isaiah xviii. 2), should be

the 'nation tall and shaven,' whose land the rivers divide.'"

I quote the following from his list of "Errors in Proper Names": "'An hollow place that was in the jaw' (Judges xv. 19) should be 'the hollow place that is in Lehi.' 'Populous No.' (Nah. iii. 8) should be 'No-Ammon'; 'the book of Jasher' (II. Sam. xxi. 14) is not by an author of that name, but is simply the book of the upright. 'Rab-saris' and 'Rab-mag' (Jer. xxxix. 3) are not names of men, but titles of office. 'Belial' is not the name of an evil spirit, but 'men of Belial' ought to be rendered 'worthless' or 'base men.'"

The following are selected from his list of "Mistakes of the Meaning of Words." Thus the word translated "thick clay" (Heb. ii. 6) is not a compound term yielding this sense, but a re-duplication form from a single root, and means "pledges," or goods taken in pledge by an extortionate creditor; and "shameful spewing" (verse 16) is but a single word meaning "ignominy." The awkward expression (Hos. iv. 18) "her rulers with shame do love. Give ye!" should be rendered, "Her rulers are in love with shame." "The scape-goat" of Lev. xvi. 8 is one word, not two, and has no reference to a goat at all, but Azazel.

"The cases are frequent in which the meanings of words are altogether mistaken, although the forms are not misconceived, nor the words improperly divided. Thus the word translated 'avenging' (Judges v. 2) means 'leaders'; 'the plain of Moreh' (Gen. xii. 6) ought to be 'the oak of Moreh'; 'the groves,' so frequently spoken of in connection with idolatrous services, as Ex. xxxiv. 13, were not groves, but upright pillars. Job xxvi. 13, does not speak of 'crooked,' nor Isaiah xxvii. 1 of the 'piercing' serpent—the epithet, which is the same in both cases, is 'feet' . . . 'Flagons of wine' (Hos. iii. 1) should be 'cakes of pressed grapes' (Can. vii. 5) should be 'curls' or 'locks of hair.' . . . 'All that make sluices and ponds for fish' (Isaiah xix. 10) is a mere guess from the connection, and should be rendered 'all that work for hire are sad at heart.' Samson did not go down to 'the top of the rock' (Judges xv. 8), but to the 'cleft of the rock.'

"Such mistakes are especially frequent in articles of dress or objects of natural history. The 'head-bands, and tablets and ear-rings' (Isaiah iii. 20) should be 'sashes and perfume boxes and amulets.' Joseph's 'coat of many colours' (Genesis xxxvii. 3) was instead 'a long tunic with sleeves.' It was not a 'veil' but a 'mantle' (Ruth iii. 15) in which she carried the barley. 'Pillows to all armholes' (Ezekiel xiii. 18) should be 'cushions for the knuckles.' The men that were cast into the fiery furnace were bound not in 'their coats, their hosen and their hats,' but in 'their trousers, their tunics and their mantles' . . . The 'mules' (Gen. xxxvi. 24) ought to be rendered 'warm springs.' The 'unicorn' (Num. xxiii. 22) is a wild ox. In Isaiah xiii. 21, 22 the 'wild beasts of the islands' are wolves, and the 'dragons' are 'jackals.'

These errors are only a few out of the many that are known to the Biblical scholar, but are sufficient to show that the Bible requires to be read with care as we would read and study the Bible of any of the other religions.

THE GROWTH AND COMPILING OF THE BIBLE.

Perhaps the above heading will be a surprise to the general reader, as he has been led to look upon the Bible as always existing in its present form, and has believed that the names appended to the various books were those of their authors.

The question as to how suspicion to the contrary was first aroused in the minds of devout Biblical scholars is told by the Rev. J. Paterson Smyth in his book, "How God Inspired the Bible." He says: "It was commonly believed that Moses wrote it (the Pentateuch) in the very form in which it appears to-day. However, it struck some people as strange that it should have mentioned Moses' death, and that he was 'very meek,' and says that 'no man knoweth his sepulchre UNTO THIS DAY,' and 'there arose not a prophet SINCE in Israel like unto him'; also, that the writer should seem to be continually looking back to the time 'while the children of Israel were in the wilderness,' or 'the Canaanite was then in the land'; that the eastern countries should be described as 'beyond Jordan,' showing that the writer lived in Palestine, west of Jordan; that, to establish a question of geography, it should quote, as from some ancient authority, the 'Book of the Wars of the Lord,' which certainly could not have been earlier than the days of Moses; and other difficulties of a similar kind. So, in the infancy of Biblical criticism the question was started, 'On what authority does this belief rest, that Moses is the author of these books in their present finished form?' And it appeared that no answer could be given except that the Jewish Church seemed to have always

believed it. Therefore, critics thought themselves at liberty to question the Mosaic authorship of the Pentateuch, or at least to suggest that the writings of Moses might have been only the rough material which was worked up by later authors or 'editors' into 'The Five Books' (Pages 194-5).

This task of studying the Bible evolved two classes of students, The "Higher Criticism" and the "Lower Criticism." The former, "means the scientific investigation into the authorship, dates, sources and composition of the books of the Bible, and into the special circumstances, if any, which called them forth. It is a comparatively new branch of Biblical study. It is called the Higher or Newer Criticism to distinguish it from the lower and older textual criticism, which occupies itself with the accuracy of the 'text' and the means by which errors in it may be discovered and corrected" (Page 190).

We are informed by W. H. Bennett, M.A., Professor of Old Testament Exegesis, Hackney and New Colleges, London, and by Walter F. Adeney, M.A., Professor of New Testament History, Introduction and Exegesis, New College, London, in their scholarly work, "A Biblical Introduction," that "The modern criticism of the historical books starts with the publication in 1753 by Astruc, a French physician, of his 'Conjectures sur les mémoires originaux dont il paroît que Moïse s'est servi pour composer le livre de la Genèse.' Noticing that the divine name Elohim was used throughout some sections of Genesis, and the divine name Jehovah throughout others, he analysed the book into two main sources, the Elohist and the Jehovistic, and into ten minor sources consisting chiefly of fragments. Moses, according to Astruc, arranged his material in four columns, the contents of which were afterwards re-written as a consecutive work" (Pages 20, 21).

"It was towards the close of the last century that the principles of the Reformation began to be systematically applied to Old Testament criticism. Since then the question of date, authorship, etc., of all the books of the Old Testament has been carefully examined. The process has been long, laborious and difficult, and is by no means completed. Two special causes have added to the difficulty: (1) In most cases, and till recently in all cases, the scholars engaged in the task were trained to take the traditional views for granted, and to assume that they were always supported by conclusive evidence. When a scholar was engaged in a fresh and independent examination of some one subject, on all other subjects he was almost obliged to assume the traditional views, WHICH HAD MOULDED ALL HIS HABITS OF THOUGHT ON THE OLD TESTAMENT. HENCE THE FIRST SOLUTIONS PROPOSED OFTEN BLEND THE ASSUMPTIONS OF TRADITION AND THE RESULTS OF CRITICISM, in the most curious fashion. (2) On the other hand, it was soon discovered that, in many cases, the strong evidence supposed to support the older views simply did not exist, and that what seemed to be evidence was often irrelevant. Hence there arose a tendency to reject both views and evidence in too wholesale a fashion. For these two reasons results have had to be revised and reconsidered again and again. But there are signs that something like finality is being reached as to the main facts; although in dealing with a very ancient literature chiefly by internal evidence, results must always be approximate, and there will always be a broad margin of uncertainty, within which different scholars will arrive at different results" (Pages 10, 11).

On page 20 the authors say: "It is not improbable that the prophets had a share in composing, editing and preserving the sacred records. But there is no appreciable evidence that Moses, Joshua or Samuel actually wrote the Pentateuch or the Books of Joshua, Judges or Samuel, or that the prophets composed the Books of Kings. . . . On the other hand, the editors who gave the Pentateuch and the Books of Joshua and Samuel their present form included in these works the accounts of the deaths of Moses, Joshua and Samuel respectively. . . . A careful examination of the historical books shows that they contain material from sources belonging to different ages, and that much of their contents must be later than the times of the leaders of the names they bear. Hence the claims of Samuel and Joshua to authorship even of parts of books are not strongly urged; and almost all critics admit that the Pentateuch contains an appreciable amount of editorial additions made long after the Mosaic age."

Concerning the two accounts of the Creation in the Book of Genesis, the authors, on page 26, say: "Take, for instance, the two accounts of the Creation, Genesis i. 1 to ii. 4a (first portion of verse 4) and ii. 4b, 25 (the latter portion of verse 4 to verse 25). They differ in style. The former is a carefully ordered, almost scientific statement, arranged in formal schedules of the same type, with recurring formulæ; the latter is a graphic popular

narrative. Each has its own vocabulary and idioms. They differ in the theological standpoint. The former takes great trouble to avoid every appearance of anthropomorphism (speaking of God as being in the shape and appearance of a man); the latter is frankly anthropomorphic. The interests of the former are cosmic (the creation of the earth, etc.), it is concerned with earth and heaven and all life; the latter thinks only of an inland province—nothing is said of fishes. The moral of the former is the observance of the Sabbath sanctioned by the Divine example; that of the latter, the sanctity of marriage as sanctioned by primitive usage. Moreover, the two accounts contradict each other. In the former the animals are first created, and then Elohim, by a single utterance, creates mankind in two sexes in the latter a man is first created, then the animals, then a woman."

At the risk of appearing tedious to the general reader, it is necessary that I now give a few brief analytical details of the study of the Bible. Still quoting from the same book, the authors say on pages 22 and 23: "As the result of this long investigation there is substantial agreement on the following points:—

"The Pentateuch, is compiled from four main documents: The two Prophetic Documents, the Jehovistic (J), Jehovah, in Genesis; the Elohist (E), using Elohim in Genesis; the Priestly Code (P), using Elohim in Genesis; the bulk of Deuteronomy (D).

"The Priestly Code includes an earlier work, the Law of Holiness (H), Lev. xvii-xxvi. There are past exilic (since the Exile) elements in the Hexateuch (the first six books of the Bible).

"Josiah's law-book was an early edition of Deuteronomy and was composed not long before its publication in (B.C.) 621."

"The Jehovistic and Elohist Prophetic Documents or writings were compiled about B.C. 800-650, which included "inter alia" the earliest extant edition of the Law (the Book of the Covenant, Exodus xx-xxvi), and some early poems.

"The combination of the Jehovistic and Elohist writings into a single book is assumed to have been made about B.C. 600-650. The "compilation of the Priestly Code and its incorporation with it of the Law of Holiness, after the Exile, and published by Ezra and Nehemiah (B.C.) 444."

Reference has been made to the Polychrome Bible, so called on account of its pages being vari-coloured in order to enable the reader to see at a glance the different writers who have helped in the production of the Bible, as indicated by the use of those bewildering capital letters: E, J, P, H, D, etc., which are abbreviations of the names and classes of the different writers of the Bible. Thus E stands for the Elohist writers, J for the Jehovistic writers, P for those who wrote the Priestly Code, D for those who wrote the bulk of Deuteronomy, H for those who wrote the Law of Holiness which is incorporated in Deuteronomy. In the Polychrome Bible each writer and class of writers, as indicated by those capital letters, is given a colour, and the portions of the Bible they have written is shown by that particular colour. Thus, if to E was given red, then the first chapter of Genesis and the first three verses and half of the fourth verse of the second chapter would be coloured red. And if to J was given yellow, the last half of the fourth verse to the twenty-fifth verse of the second chapter would be coloured yellow. And in whatever other parts of the Bible portions of the texts of these writers were found they would be shown by their respective colours, and so would all the other ascertained writers.

We will now turn to another scholarly work, "The Canon of the Bible, Its Formation, History and Fluctuations," by Samuel Davidson, D.D., of Halle, and LL.D., second edition, and try to ascertain from his testimony how the Bible was compiled. By the way, he informs us on page 12 that "The Jehovists belonged to the northern kingdom, and the Elohist were of Judah."

"In Judah Joel wrote prophetic discourses; in Israel, Amos and Hosea. Now, too, a redactor" (a person who edits, re-writes and arranges manuscripts) "put together the Elohist and Jehovistic documents, making various changes in them, adding throughout sentences and words that seemed desirable, and suppressing what was unsuited to his taste. . . . The Book of Job was written, with the exception of Elihu's later discourses, which were not inserted in it till after the return from Babylon; and Deuteronomy, with Joshua, was added to the preceding collection in the reign of Manasseh. The gifted author of Deuteronomy, who was evidently imbued with the prophetic spirit, completed the Pentateuch, i.e., the five books of Moses and Joshua, revising the Elohist-Jehovistic

work, and making various additions and alterations. He did the same thing to the historical books of Judges, Samuel, and Kings, which received from him their present form" (Pages 13, 14).

"The Maccabean age called forth the Book of Daniel and various psalms. In addition to new productions there was an inclination to collect former documents. To Zachariah's authentic prophecies were added the earlier ones contained in chapters ix-xiv, and the Psalms were gradually brought together, being made up into divisions at different times: the first and second divisions proceeding from one redactor, the third from another, the fourth and fifth from a still later. Various writings besides their own were grouped around the names of earlier prophets, as was the case with Isaiah and Jeremiah" (Page 17). We are also informed that "even when the prophets wrote history THE FACTS are subordinate to THE BELIEF." (The small-caps are the author's.)

With regard to Ezra's part in the arranging, etc., of the Bible, the writer says: "Yet it is safe to affirm that he added, making new precepts and practices either in place of or besides older ones. Some things he removed as unsuited to the altered circumstances of the people; others he modified. He threw back several later enactments into earlier times. . . . If his hand be not visible in Leviticus, chapter xvii-xxvi, a writer not far removed from his time is observable, Ezekiel or some other. . . . At all events, Ezra did not scruple to refer to Moses what was of recent origin" (Page 20, 21)

Concerning the third "Canon," or list of books, he says: "The youngest portion consisted of the Book of Daniel, not written till the Maccabean period (between 170 and 160 B.C.), and probably of several Psalms (44, 60, 74, 75, 76, 79, 80, 83, 89, 110, 118), which were inserted in different places of the collection so as to make the whole number 150. These late odes savour of the Maccabean time, and are fitly illustrated by the history given in the first book of Maccabees" (Page 30).

The foregoing testimony as to how the Bible has been produced is only a fraction of what may be obtained in the books named, but it is sufficient to enable the reader to realise more fully the value of the Rev. J. Paterson Smyth's declaration as follows: "But the fact that it was thus inspired of God did not change this living, throbbing human Book into a dead, gilded idol. That is what we have done to it. We have bound together into one volume, and tried to level into dead uniformity, a number of separate writings—history, poetry, drama, epistle, prophecy, parable—written by different writers, at different times, with different purposes, and, for aught we know, with different degrees of Divine illumination. This collection of living utterances given for our use we have almost treated as a fetish for our worship. We have attributed to it every quality that seemed to us an excellence, without asking whether we had reason for doing so. We have made God responsible for every passing reference to history, nay, for even the author's name at the head of every writing. Thus the intelligent veneration for a nobly inspired Book has degenerated into a foolish reverence for an idol. The faith that should have assimilated the SPIRIT of the Bible has become a superstitious worship of letters and words. ("How God Inspired the Bible," page 54.)

My next article will be devoted to a Summary and Conclusion of this series.

ANGEL FACES.

Little Angel Faces, flitting to and fro,
Laughing with such happiness, singing as they go,
In and out—round about, dancing light and free,
Playing games of hide-and-seek, clapping hands in glee;
Quiet Angel Voices, whisper in my ear,
"We are often with you, calling Mother, dear."

Up and down the staircase, in and out my room,
Gleaming rays of sunshine, chasing far the gloom,
Or like starlight shining, they may seem to be,
Bringing love and comfort in their joy to me,
Anywhere, and everywhere, all the time I know
Tiny spirit messengers are passing to and fro.

In the evening twilight, in the firelight glow,
When I sit just dreaming by the embers low,
Tiny fingers touch me, gently stroke my hair,
While they try to tell me of their gardens fair;
Never should we lonely feel, nor ever saddened be,
When little Angel faces smile with love for you and me.

L. ANNING.

REVIEWS.

THE REVIVRAS. By Mons. H. Regnault.

The book is printed in French. It is a masterly exposition of Re-incarnation and the evolution of man through varying and multiple existences, e.g., mineral, vegetable, and animal. The author gives a good historical survey of belief in the theory throughout the ages, and quotes many authors to support him in his behalf. Several interesting cases are cited as proofs, as well as experiments to awaken pre-natal memories and to obtain prophecies of future happenings. The book is very interesting reading as well as providing information for the stranger to the subject; but for one who has already studied the subject no new ground is opened out.

G.H.

Births, In Memoriam, and Marriages.

Ordinary intimations will be inserted as follows:—Not exceeding twenty-four words, free. 6d. will be charged or every additional nine words. Poetry 6d. per line. Payment must accompany all intimations of more than 24 words, or they cannot be inserted. In Memoriam for any previous year will be charged 1/- for 24 words, and 6d. for additional 9 words. Poetry 6d. per line.

LEICESTER, Progressive.—On July 1st, 1924, our young Lyceumist, George Alborn, 8, Elbow Lane, passed to the higher life. Affectionately remembered by fellow Lyceumists.

BRIERFIELD.—We regret to report the passing to the Higher Life on July 12th of Mary Rhodes, aged 5 years, the youngest daughter of Joseph Henry and Ellen Rycroft Rhodes.

District Visitors' Reports.

SOUTHERN DISTRICT.

On July 4th, I visited Special Children's Session, Southampton (Cavendish Grove) Church Lyceum. This session is held in a separate room from that in which the ordinary Lyceum is held, and is open to Children up to the age of nine years. 22 were present and all came early. Opened with "Joy Bells," chorus of which was rendered by Hilda, aged 4 years. The Principles were repeated collectively, and the first Principle explained by the children. Pearls, singing, and conduct were good. Mrs. Baker, Mrs. Clover and Mrs. Mathison are to be commended for their tactful way of dealing with the children and winning their confidence and love. The Southampton Lyceum have certainly hit upon a splendid plan for bringing along the younger members, apart from the grown-up element.—A. Scoggins, D.V.

District Council Reports.

LEEDS LYCEUM.

The above Council held its Annual Field Day Demonstration at Castleford, on Saturday, June 26th. 17 Lyceums were represented out of a possible 20, which was exceedingly good considering the conditions existing through the coal dispute.

The Lyceums assembled at 3-15 p.m. on the Fair Ground, and sang "Shoulder to Shoulder," conducted by Mr Bland, of Dewsbury. 1,200 scholars and friends paraded around the town, led by the Castleford Town Band, and midway the Altofts Prize Band took their place. These Bands played some very lively marches, which were thoroughly enjoyed and appreciated.

Collections en route to the Field amounted to £10 and was handed over to the Local Distress Fund.

Arriving at the Field we sang "Seeds of Promise," and then tea was served, the local Co-operative Society catered. It was lovely and enjoyed by all. The Society deserves the Council's best thanks for their work.

After tea, the Field Marshal, Mr. Howard, Easy Road, called the Lyceums together for Marching and Callisthenics. These were smartly gone through and were an eye-opener to strangers. Much comment ensued.

Great credit is due to all the Castleford friends in the manner they worked to make our Field Day such a success. Mr. Crann, Field Day Secretary, and Mrs. Partridge, both of Castleford, worked like Trojans on the Day and came through with flying colours under this rather trying but pleasant ordeal.

After tea, Mr. Wilson, our worthy Treasurer, gave the Secretary good help, when we consider all Lyceums but one paid for all tickets before they left the Field. Mr. Peel, Dewsbury looked after the wants of Bandsmen and Representatives when they adjourned to the Co-operative Rooms for tea: the appreciation of all was good to hear.

Representatives present:—Mr. Jenkins and Mrs. Oxley, Leeds District Committee; Mr. S. Webb, Sheffield District Committee; Mr. Aked and Mr. O'Neil, Bradford Lyceum District Council; Mr. Smith, Area Representative; Mr. Cook, Sheffield Lyceum Council, accompanied by their wives. Both bands wanted to know when it is going to be held at Castleford again. This speaks for itself. Mr. Tweedale, Mr. Spencer, Mr. Ibbotson and Mr. Phillips acted as Assistant Field Marshals. Messengers, Mr. F. Goldstone and Mr. Cyril Riches, Castleford.

The Quarterly Meeting will be held on Saturday, September 11th, at Alpha Street, Leeds. 3.30 p.m. Business:—Opening Exercises, Invocation, Minutes, Correspondence, Reports, D.V. Inter-Change, Treasurer's, L.D.C., B.D.C., B.S.L.U., Field Day Secretary's Report, Competition Business, Associates. Roll Call, Vote of thanks to local friends.

Will all kindly send their Quota of Delegates? All Associates invited.—A. W. Harding, Sec.

LONDON DISTRICT.

Our Annual Demonstration at Battersea Town Hall, on Sunday, June 11th, was a huge success. 12 Officers, 394 Lyceumists, 77 Visitors, making a total of 483 present; 14 Lyceums being represented.

Our President, Mr. Fruin, better known as "Uncle Bert," conducted the afternoon session, very ably supported by various members of the Council. Silver chain, musical reading and pearls (one from each Lyceum present) were well rendered, followed by marching and callisthenics under the Conductorship of Miss M. Abbott, which was well carried out, although the space for marching was very limited.

The report of the Silver Bell Committee awarded the Bell to Clapham Lyceum, with a total number of 89½ points; Tottenham 2nd, with 89¼; Battersea 3rd, with 86⅞ points. This is the second time in succession Clapham has won the Bell, and makes their 3rd win.

Mr. E. Vickers, of Letchworth, Past President of the B.S.L.U. Union, very kindly presented the Silver Bell and Certificate to Clapham; also the Medals and Certificates in the Singing and Elocution competition, the following being successful:—Seniors (Elocution): Doreen King, Tottenham Lyceum; Nancy Sanders, Brixton Lyceum. Seniors (Singing): Zena Godfrey, Tottenham; Lily Harding, Walthamstow. Juniors (Elocution); Roberta Abbott, Fulham; Phyllis Walton, Croydon. Special prize presented by Madame Aurigo (Singing Adjudicator) to Betty Boddington.

Greetings were received by telegraph from Mrs. Barrington, of Manchester, late Conductor of Tottenham.

Mr. Vickers gave a few words of encouragement and stated how pleased he was to be with us and to have the honour of presenting the Bell, etc., and hoped that the London Lyceums would prosper and grow to be a living force in London.

Mr. H. Boddington, President of the London District Council, S.N.U., gave us as a slogan "Play up, and play the game" bearing mostly on the relationship of Church and Lyceum, and hoped that the future would bring about better harmony between the two.

Owing to the absence of Mr. Connor, our late Secretary, on duty, an interesting item had to be left out, viz., the presentation of a Writing Bureau as a mark of esteem and appreciation of his ten years' strenuous work for the London Lyceums and the Movement in general, from the London Council and Lyceums.

Bouquets were presented to Mrs. Fruin (Auntie Ruth), Mrs. Barnard and Mrs. Vickers, per Mr. Vickers.

After thanking all for their work and presence, the President closed the Session with the Closing Salutation about 5.15 p.m. We then adjourned to the "Crichton Restaurant" for tea, about 200 sitting down, the arrangements having been very ably carried out by Mrs. Tiffin, who was in charge of the catering.

After tea we went back to the Hall for the Evening Meeting, which was very successful. Uncle Bert, supported by Mrs. Barnard, Messrs. Drury and Miles, gave short addresses; also Mr. Clegg, who ably rendered two poems which were greatly appreciated.

The singing of "Good Night" brought to a close one of the most successful Demonstrations we have held.

Thanks are due to all who helped in any way.—Ernest E. Young, Sec

NORTH-EAST CHESHIRE DISTRICT.

On Sunday, June 27th, a Massed Session was held at Lord Street (Central), under the auspices of the above Council, which was ably conducted by our President, Mrs. Ennion. We had representatives from Ashton, Hyde, Denton, Macclesfield and Heaton Norris. S.C., M.R. and G.C. readings were very well rendered by members of the E.C.

We feel that if more of these Sessions were organised, it would tend to bring Lyceumists closer together, and promote the feeling of harmony and brotherhood that is the basis of our teaching. Fraternal greetings were exchanged.

The sixth Annual Outing took place at High Lane, Middlewood, on Saturday, July 10th. The party comprised 300 Lyceumists and friends, and met for tea at 4.30. The weather was glorious and both children and adults enjoyed themselves immensely. All manner of games were indulged in. Time passed all too quickly. A most enjoyable time was spent.—E. Joules, Sec

Special Reports.

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

BRADFORD, Laisterdyke.—On July 4th we held our Open Sessions, conducted in the morning by Miss Nellie Hudson, and in the afternoon by Mr. Brewerton. The following Lyceumists rendered excellent service:—Miss Wilman, Mr. Leach, Mr. Spencer, John Terry, F. Babbs, Mr. Wilman, Miss Ashford, Harold Batty, Miss Cook, Miss Magson, Miss Batty, Mrs. Smith, Miss North, Miss Lister, Miss Hillis, Miss Boocock, Miss A. Hudson and Miss Rayner. Fraternal greetings to all Lyceums.—J. Babbs, Sec.

GRIMSBY.—On June 27th an interesting ceremony took place, when one of our Lyceumists had her little one named, the little one's name being Doreen June Ambler, and her spiritual name "Peace."

On Saturday, Sunday and Monday, 3rd, 4th and 5th, we held our Anniversary Services, rendering a song-service entitled "Sunshine and Shower," which was an immense success, great credit being due to all, especially Mr. Gravell, who tutored us for the event. Recitations by Rosie Barron, Dolly Wilson, Norah Godsall; duets by N. Godsall and P. Ambler, A. Brown and R. Barron, S. Howarth and G. Hockley, E. Cole and R. Sutherland, M. Brown and E. Hughes, M. Marshall and N. Hockley; songs by D. Ayscough, L. Sutton and D. Devereux. A. Dunhill, J. Sutherland, R. Howard, V. Newton, F. Smith, P. Stanham, G. Lilley, G. Dawson. Musical Conductor, Mr. Edward Howard.—P. Stanham, Sec.

HAMILTON, Canada.—On June 27th we held our Open Session with a good attendance. Mrs. Lonsdale conducted. Solo given by Mrs. Kingan. Recitation by Miss Fisher, piano solo by Mr. Kingan. We had a visitor from U.S.A., Miss Baxter, who spoke a few words. Mr. Woodstock conducted the marching and Miss Bridge was the leader of callisthenics. Lots of pearls were given by the Lyceumists. A day well spent.—H. Greaves, Sec.

MANCHESTER, Higher Openshaw.—On June 27th we held our Open Sessions, conducted by Mr. Partington. Recitations, solos, etc., were rendered by Connie Burgess, Annie Pugh, Florence Partington, Eleanor McLean, Evelyn McLean, Phyllis Partington, Laura Wilson, Rose Halliday, Elsie Davies, Miss Ogden, Miss Williams, Willie Whittaker, Edwin Jackson, Harry Goodwin, Sty Parsonage; quartettes by Miss C. Burgess, E. McLean, P. Partington, Evy McLean, R. Halliday, M. McLean, L. Wilson, A. Pugh, Harry Goodwin, W. Whitaker, H. Ward; pianoforte solo, W. Whitaker. 63 pearls.

At the Evening Session we had the naming of Samuel Molyneux, the infant son of our Sec. and late Conductors, Mr. and Mrs. Molineux. The infant received the spiritual name of Joy. The ceremony was most ably conducted by our Sister, Mrs. Hill, assisted by the Lyceum children, who during the singing placed floral emblems upon the little one. The ceremony was beautiful and enjoyed by all.—H. Hill, Assist. Sec.

LYCEUM REPORTS.

NOTTINGHAM, Mechanics' Hall.—On June 27th we held our Anniversary Services, morning and evening, presided over by Miss Rayner, our Conductor. Items were rendered as follows:—Vocal solos by Mrs. Farnath, Irene Buckley and Maurice Farnath; duet by Marie Baker and Vera Clark; solo by Joseph Hitchenor; pianoforte solo by Mr. Denham; recitations by Cecil Blore, Beatie Mayer, Gordon Blore, Alec Brown, Albert Buckley and Laura Clements. A musical dialogue by Winnie Bacon, Kathleen Kiddy, Lily Simkiss, Elsie York, John Billington, Ivy Reynolds, Mary Woodward, Alice Picken and Charles Woodward. The singing and instrumental music was ably conducted by Mr. P. Farnath. At the afternoon service Mrs. Baker successfully gave clairvoyance. Miss Rayner thanked all friends who had helped to make it a successful day.—O. Peel, Sec.

W. HARTLEPOOL, Charles Street.—On July 4th the Lyceumists took the Church Services, the following taking part:—Girls—N. and M. Ryder, F. and E. Young, E. Magregor, V. Hunter, E. Tindill, A. Pitt, K. and M. Mordaunt, V. Redhead, Miss Havey, Miss Elwin, Miss Pitt, Mrs. Tunstall, Mrs. Slack and Mrs. Bushnall. A. and J. Perry, C. Mordaunt, A. Eyre, V. Hunter, Mr. Foster, Mr. Moor. The children were trained by our Conductor, Miss Pitt, and were very good. The after meeting was taken by Mrs. Bushnall and Mrs. Moor and the Church President, Mrs. Waters. It also was very good.—J. Robbie, Sec.

WHITLEY BAY.—Open Session July 4th, conducted by Mrs. Stratford, assisted by Mrs. Hedderley. Recitations by Mr. Blackey, Miss Caverhill, Ivy Harrison, Doreen Hedderley, Norah Childs, Harry Childs, Bobby Stratford, Cyril Peacock, Thornton Harrison; solo by Elsie Storey; piano solo and accompanist, Tom Hedderley. Musical Reading by Mrs. McLeod, Miss Storey, Miss Caverhill. Five banners were presented by Mrs. Bone, Mrs. C. Stratford, Mr. Blackey, and two in memory of our Sister, Mrs. Dawson, passed to the higher life. A most enjoyable session.—(Mrs.) M. Hall, Sec.

WINNIPEG, Polson Avenue.—We held our usual Open Session on July 4th. Recitations and pearls were given by the following:—Harold and Edna Brown, Harry Towns, Millie Crawley, Daisy Knox, Isabelle Brown, Olive Forrest, Verna McLeod, Clara Dale and Irene Turner. Two pianoforte solos were played by Olive Forrest and Verna McLeod. Songs by Clara Dale, Olive Forrest, Millie Crawley, Edna Brown and Mrs. Knox. There were a great many present.—Winnie Brown, Sec.

CALGARY, Canada.—The Anniversary of the Lyceum was observed in Open Session on July 4th. There was a good attendance of members, and in addition there were present the following members from the Spiritualist Temple, of Edmonton: Mr. J. Carbeck, formerly of Newcastle, England, Mr. and Mrs. J. Seville, Mr. and Mrs. M. Rivers, and Mrs. Luke. Master Willie Burrows, of Winnipeg, was another visitor.

The following programme was put on by the Lyceum children: Pianoforte solos, Dorothy Browning, Mervin Eshelby; violin solos, Vernona Potts, Jack Eshelby; recitations, Jack Eshelby, Doris Warburton, Gladys Warburton, Ethel Rushton, Raymond Parkyn, Ronald Brookman, Dorothy Trumbley; reading, Wm. Garrad. Readings were also given by adult members and songs by Mrs. A. M. Garrad, Miss Ada Garrad and Mr. Thom.

After the marching and callisthenics, Mr. Carbeck distributed the attendance prizes. Speaking of the Lyceum work, Mr. Carbeck stated his belief that the Lyceums were the foundation of Spiritualism, and mentioned the fact that when on a visit to England he had seen men and women in Spiritualist Churches whom he had known as Lyceum scholars 40 years before. Mrs. Luke, Assistant Conductor of the Edmonton Lyceum, expressed her pleasure at being present, and spoke very flatteringly of the work of the Lyceum. Mr. Adam, the Conductor, thanked the Lyceum Committee for the fine support they had given him in trying to build up the Lyceum.

CHESTERFIELD.—On July 4th we held our Open Session, when the following Lyceumists rendered items:—Jessie Orwin, Connie and Lilian Slater, Leslie Driver, Linda and Ernest Heath, May Wheatly, Avis Bown, Edith Slater, Ken. Widdowson, Marion Wagstaffe and Elsie Gore.—E. Hobster, Session Sec.

ROTHERHAM.—Anniversary, July 11th. Mr. G. Rands was the speaker and Mr. A. Bruce presided. Recitations were numerous. The hymns and solos were well rendered. Mr. R. Ainsworth was the Musical Director and Miss I. Maud was the organist.—A. B. Hollis, Min, Sec.

RULE 1.—Reports must be written in ink or typed on one side of the paper only. Commence the Report by stating the name of your Lyceum, and sign your name at the end.

RULE 2.—Record only the events occurring after July 21st.

RULE 3.—3.—Lyceums taking 1 dozen copies are allowed free insertion of 25 words; 2 dozen, 50 words; 3 dozen, 75 words; 4 dozen copies or over, 100 words.

Additional words to be paid for the rate of 6d. for every nine words. This Rule does not apply to Lyceums numbering fewer than 30 members.

RULE 4.—All Reports must reach this Office not later than August 25th, to ensure insertion in the September issue.

RULE 5.—Colonial Reports, if posted to the Lyceum Banner within 7 days after the events reported, will be inserted in the next issue after receipt at the "Banner" Office.

BACUP.—We held our Open Session on July 4th. Pearls, recitations, solos, etc., were given by our Lyceumists. Mr. Spencer, of Bradford, also paid us a visit as speaker for the week end. He spoke encouragingly on the strict conformity as to the conduct of Bacup. Along with our Conductor, a small band of Lyceumists paid a visit to our friends at Rawtenstall. Mr. Shaw, Assistant Conductor, took charge of the session in an able manner.—B. Lord, Sec.

BIRKENHEAD.—Open Session was held July 4th, with many recitations and solos. We were pleased to meet some new friends from Bury Lyceum. Pearls from Eileen Edwards, Charlie Ellis, Margaret Ellis, Albert Thompson, Elsie Thompson, Mr. Hicks, Mrs. Holehouse, Mr. Taylor and a Bury Lyceumist. On July 11th our Conductor, Mr. Thompson, undertook the ceremony of naming the infant daughter of Mr. and Mrs. Woodley. Earthly name, Patricia; Spiritual name, Hope. Both sessions throughout were most interesting and instructive.—Milly Hemsall, Sec.

BLACKBURN, St. Peter Street.—On June 27th we held our Open Session, which was well attended, about 80 Lyceumists taking part in marching and callisthenics. The following contributed to an enjoyable afternoon:—Duet, Miss Hopper and Miss B. Wilkinson; pianoforte solo, George Francis; piano and violin duet, Jack Sharples and Alice Riding; recitations by Andrew Wilkinson, Miss Arkwright, Edna Woods and Ted Lancaster. In the evening the Lyceumists gave a Song Service entitled "Song Birds," several of the younger Lyceumists giving the connective readings and recitations, the musical items being rendered by the Church Choir. Altogether a very enjoyable and instructive day was spent by all. Our Conductor, Mr. H. Hopper, was in charge of the day's services.—W. E. Mason, Sec.

DARLINGTON, Northgate.—On July 18th we had the pleasure of having a baby named, belonging to Mr. and Mrs. Birks, Christian name being Victor Joseph; the spirit name given by Mrs. Gray, was Horace. Good attendance.—R. P. Christopher, Sec.

DEWSBURY.—On June 20th, with Mrs. Bentley as Conductor, we held our Election of Officers. Conductors, Mr. T. Taylor, Miss M. Hirst and Mrs. Jos. Senior; Secretary, Mr. V. R. Phillips; Treasurer, Mr. H. Byram; Musical Director, Mr. L. Bland; Marching and Callisthenics Conductor, Mr. E. Wilson; Guardians, Mr. H. Whitworth, Eric Peel, Ettie Pool, Amy Bentley; Guards, Capt. Walter Bennett, Jack Wright, Brook Druart; Leaders of Group, Miss F. Senior, Miss G. Rose, Mrs. Bentley and Mr. Hey. A vote of thanks was given to all retiring Officers.

On June 28th we held our Open Session; Mr. C. Wilson conducted. 40 pearls; recitations by Nellie Nixon and Nellie Wilson; solos by Amy Bentley, Mr. Hey and Miss E. Stott; trio, Margaret Nixon, Nellie Nixon and Josephine Nixon. We also had a party of 50 adults and children from Manchester (Moss Side) Lyceumists. There were about 150 present. A grand day was spent by all.—V. R. Phillips, Sec.

DUNEDIN, New Zealand.—We celebrated "Mothers' Day" on May 9th. Open Session; fair attendance. Recitations by several scholars. Third Anniversary and Prize Distribution on May 30th. Greetings to all Lyceums.—R. Burgess, Conductor-Sec.

EARBY.—We held our Open Session on July 4th, when the following Lyceumists contributed to its harmonious success:—Misses I. Cook, E. Clark, Q. Jordan, M. Aldersley and M.

Pilkington; Masters Allen Bannister and Sydney Jordan. The Liberty Group concluded by singing Hymn 410.—T. Hodgson.

GT. HARWOOD.—Open Session July 4th. Songs and recitations were given by Mr. Nelson, Mrs. Whittle, Susie Braithwaite, Elizabeth Grundy, Maggie Nelson, Winnie Chambers, and Mrs. Braithwaite.—Nellie Davis, Sec.

HUDDERSFIELD, St. Peter's Street.—On July 4th we held our Lyceum Anniversary, conducted by Mr. Paxton. The programme was taken by our Lyceumists, entitled the Children's Corner. Six small girls gave a song called Rainbow. A duet by Eva Farnhill and Irene Manchester. "One week's quotation," by seven boys. Alice Schofield presided. We had a pleasant time.—Elizabeth Farnhill, Sec.

LANCASTER.—We held our Open Session on July 4th, which was an enjoyable one. The following took part:—Alf. Bond, Betty Kelly, Edna Parkinson, Marjorie Dawson, Ralph Parkinson and A. Coupland. We had our Annual Outing to Scorton on June 27th, which was a great success. Games, competitions, etc., were greatly enjoyed by young and old.—E. Thompson, Sec.

LEICESTER, Liberty Progressive.—Open Session July 4th. Conductor, Mrs. F. Thwaites. Duet by Misses Walker and Wood; solo by Mrs. Thwaites; recitation by Doris Jayes. The pearls were very good.

Two infants were named by our President, Mrs. Thwaites. Sidney James Streather, spirit name, Brave Heart; Sylvia Eileen Garrett, spirit name, Heather.—C.W.B.

LEEDS, Armley.—We held our half-yearly meeting on June 27th. Officers elected: Conductor, Mr. Wainwright; Assist. Cons., Mr. Sykes, Mr. Speck and Mrs. Cooper; Secretary, Mr. C. Sykes; Treasurer, Mrs. Warhust; Registrar, Miss A. Massey; Ass., C. Pearson; Leader of marching, Mr. E. Moss; Assist., Mr. Myers; Guardian, Mrs. Hargrave; Assist., Miss P. Hardacre; Captain of Guards, J. Barraclough; Guards, N. Barraclough, L. Sykes, N. Sykes and N. Southwell; Musical Director, Miss Thurkettle; Assists., Miss Pugh, A. Collins; Sick Visitors, Mrs. Myers and Mrs. Hendry; Delegates, O. Sykes and Mr. Crabtree; Auditors, Mr. Barraclough and Mr. Lee.—C. Sykes, Sec.

LEICESTER, Rupert St.—On July 4th we had our open session and distribution of prizes. Our good friend, Mr. Cobby, was with us and gave the children their prizes.

Recitations by Misses M. Coysh, D. Jayes, A. Hughes and Mrs. Dehane. Solos by Miss D. Goldsmith and Mr. W. Beck. Duets by Misses N. Forryan and E. Richardson; M. Coysh and Master W. Coysh. It was the largest and best session this year. Miss E. Wicks ably conducted.—J. Wicks, Sec.

LEICESTER, Silver Street.—On June 20th we held our Anniversary, and it was a very great success. The speaker was Mrs. Tuckwood. Recitations by Misses Elsie and May Underwood, Miss N. Forryan and Miss M. Salmon; duet by Master W. and M. Coysh; action hymn was rendered by the younger scholars, conducted by Miss C. Jones and Mr. L. Dolby.—L. Underwood, Sec.

LINCOLN, Progressive.—Anniversary, July 11th. Our speaker was Miss Bromley, of Stockport. The children helped to make all services attractive with recitations, pearls and duets.—N. Willey, Sec.

LONDON, Clapham.—A high standard of efficiency and good attendances are still maintained in this Lyceum. For the third time in five years we have won the Silver Bell in Open Competition with other Lyceums in London. We are still going to carry on and win it again.—Arthur A. E. Young, Sec.

NORTH LONDON.—The Lyceum celebrated its 15th Anniversary on June 13th; 90 present. Mr. Pulham, President of the Church, distributed prizes to the successful Lyceumists. Mrs. Pets and Mr. Drury, of the L.L.D.C., also Mr. Clegg, and other delegates were welcome visitors. The Lyceumists carried out both morning and evening services in the Church with great credit to all concerned, and the Anthem "How Lovely are the Messengers" was ably rendered.—Nellie C. Whorlow, Sec.

LONDON, Manor Park.—Our Annual Summer Outing took place on Saturday, July 17th. About 70 Lyceumists and friends gathered together and spent a very enjoyable time at Chingford. The sun shone brilliantly the whole day through, not a shadow came along to mar the spirit of happiness which existed. Sports and races ended a perfect day.—(Mrs.) E. M. Marmoy, Sec.

NEWCASTLE, Benwell.—July 4th, 1926. This day proved to be another splendid Open Session. A solo was rendered by Mrs. Anten and a humorous recital by Mr. Hamilton. The remarks of our speaker Mr. Catherall, were enjoyed by a large gathering. A hearty invitation is extended to Lyceums in the Tyneside district to attend our Anniversary on August 1st, at 6-30 p.m.—Thomas McCallum, Sec.

OLDHAM, Central.—On June 27th we held the Election of Officers and the following were nominated:—Conductor, Mr. J. Woods; Assist. Conductors, Miss E. Potter and Mr. H. Clegg; Secretary, J. E. Chappell; Treasurer, Mr. Standish; Librarians, Miss C. Howarth, F. Chappell. The remaining Officers were re-elected.—J. E. Chappell, Sec.

PORTSMOUTH TEMPLE.—June 27th, Special Open Session; well attended. Our Conductor named the infant child of Mr. and Mrs. Searle, giving Christian names of Arthur Frank George and spirit name Verity. Several social items were also pleasingly rendered.—L. Paget, Sec.

RIPLEY, Codnor and District Spiritualist Society held their first anniversary on July 11th. There were good attendances both afternoon and evening, and considering the present industrial crisis a good collection was taken. Great praise is due to the children who delighted all present with their action songs, duets, solos, and a quartette by the older members, all under the able conductorship of Mrs. George, of Eastwood. Mr. George presided and gave good advice to young and old. Miss May Braby presided at the organ, and Miss M. Eyre and Mr. G. Cooper assisted with their violins.

WEST MELTON.—Open Session, July 4th, conducted by Mr. Lee. Recitations were given by M. A. Speight, L. Moorhouse, D. Frost, J. Kenning, S. Hallworth, R. Elliott, T. Lister, F. Warren and O. Wright. Songs by J. Kenning, T. Lister, Miss Elliott, N. Hallworth, R. Rawlinson, Miss Walton, Miss Penaluna, M. Darby and L. Moorhouse.—M. Farrar, Sec.

WEST PELTON.—We held our Open Session on July 4th. Pearls, recitations and solos were given by Peggy Armstrong, R. Dryden, L. Abbott, David Douglas, T. Dance and L. Dryden. Miss Gray conducted.—(Mrs.) G. Dryden, Sec.

SALTAIRE, National, Victoria Hall.—On July 4th we held our first Anniversary Day, which was a great success. The Open Session in the afternoon was ably conducted by Mr. A. Bickle. The children gave many splendid pearls. At the evening service the children sang finely. Mr. Essam, of Leeds, spoke on the necessity of the Lyceum producing the best platform workers. C. Hustwit, Esq., ably fulfilled the duties of Chairman.—W. Simpson, Sec.

SHEFFIELD, Attercliffe.—We held our open Session on July 4th. All officers in attendance. Recitations by Vera Fukes, Olive Fukes, Kathleen Jones, M. Bunn, Mrs. Mosley. Pearls by Mabel Green, Saville Thwaites. On July 18th we had a visitor to our Lyceum, Mr. Cerno, of London. The ten minutes he had with our children, giving his experience of Australia, was greatly enjoyed by all present. We had with us too Mr. J. Oates and Mr. J. K. Jones, the first time on Sunday morning since his severe illness. What a session long to be remembered.—N. Thwaites, Sec.

SHEFFIELD, Gifford Rd.—On July 4th, Open Session was held afternoon and evening. Mr. Magness conducted. Recitations were given by C. Holland, M. Overment, H. Thompson, M. Clive, H. Greaves, E. Cundy, C. Higginbottom, E. Sanderson, W. Furniss, M. Stevenson, L. Wagstaffe, K. Magness, E. Maw, E. Clew and A. Taylor. Solo by B. Higginbottom. Duet by C. Hopkins and Miss Arnold. A most enjoyable day was spent.—J. E. Overment, Sec.

STOCKPORT, Central.—On July 11th we held our Open Session, conducted by Mrs. Ennion. Solos and recitations were well rendered. At 6-30 the Lyceumists rendered a Service of Song, entitled "Rest at Last." Our Conductor, Mrs. Ennion, was the reader. Our 8 p.m. meeting was taken by Mrs. Sanderson. Great praise is due to all who helped to make our Lyceum Day a success.—Mrs. Springate, Sec.

WELLINGTON, Kent Terrace, New Zealand.—The attendances at the Lyceum Sessions have been very good, especially as the weather has been very cold. On 9th May we held a service in commemoration of Mothers' Day. On May 23rd we had an Open Session. Recitations were given by Eileen Swede, Minnie Francis, Harry Francis and Winston Wharen. Mrs. Webb and the Misses L. and G. Webb gave a Ukelele and Steel Guitar selection. With best wishes to fellow Lyceums and to the *Lyceum Banner*.—(Miss) L. Webb, Sec.