

BRITISH SPIRITUALISTS' LYCEUM UNION.

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EDUCATION SCHEME.

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STUDENTS'  
HAND-BOOK

No. 2.

FOR GRADES II, III, AND IV.

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## PREFACE.

This pamphlet has been issued by the Education Committee of the British Spiritualists' Lyceum Union, as a basis from which Tutors and Students may prepare for the examinations in Grades II., III., and IV. It is intended to be suggestive, and not merely a model to be copied. The notes inserted after various paragraphs in Grade II section have been added to assist the "solitary student," and classes whose members "tutor" each other, by hinting at the line of study that should be adopted.

The Lyceum Manual has been the basis for the work, but other books have been referred to, to help Tutors and Students to do supplementary reading if they wish to go deeper into the subjects. We here give a list of the abbreviations used in the references:—

**L.M.** means "**Lyceum Manual.**"

**O.S.** means "**Outlines of Spiritualism for the Young,**" by Alfred Kitson.

**Sp.** means "**Spiritualism,**" by W. H. Evans.

**S.S.** means "**Second Sight,**" by Sepharial.

The Committee especially desire to qualify Students to become Group Leaders, and are generally desirous to stimulate all Lyceumists to undertake a systematic course of study of Lyceum Work and Modern Spiritualism, that they may become worthy exemplars of those principles of Spiritual Life.

We are indebted to Mr. J. Tinker for all articles in the handbook but the one on "The Rise and Progress of the British Lyceum Movement," for which we owe thanks to Mr. A. T. Connor, who has also contributed all the notes (at the request of the Committee).

Our thanks are heartily accorded to the authors of the articles, and to all who have in any way contributed to the success of our Scheme.

That the articles in this book will be found helpful by all who desire to become proficient Lyceumists is the earnest hope of

**THE COMMITTEE.**

June, 1922.

## THE TEACHINGS OF SPIRITUALISM.

What is Spiritualism? Of the many definitions we will take two:—(1) "The belief that communications are held with departed spirits by means of phenomena manifested through persons of special susceptibility called mediums," and (2) "The science of life, here and hereafter." Definition (1) contains the first fundamental teaching of Spiritualism:—

1.—**Human immortality, proved by spirit communion.** For "departed spirits" mean "human beings."—(L.M., 136, 138; O.S., c. ii.; Sp. c. 4).

**Note.**—All the teachings of Spiritualism are founded on Spirit Return. By "returning" and proving their identity, our "departed" friends have also proved that conscious individual life continues after the death of the physical body. All the other teachings follow from this. "Susceptibility" means "sensitiveness."

2.—The phenomena referred to also prove that those human spirits have real bodies and live in a real universe, of which the physical is one kind of material; so we get the second teaching: **The existence of a spiritual universe.** Man is of a threefold nature to fit that universe.—(L.M. 105, 137; O.S. ch. iii., viii.; Sp. ch. 5).

3.—The phenomena are manifested through mediums, persons whose organic structure is sufficiently sensitive to spiritual forces to be able to perceive or communicate with them. The mediumistic faculty or faculties belong to our nature as human spirits, and are possessed more or less by all. Mediumship is constitutional. People of all ages, creeds, colours, and characters are mediums. We may put our third teaching as: **The naturalness of mediumship.**—(L.M. 140-1; O.S. ch. iv.; Evans's "Spiritualism," ch. 4).

**Note.**—"Organic structure" means "make-up of the bodily organs" (but in this connection refers more particularly to the brain); "faculties" are "powers"; "constitutional" here means that it is part of our nature.

4.—Indeed all the phenomena of Spiritualism demonstrate that: **All spiritual life and manifestations are natural.** Law rules supreme in the spiritual as well as in the physical realm.—(L.M., 137-8, 115; Sp. 1, 5).

**Note.**—"Natural law" means "what will always happen if we get the proper conditions." For instance, if we put a kettle full of water on a fire, after a while the water will boil (the scientist would say that "the temperature of the water will have been raised to the boiling point"); or, if we put a pail full of water out-of-doors on a cold winter's night, the water will freeze ("its temperature will have been reduced to the freezing point"). So we call it a **Law of Nature** that water at a certain degree of heat always boils, and at a certain degree of cold always freezes. In the same way, the study of Spiritualistic phenomena shows that "conditions" are necessary, and that different kinds of phenomena need different kinds of conditions (the conditions that would suit clairvoyance would not be suitable for materialisation, etc.). In other words, we must find out the laws of Nature under which these phenomena occur, and then provide the conditions necessary to set the laws in operation—thus proving that in spirit life, as in physical life, **natural law must be obeyed** (it "reigns supreme").

5.—Human beings live on this earth by inherent life forces and not by choice of creeds; and by those life forces they live hereafter. If those life forces have organised a **human form** on earth, they can continue the **spirit-form** into the hereafter. Life has been defined as the "continuous adjustment of internal to external relations," or a "correspondence with environment." Spirit communion proves that though adjustment or correspondence with the physical ceases there is a continuous adjustment of the spiritual body with the spiritual environment that increases healthfulness and counterbalances all waste. This fact has special force in our fifth teaching: **Babies Survive in Spirit Life.**—(L.M. 139; O.S. ch. vii.; Sp. ch. 6).

**Note.**—Human beings live on this earth because **life** is a part of their being and cannot be separated from them

(or, is "inherent"). When the physical body, for one reason or another, becomes unfitted for the manifestation of life, **the body** is cast off ("dies"), and the life goes on into conditions where it **can** manifest—using a body (the spirit body) suitable to the new conditions (or, environment). We must remember that, **whatever body** is used, it is the Spirit that **knows, feels, and wills**—and it is the Spirit that carries on the life.

"Environment" means "that with which we are surrounded" (including our home life, our school or business life, and our books and companions, as well as the ordinary physical conditions), and we adjust our "internal relations" to our "external relations" by "corresponding with" (becoming like) our environment—as expressed in the old saying: "Show me your company and I'll tell you your character." In the physical sense, our physical body keeps us, as Spirits, in touch with our physical environment, and when the physical body is cast off our spirit body keeps us in touch with our spiritual environment. Therefore, we know that **babies, being human spirits**, have a spiritual as well as a physical body, and, like all other human spirits, **live on** in spirit life.

Thus we are brought to our second definition of Spiritualism: "It is the science of life, here and hereafter." Our teachings are not limited to statements about the spiritual universe inhabited by departed spirits or whether they should tell our fortunes. We are spirits before we depart. We are **here** because we are spirits. Life in all conditions is "spiritual," and life in the next stage of our existence is as surely the sequence and consequence of our life here as this life is the sequence of our ancestry and environment. We live in a universe of cause and effect and of compensation and retribution by natural law. We have Rights and Duties here, involving our Destinies hereafter.—(L.M. 134, 136, 121; O.S. ch. viii., x.; Sp. ch. 2).

6.—The insistence that: **Human rights are spiritual needs** may be called our sixth teaching. They may be summarised as : (1) The right to the essential conditions for the maintenance of physical life; known as the right to live. (2) The right to the fruits of honest

labour; or the right to work and wages. (3) Clothing and shelter. (4) Education. (5) Free thought and speech. (6) Liberty of action. (7) Home joys.—(L.M. 123, 143).

7.—Whilst claiming rights, we also teach that they are claimed that we may more fully perform our duties. We recognise **The Duty to obey the laws of our being.** Again we summarise: (1) Health laws; (2) Culture; (3) Respect for others; (4) To train our spiritual nature; (5) Self-reverence and control; (6) Duty to others by justice and charity; (7) Duty to God.—(L.M. 106, 125, 131, 144, 110; O.S. xiv., xv.; Sp. c. 9).

**Note.**—Paragraphs 6 and 7 must be considered together, and we will then find that **every right enforces a duty.** If Man, as a Spirit, has a right to the conditions necessary for his spiritual development and advancement, it is the duty of every man to see that every other man has equal rights with himself—and to use these rights to the best advantage. (1) Every human being has a right not only to live, but to live in reasonable comfort—but it is our duty to ensure, by observing the laws of health, that our lives shall not be a burden to others. (2) We have the right to work—but we should so cultivate our powers that the work we do shall be the best within the limits of our ability. (3) We are entitled to clothing and shelter—but we must not try to obtain more than our fair share, and so cause others to get less than their fair share. (4) We have a right to have all our mental powers developed—but we must use these developed powers for the purpose of improving our spiritual natures. (5) We are entitled to free thought and speech—but we must apply our mental and spiritual development, and, thinking no evil of any person, respect ourselves so much that we will never say anything likely to cause injury or pain to another. (6) We are entitled to full liberty of action—but we must remember that liberty, when abused, becomes licence (and an intolerable nuisance); and, by exerting our sense of justice and charity, so control our actions that we shall never willingly injure or annoy others (who, after all, have the same rights as we have). (7) We are entitled to the joys of a happy

home—but we must remember that just as love and harmony and mutual service are necessary for happiness in the “home” family, so are they necessary for happy and progressive national and international life in the family of nations. Our duty to God is to serve mankind.

8.—As an aid to memory we briefly put the teachings as seven :—

- 1.—Human Immortality, proved by Spirit Communion.
- 2.—The existence of a Spiritual Universe.
- 3.—The Naturalness of Mediumship.
- 4.—All Spiritual Life and Manifestations are Natural.
- 5.—Babes Survive in Spirit Life.
- 6.—Human Rights are Spiritual Needs.
- 7.—Our Duty is to Obey the Laws of Our Being.

9.—Spiritualism is not a system of dogmas. It is the science of spiritual life, here and hereafter, founded on facts. It is supported by all sacred books, yet claims no authority therefrom nor seeks to substantiate any characteristic creed. It has its own methods of research and formulates its own conclusions from proven facts. It unites the psychical phenomena of all ages as being governed by natural spiritual laws. Modern Spiritualism is distinguished from ancient Spiritualism by this acceptance of law in the spiritual as in the material cosmos. In ancient times the spiritual manifestations were regarded as miracles, worked by gods and evil spirits, and by their prophets, magicians and wizards. Modern Spiritualism studies all by the canons of Law, eliminating miracles. Without dogmatising on super-human existences, it finds that instead of gods and devils the intelligences that control and inspire “mediums” (the modern prophets and seers) are human beings who were once incarnate, as they claim to be; that they commune with us because of their love and desires towards us. In ancient times the “mediums” were alleged to be revealers of the will of the gods, who were to be worshipped and obeyed. To-day they are no more than agents for friends departed.



When the soul leaves the body at death it retains its identity by its mental and emotional characteristics. Its communications will be accordingly—as they were on earth—good, bad, or indifferent. **But a bad spirit can no more force an unwilling sensitive to do wrong than a bad person can force a good one to do wrong on earth.** Good spirits possess those qualities which influence the weaker and aid them to rise.

By the practice of spirit communion millions of people have been convinced that their departed loved ones not only live, but live an intelligible human life; not in the unreasonable hells or heavens or purgatories of ancient doctrines, but a rationally progressive life fitted to their moral worth, not doctrinal correctness, and capable of helping the loved ones bereaved.

## THE PRINCIPLES OF SPIRITUALISM.

Strictly speaking, the statements of teachings above given are principles (i.e., axioms or general truths) of Spiritualism, for we must give principles in teachings. We drew them from experiences of spirit communion (the scientific method). Now we will take the official statement, which was made by Mrs. Emma Hardinge Britten, and has been adopted by the B.S.L.U. and the S.N.U.

1.—**The Fatherhood of God.**—We have got from ancient philosophies and religions many teachings about God and His Fatherhood—all beyond verification, but some consistent with our knowledge of the Universe and Man. Contemplating Nature's order and especially with hallowed experiences of spiritual influences, we, with Wordsworth, feel

“ A sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns  
And the round ocean and the living air,  
And the blue sky and in the mind of man :  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things.”

We recognise that we are not only parts of "one stupendous whole" now but have a mysterious history of past evolution as children of that Eternal Parent.—(L.M. 115, 136, 1 and 2; O.S. c. viii.; Sp. ch. 1, 3).

**Note.**—(From No. 1 Handbook).—By the study of Nature—that is, by trying to find out the laws which govern all that is happening around us—we are forced to admit the existence and presence of a Divine Order (see S.C. 1), and the working outwards of a Divine Power, which dwells in all things. The life of animals and plants; the growth of flowers; and in fact, existence or development of any kind—without the presence of this Indwelling Power, would seem to be impossible. In it "we live and move and have our being." As we realise that life and progress are from within, and dependent on the Great Source of all, we declare that God, the source and sustainer of all, is our Father.

2.—**The Brotherhood of Man.**—This is inevitable from the first principle. But we require something more to show men akin than the belief in our common descent with all other forms of being from one First Source. Our kinship with each other is known by our possession of characteristics distinctly different from those of other species. However much man was like the ape, etc., he had differences that raised him to the human degree. "I must be measured by my soul—the Mind's the stature of the Man." The term "mind" includes "emotion" (or affection) and will as well as "intellect." And "He that followeth love's behest far exceedeth all the rest."—(L.M. 103, 110, 208, 211, 212, 227, 29; O.S. ch. viii.; Sp. ch. 6).

**Note.**—(From No. 1 Handbook).—God being the universal Father, all men are brothers. This means that all men and women—wise or foolish; strong or weak; virtuous or sinful; loving or hating; worthy or unworthy—are members of the same family, and entitled to each other's love and service. We must bear one another's burdens; do as we would be done by; and help those who are weak to become strong, and worthy of their relationship in the family of God.

3.—**The Immortality of the Soul and its Personal Characteristics.** This tenet also follows from the first principle. All things are essentially eternal, though their appearances and combinations alter. What does "immortality" mean to us? It means something more than the continuous existence of a living atom. "**Soul**" and "**life**" for us imply "**Conscious exercise of mental faculties**," including the persistent consciousness that "**I am I**: that was and will be." In considering the "immortality of the soul" with reference to those spheres to which humanity ascends after earth life, it is also necessary to remember how that ascension depends on the fact that the "soul" has attained the human degree of self-consciousness and spiritual organisation here.—(L.M. 30, 105, 106, 134, 138; O.S. xiii.; Sp. ch. 3, 6, 8).

**Note.**—(From No. 1 Handbook).—As we are all parts of an Infinite God, it is impossible that any individual should cease to exist. Death is only the change from life **with** a physical body to life **without** a physical body. In spirit life we have a spirit body—an exact copy of our physical body. We are the same individuals in every way, and just as we are recognised here by our different characteristics, so are we known in the spirit world; and we change in character only by progression, or otherwise—as the result of our own efforts.

4.—**The Proven Facts of Communion between departed Human Spirits and Mortals.** As we are spirits in a spiritual universe, it is reasonable to suppose that we can communicate with our fellows and correspond with that universe, when we possess a sufficiently well-adapted organism, and have sufficient interest to do so. Spirit communion proves it, and explains world-wide experiences, past and present. That sufficiently well-adapted organisms (spirit bodies) and interest are necessary is only in keeping with facts in the physical world. Many ages of evolution have been spent in constructing the human organism and sensibilities for conscious correspondence with the physical world; and yet how blind and deaf we are to multitudinous things that are about us. We must cultivate! Spirit Com-

munion is the most essential of our Principles....It is the one most necessary to be mentioned. It is our especial principle and practice. It is the one and only method by which we can prove human survival in a spiritual universe, and prove or give strong evidence for the rest of our Principles.—(L.M. 140, 141; O.S. ch. iv.; "Mediumship," by Wallis; Sp. ch. 4).

[See also article on "Phases of Mediumship"—and No. 3 Handbook].

**5.—Personal Responsibility, with Compensation and Retribution hereafter for all good or evil deeds done here.** All things interact. Consciously or unconsciously we are affecting other people by our conduct and by our unceasing spiritual emanations. So we are also being affected by others. The quality of our outflow of spirit force is largely due to our habits of life, for which we are responsible (or bound to answer) to ourselves and to society; for we have sufficient power to alter and mould our conduct by our forces of Will, Wisdom, and Love, however strongly our innate tendencies have been to foolish actions. **Our experience of this life is to demand an answer for conduct and to reward and punish accordingly.** Nature is seemingly cruel and unjust in its workings of cause and effect, people suffering much for which they were not personally responsible; but that fact does not rid us of the more important fact that we are personally responsible for what we do and can do or avoid, and for how we conduct ourselves in favourable or adverse circumstances. But there is another meaning to the phrase "Personal Responsibility." It means that we cannot shuffle our liabilities on to others for ever. Every act of shirking makes one weaker for the time that comes when we must work. "Heaven is no place for idle souls: the workers win." It means that we do not look to others to save us; nor blame Fate for what we can avoid. There are the "uses of adversity."—(L. M. 136, 142, 144, 119; Sp. c. 9).

Compensation and Retribution is bound up with Personal Responsibility, but so far as compensation is concerned we may consider that the Spirit goes beyond

strict Justice into the regions of Bounty. The dictionary says that compensation is an equivalent for services, debt, want, loss, or suffering. This is again where Spiritualism helps to solve the riddle of the universe. We still wonder and rebel at the pain and sorrow of life: but when we know from the experiences of the spiritual states that there our happiness is more than an equivalent for our worldly time of service, want, loss and suffering, it helps us to bear our troubles and keep on smiling, working, and waiting. We do not want to dwell on retribution: we prefer to point to the bright prospect even of this fact—that the time comes when penalty is worked out: the soul turns to the Higher Life with the determination: “I will arise and go to my Father”—and goes.—(L.M. 126, 138; O.S. ch. viii.: Sp. ch. 2, 9; Morse’s “Sp. Life, etc.” (3d.).

**Note.**—(From No. 1 Handbook).—We are each in a position of responsibility. The use we make of our lives depends entirely on ourselves. No outside influence can interfere with our spiritual development, **unless we are weak enough to allow it.** And as we reap only what we sow, the tendencies which we develop in, or add to, our nature are the only qualities we can take into the spirit life. If these tendencies are progressive, we go on progressing; if not progressive, our spiritual development is delayed until we root out our imperfections and replace them with progressive tendencies.

**6.—A Path of Eternal Progress open to every Human Soul that wills to tread it by the Path of Eternal Good.** The trend of evolution is not only onward but upward. In spite of wars and social miseries, we can see a development of mental and social powers and capabilities. As in the mass, so in the individual—and in the mass because in the individual. We grow: we learn: we become. In the spirit world our slow progress becomes rapid—if we wish it and so determine. We cannot know that that progress will be “eternal,” but we do know that our spirit friends grow brighter and better and now and again there is a mysterious transition to higher “spheres.” Who dare put the limits?—(L.M. 106, 138; Sp. p. 25, p. 75).

## THE AIM OF SPIRITUALISM: A REFORM.

1.—The aim of Spiritualism is threefold, as Spiritualism is a science, a philosophy, and a religion (137). (1) As a science its aim is to prove human immortality and the existence of a spiritual universe, by Spirit Communion. (136-7). (2) As a philosophy its aim is to comprehend man and the universe in all their varied relations, and to harmonise Society. (3) As a religion its aim is to effect a complete harmony of Man with God (142) by deeds of love to God through His creatures.

This threefold aim is comprised in the definition of Spiritualism as the Science of Life Here and Hereafter. Nothing is more obvious than that Reforms are needed in all departments of this life. Life has been described as "continuous adjustment," and the Manual defines "A Reform" (124) "as a readjustment of the conditions of life, bringing them into harmony with the higher needs and aspirations of humanity." We must therefore realise what those higher needs are and know something about how to satisfy them. The Reformer must have "re-adjusted" himself! He must have the "ceaseless incentive to practise good," and be "striving to improve in goodness and wisdom." By the practice of Spirit Communion we recognise Brotherhood and the Law of Angels; and 103 shows what those require. First, then, Spiritualism is a **Personal Reform**.

2.—**Home**.—Spiritualism is spirit communion—that is our spiritual life in active relations with others. What is more active and important than Home Life? (7, 19, 42, 208). We must be especially Spiritualists there: **the home circle** means not merely an hour's devotion (127). The Cause would be improved if half the Spiritualists' rooms were closed and half the audiences and workers stayed at home and made **there** the Spiritual Temples by their daily lives. "Home" means better housing and many other reforms. For instance—

3.—**Work**.—The "air" is full of Labour agitations, and Spiritualists are taking some share. **But why**

**work?** Merely to get sustenance? There is need for much "re-adjustment" of our purposes and practices of work or industry. **We seek congenial work**—and reforms are needed that we may get it. But is any kind of work congenial, and why? To the earnest Spiritualist the daily work is not a task to be scamped, but a **daily method of developing** human faculties. Some of us need re-adjustment then. Our work also is to **supply the needs of others**—and should be towards their "higher needs and aspirations" as well as ours. There is the question of "Union," etc.—(L.M. 143-4).

**Note.**—"Union is strength"—but we must be careful about what we mean by "strength." A Trade Union should exist for other purposes besides getting a standard rate of wages, and fixed hours of labour. The incompetent worker should be made competent; the lazy worker should be compelled to do a fair share of the work; every worker should produce the very best work of which he is capable—and the Unions would then possess an additional strength founded on the justice of their cause.

**4.—Town.**—Relationship with neighbours—economic conditions—votes and their purposes—higher needs—**Health, Playgrounds, etc., More room for Woman.**

**Note.**—In G.C.R. 103 we are told that the commandment of Brotherhood is—"Thou shalt love thy neighbour as thyself." The word "neighbour" can be interpreted in a local, national or international sense—so the reform of our relationship with neighbours would imply living in peace and harmony with all people and all nations. . . . Economic conditions should be reformed so that every worker will be sure of constant work, and a fair return for his labour. . . . Every good citizen takes an interest in the government of the community to which he belongs; and votes should be used for the purpose of securing the election of the most capable men to office. . . . Libraries, night schools, discussion clubs—and every other known method of improving the physical and mental development of citizens—would be provided in a "reformed" community. . . . The health of the citizens would receive careful attention—and playgrounds for the children, playing fields

for the young of both sexes, and parks for the more mature, would be provided. . . . Also, any real reform would provide that woman should take her proper place in local and national life.

5.—**Country.**—Principles of political reform (L.M. 122), the rights and limits of Patriotism (103).

**Note.**—"Politics" has been defined as "the art or science of government"—and many and great reforms are required. Briefly outlined—in a country where politics had been raised to a proper level, every citizen would have full liberty to think and act as his conscience and his sense of duty dictated; the same opportunities of attaining knowledge would be open to all, so that each individual might develop his or her own special gifts; all Acts of government would be designed for the benefit and upliftment of every citizen, and would be carried out in a spirit of wisdom and brotherly love. All laws would be founded on, and appeal to, the common conscience of mankind, and would establish justice and tolerance, liberty and duty, equality and individuality, fraternity and wisdom, in all departments of national life. "Patriotism," too, would be properly understood, as love of one's own country—without hatred of any other country. The true patriot would labour for the advancement of his own country, while refusing to interfere with the progress of other countries. Should the aim of Spiritualism be realised, we should soon reach the stage when all nations would live in brotherhood and harmony, "and all earth's family love one another."

6.—**The World.**—Spiritualism is especially suitable as a "re-adjustment of conditions" to bring them more in harmony with **Human Brotherhood**. . . . One of the most striking features of Spirit Communion is the energy, variety, and value of fellowship we have with **foreign spirits**. Their loving helpfulness puts to shame the coldness or antipathies of the "Whites." That Brotherhood in its activity must make an important reform in world conditions by the modes of Spiritualism.

7.—**The Churches.**—This term includes the believers of religions of all kinds. A study of our teachings and



principles and a comparison of them with the creeds and rituals of other religions will indicate that a tremendous re-adjustment is bound to result from the widespread practice of spirit communion. **The displacement of Creed by Conduct** as a means of salvation, taught by spirits, will be the most valuable re-adjustment of the conditions of life that will bring us into Harmony with the Divine.—(L.M. 103, 104, 106, 108, 109, 112, 123, 136, 142-3-4 ; O.S. 14 ; Sp. 2, 9, 10, 11 c).

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### III COMPARISON OF SPIRITUALISM WITH ORTHODOX CHRISTIANITY.

1.—**Standard of Truth.**—Christianity is based on **alleged divine revelations** given to chosen members of an alleged chosen people, as recorded in the Bible: the Scripture canon. Spiritualism is based upon the **facts of Nature**, proven by the experience of members of the human race in all ages and lands. We prefer the continuous natural evidences, interpreted by the ablest reasoners, as standards of truth, rather than discredited traditions of any Church. Even Christians are abandoning the Bible and adopting Nature, are yielding before the criticism of scientists and scholars generally, and are relying more and more upon the spiritual and human truths within their Scriptures and their Churches.—(L.M. 109, 115, 136-7-8 ; O.S. 1 ; Sp. xi.).

2.—**Ascent of Man.**—The essential teaching of the Bible, and therefore of Christianity, is that Man was created perfect on earth ; fell ; and is Redeemed by faith in the death of Christ. Further exposition is needless. Spiritualism repudiates each link of that chain. If there be any truths underlying the stories connected with Christian teachings, Spiritualism can explain those truths better without the Christian “ metaphors.” The Genesis story of Adam is abandoned today by Christians themselves. The evolutionary theory, physical and spiritual, has led to the modern “ Fall of Adam,” and the adoption of the Ascent of Man. It is not sufficiently grasped that with the abolition of the Eden story we also abolish Bethlehem and Calvary. **The gospels follow Genesis.** No first Adam ; no second

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III.

Adam. **Against faith in a sacrificial god-man we put reliance on the spiritual constitution of our own nature,** in correspondence with our fellows and the Universe. That is the Law of Life, here and hereafter. We must "work out our own salvation," not with fear and trembling, but with courage and effort in spite of failures. A study of practical Christianity will discover that that is the reason of its success as a moral factor: its call on constitutional spiritual forces—mistaken for divine and miraculous.—(L.M. 106, 136, 138; O.S. v., 12; Sp. 3, 11).

3.—**The Spirit World.**—Not only is Spiritualism opposed to Christian dogmas on the origin of man and the scheme of 'redemption,' but also as to the destiny of man. **The Bible has no intelligible description of the Heavens or Hells** or intermediary purgatorial states it occasionally mentions or figures. Its Last Judgment allegory does not describe spiritual facts, whatever moral truths it incidentally holds. (Matt. 25, 31v. compare with Rev. 6 ch. and 20-21 ch.). Spiritualism finds that the evolutionary progress of human elevation dispenses with all such crude allegories. They are now hindrances to the spread of spiritual truth. Against the Last Judgment, the Heaven and Hell, and Purgatory taught by the Christians (without a scrap of reasonable evidence), we put the individual judgment of the repentant or arisen soul and its natural conversion when necessary; the natural construction of the **spirit world** as a **real world**; but their **states of mind as the heavens and hells** of its inhabitants. We know in this world that, whatever the nature of the localities we live in, we make of them heavens and hells by our modes of thought and passions, and that the places become feeble reflections of the states of mind we possess. My house may be a heaven to me and a hell to the next tenants. In this world our environment does not fully correspond to our Internal States. But when we pass into the Spirit World we gravitate to corresponding environment, and we have a **creative power of mind** in producing corresponding surroundings that we cannot now measure. Such is the testimony of those who are there.—(L.M. 106, 136, 138; Sp. v.; Peebles' "Immortality.")

4.—**Note.**—The diligent student of comparative religion always looks for agreements as well as differences, and it is only fair to state that there are many points in philosophy where Christianity and Spiritualism march side by side. There are many Christians of the present day who do not accept the idea of a sacrificial god-man or his special divinity. Many regard Jesus as **merely a man**, but a man of such high spiritual development that he was able on many occasions to rise above the normal limitations of the flesh, and in some instances to bring into operation laws of nature unknown to us. They regard him as an example of the heights to which man can rise by pure and holy living, and regard his resurrection as nothing more than the spirit's natural triumph over physical death—his appearances afterwards having been misunderstood and misinterpreted by a materialistic generation. They also look on Spiritualism as a further step in revelation. The "psalm-singing heaven" has been abandoned to its logical fate along with the hell of eternal torment, and heaven and hell are acknowledged to be mental and spiritual states. The descriptions of the Spirit World are regarded as further revelations about the after-life of which the Christian Church has always taught. And advanced Christians, who have reached this view-point, render praise to Spiritualism as the cause of their advancement. As Dr. Ellis Powell says (Handbook No. 3, pages 28-29)—"It was reserved for Modern Spiritualism to open up this great field of research, to show that each individual spirit was a spark of Deity plunged into space and matter for a defined purpose, which can be partly, at all events, discerned, and that its destiny is as immeasurable in dignity as it is incommensurate in time. The nature, function and spirit of the human spirit as revealed by Spiritualistic research are such as to uplift and ennoble every individual who becomes even imperfectly acquainted with these great truths. For those who, by study diligent and deep, have probed right down into the great principles of the Divine economy, the whole system of spiritual evolution assumes an aspect of combined wisdom and beneficence which is quite beyond characterisation in human language."

## PHASES OF MEDIUMSHIP.

What is a medium? One whose spiritual body is sufficiently well organised to be **used** as a "means" (medium) of expressing the thoughts or other states of an impelling spirit; the exercise of that use is mediumship.

Bodily organs are for two special uses—the receptive or "sense" uses and the expressive or "motor" uses. So an organised spirit body is one that can "sense" the spiritual and act accordingly when required by the controller, who may be the Self or another spirit. This is not the place to describe Mediumship as such, but to deal with certain phases; yet we may refer to certain general principles which should help us to understand the subject better.

1.—**Sameness.**—Mediumship is the method of communicating the expressions of the spirit people to people on earth. We understand that this is possible because we are substantially of the same nature. But it is quite as necessary that there be (2) **Differences.** All kinds of communication or "correspondence" are successions of differences. That is how we "sense" and judge everything that affects us. Light and shade—piano and forte—light and heavy—atom and angel, and all between, different.

Another fact is that communications are, like all modes of life, of (3) **limited range.** On the subject of mediumship and its phases we have especially to note that the range depends on the degree of evolutionary (4) **development.** For instance, we all have our habitat and communicate with our associates in it; but only to the degree of similar development. Many other animals may occupy the same locality: but the differences are too great for our range of communication with them—and it is more difficult for them to communicate with us.

These thoughts should help us to appreciate the natural law that for intelligible communication with the spirit world we must have got to that state of spiritual development as to be able to "correspond" by physical, mental, and spiritual fitness—for all are required

for full expression. All phases of mediumship are effected by Inspiration, which raises us to that state.

**Inspiration.**—The first meaning is that of in-breathing, and, as A. E. Newton pointed out in the "Spiritual Magazine" of 1861, "we inspire constantly from the vast realm of thought in which we live"; "our minds exist in a mental and spiritual atmosphere, the continued inhalation of which is (equally with the physical) essential to our inner life and expansion." But we are especially concerned with the direct action of individual spirits upon mediums. Davis said, "The influence of spirits acts like an uncontrollable mental stimulation which pervades the most impressible faculties and thus exalts them above their ordinary capacities and actions. The effect is a larger and grander exhibition of the medium's natural abilities. Although the medium is impressed to discourse upon exalted themes with profundity of reasoning, the construction of sentences and even the terminology are characteristic of the individual when **not** under spirit control. But when the **control** is perfect, which is rare, the medium can be made to speak in unknown tongues and to employ words in past or present languages of which the same person is wholly ignorant when not influenced." Inspiration is the influence of spiritual energy, and that energy may bring also thoughts, feelings, and acts from the "inspirer" according to the degree of power he exercises and the susceptibility of the medium. When the medium retains consciousness and the inspiration is restricted to influx of energy or thoughts, the mediumship is classed as inspirational. When the inspiration makes the medium unconscious and there is "complete control," or sufficiently so as to express the **modes of the controller** instead of those of the medium the mediumship is called trance; but in practice there is often no clear distinction. Many "inspirational" mediums are so much controlled that they only retain consciousness; they have no power of resistance; they impersonate the control. Many who are called "trance" because they become unconscious are little more than impelled to exercise their own gifts, not those of the control. The facts of telepathy should be studied on

this phase, as many inspirational mediums are thereby impressional for pictures as well as thoughts, and are thus "clairvoyant."

**Trance.**—The "Everyman Encyclopædia" definition gives opportunity for expressing the main idea on trance: "Trance, whether it consisted of a deep sleep or an exalted state of consciousness, was attributed to the passage of the soul out of the body of the subject and the invasion of another spirit for the time being. The theory of spirit possession has not yet gone by the board." It has not. Adults may study hypnotism, mesmerism, somnambulism, hyperæsthesia, etc.

The "exalted state" of the inspirationalist becomes quite different in the trance, if we may insist on **change of personality** as the leading distinction of the two phases. This usually leads to the medium's loss of consciousness in order that the control may fully use the psychic nature of the medium. It may even be necessary to "**take possession.**" But there is general agreement amongst the better occultists that that should not be. All phases of mediumship depend on that mysterious affinity called "**sympathy.**" It is not the "pity for" another we usually mean. It is actually **feeling** what another felt or is feeling. When the control finds a medium that can **reflect** not merely one stream of power but his whole range of impulse and feeling he has a "trance" subject. As Davis said: "The control is perfect."

**Clairaudience.**—The word means clear hearing, "to hear" spirit sounds, either in words or music or other "noises." These may be heard by the same modes as on earth. But Sepharial, in his "Second Sight," draws attention to a very important distinction between some of the spiritual and the physical modes. "Where the interior sense is fully opened up, the communication will be continuous and normal, so much so as in ordinary conversation, and **the translation of consciousness into terms of sense** will be so rapid and unimpeded as to give the impression to an Englishman that he is listening to his native language, and to a Frenchman that he is listening to French." . . . Again, "The universal

language of humanity is neither Volapuk nor Esperanto nor Ido. It is **Thought**. . . . It is they of the soul-world who convey the thought, it is we who **translate that thought into our own language.**" There is an interior "clairaudience" to a more "direct voice" than that of the seance-room. But all have not that interior sense of "clear" hearing. So the spirit (and the medium) uses its spirit body in its environment near to the physical in ways similar to the physical, and talks and listens thus externally."

**Clairvoyance.**—There is reason to suppose that the regions of the spirit body used by the nerve-routes for our special physical organs are generally adapted and used for corresponding sensing of our spiritual surroundings. Thus clairvoyance or "seeing" is largely associated with the habits of physical sight, and the same with hearing and touch. But we very soon discover that what we call spiritual sensing is not limited to the physical routes. Sepharial expresses a common experience by stating: "It is a matter of constitutional psychicism as to where the sense of clear vision will be located. Personally I find the sense to be located in the frontal coronal region of the brain about 15 deg. to the right of the normal axis of vision, which may be regarded as the meridian of sight. Other instances are before me in which the sense is variously located in the back of the head, the nape of the neck, the pit of the stomach, the summit of the head, above and between the eyes, and in one case near the right shoulder but **beyond the periphery** of the body."

There are many varieties of clairvoyance. A. J. Davis gives beautiful descriptions of how he saw the inner state of the bodily organs, and how his vision was opened to the inner states of the room, town, country, etc. Direct vision of present permanent "internals" seem to be somewhat rare.

The greater portion of our clairvoyance is more like magic-lantern views or mind-pictures, and not direct visions of concrete spiritual permanent states, as physical vision is. The "pictures" may be of various kinds: (1) telepathic, or impressed by the spirit control from

his own mind on to that of the medium, sometimes so vividly as to produce mesmeric hallucinations; (2) by the formation of a "picture" or "materialisation" (commonly called "building up") in the psychic atmosphere for the clairvoyant; (3) psychometric clairvoyance, apparently transmitted from an auditor or an article, though the fact may be that the clairvoyant is put in "sympathetic" rapport with "one who knows."

In conclusion, to quote Sepharial again, "Every person whose life is not wholly sunk in material and selfish pleasures, but in whom the aspiration to a higher and better life is a hunger the world cannot satisfy, has within himself the power to see and know that which he seeks behind the veil of the senses. . . Therefore be patient and strive."





# RISE AND PROGRESS OF THE BRITISH LYCEUM MOVEMENT.

## I.

THE history of the British Spiritualist Lyceum Movement reads almost like a romance, but nevertheless it is simply a plain record of devoted work, of difficulties bravely met and overcome, of obstacles gallantly surmounted, and of final success attained as the reward of patient and painstaking endeavour: "**The Workers Win.**"

The idea of a Lyceum Movement was first introduced by Andrew Jackson Davis, in 1863, when in Dodsworth Hall (New York) he delivered a lecture on the Summerland, in which he described how the Spirit children who inhabited that region were trained and taught. As a result a Lyceum was started, with Mr. Davis as Conductor, and for a time Lyceumism flourished in the United States—though now it is not doing so well.

## II.—THE MOVEMENT IN BRITAIN.

Three years later the Lyceum idea had reached this country, and the first Lyceum in England was started in 1866, at Nottingham, by Mr. J. Hitchcock. It lapsed in three or four years' time, but we still have one of its members in Mr. J. J. Ashworth, late D.V. of Nottingham District Council. The next Lyceum was opened at Keighley on 23rd July, 1870; and it celebrated its jubilee in 1920 by inviting the Lyceum Conference to meet there. Sowerby Bridge Lyceum (still going strong) was a close third, holding its opening session on 2nd October, 1870. A year afterwards, its Anniversary was attended by a number of Spiritualists from Gawthorpe, amongst whom was Mr. Kitson's father. As a result of the visit, (our) Alfred Kitson and Mr. Wm. Winfield were appointed to conduct a Lyceum which was then opened at Gawthorpe—Alfred being then not yet 17 years old. When it lapsed, Mr. Kitson still taught the children one evening a week, in the house of Mr. John Booth, until a Lyceum was opened at Ossett in 1876, when he was appointed Conductor. Removing to Batley, he opened "**Alfred Kitson's Own**"

Lyceum at Batley Carr (of which, with his daughter, Miss Mary E. Kitson, he is still a member), on 21st May, 1882. Bradford followed in 1884, and Newcastle-on-Tyne in 1886. Other Lyceums were opened in Blackburn, Liverpool, Manchester, London, and various other centres, and the Movement went on spreading till now there are over 230 Lyceums in the Union, and the number is constantly increasing—the Union's membership extending over England, Scotland, Wales, Ireland, Canada, and Australasia.

### III.—FORMATION AND DEVELOPMENT OF THE UNION.

As the number of Lyceums continued to increase, and as there were no text-books, it soon became a matter of vital importance that similar methods and subjects of education should be adopted and applied throughout the country; and at a meeting of the Yorkshire (Society) District Committee, held at Bradford on 7th September, 1884, it was decided that those who were interested in Lyceum work should meet annually to discuss the best methods of furthering their cause, and for mutual help. The first Conference was held in the Temperance Hall, Bradford, on March 28th, 1886—twenty delegates attending from Batley Carr, Blackburn, Bradford, Keighley, Leeds, and Sowerby Bridge, and Mr. Kitson acting as President and Secretary. The main subject discussed was the need for a **Lyceum Manual**. In 1887, at Leeds, 25 delegates inspected a "dummy" copy of the first edition of the **Manual**, then on the point of publication; in 1888, at Halifax, Mr. Kersey undertook the production of the **Spiritual Songster**; and in 1889, at Manchester, a Committee consisting of Messrs. John Pemberton (Blackburn), S. S. Chiswell (Liverpool), W. H. Wheeler (Oldham), J. Jones (Ardwick), Wm. Crutchley (Collyhurst), and E. W. Wallis (**The Two Worlds**), with Alfred Kitson as Secretary, was appointed to draw up a Constitution for a proposed Union. At Oldham, on May 11th, 1890, forty delegates attended: the Constitution was adopted, and the Union was formed, Mr. Kersey (Newcastle) being elected President; Mr. Jos. Sutcliffe (Sowerby Bridge) Treasurer; and Mr. Kitson Honorary Secretary.

The architectural powers of these early Constitution-builders may be judged from the fact that the 33-page Constitution of the present is only an expansion (rendered necessary by the extension of the Union) of the 4-page production of these grand old pioneers of the past. Truly of them we can say with pride that they did indeed "lay foundations deep and wide."

By November, 1890, fifty Lyceums had opened, of which Barrow-in-Furness, Batley Carr, Blackburn, Bradford (Little Horton), Heckmondwike, Leeds, Liverpool, Macclesfield, Newcastle-on-Tyne, North Shields, Nottingham, and Rawtenstall were members of the Union (See **The Lyceum Banner** for November, 1890).

At the 1891 Conference, Mr. Kitson presented to the Union the Copyright of his **Outlines of Spiritualism for the Young**, which he had successfully published at his own risk in 1889. The 1892 Conference decided on establishing a Publishing Fund, and a strong Committee was appointed and did splendid work until the Executive Council took over its duties in 1899. In 1893, Conference decided to divide the Union area into districts, and to appoint an official District Visitor to each. Till then, Mr. Kitson had been National Organiser. The next important step was taken when, on November 19th, 1898, the Publishing Fund Committee entered into an agreement with Mr. Kersey, under which the **Lyceum Union** became sole European Agents for the sale of the **Manual** and the **Songster**. This agreement may be regarded as the foundation of the present successful Publishing Department.

Events now began to march rapidly, and every year brought some new development of the Union's activities. At Pendleton, on May 12th, 1901, Mr. Kersey announced his intention of presenting the Union with the copyright of the **Lyceum Manual** and the **Spiritual Songster**, and the stereo-plates of the **Songster**—the whole being worth about £200. Also, by 1901, the work of the Union had become so heavy that it was decided to appoint a Permanent Secretary. Mr. Kitson, who had been acting as Honorary Secretary since the first Conference in 1886, was, at an Interim Conference held

in August, offered the post at a salary of £2 per week : three months' notice on either side to end the contract—but he declined it, the conditions not being considered satisfactory. But at Nelson, on 16th September, 1901, a compromise was effected, when he accepted £1 per week, so that he might retain his situation, and engage an assistant for the three days per week which he undertook to devote to the Union's work—and this arrangement lasted until 1904. More was still to come, for at the Conference held at Walsall on May 10th, 1902, Mr. J. J. Morse made the Union a free gift of the **Lyceum Banner**, and Mr. Kitson was appointed Manager and Editor. Thus the Union became the fortunate owner of four valuable properties, in the Manual and Songster, the Banner and Outlines—all free gifts—and the foundation of its fortunes had been securely laid. These were made more secure by Mr. Alfred Smedley's gift of 5,000 copies of **Some Reminiscences**, published at 2/-.

Neither was there any lack of willing workers. In 1903, Mrs. Jessie Greenwood volunteered to act as Hon. Secretary of the Permanent Secretary Fund, and conducted the fund very ably and successfully until it was abolished at the Sheffield Conference in 1915.

In 1904 Mr. Kitson became full-time Secretary at a salary of £2 per week, on a five years' agreement, and his front room became the Union's Office. In 1916 the office was removed to No. 19, Bromley Road, and remained there until unsatisfactory health compelled Mr. Kitson's retirement at Whitsun, 1919; since when he has been Adviser to the Union. Mr. James Tinker held the Secretaryship for a year, at the end of which the present Secretary, Mr. Geo. Fredk. Knott, was appointed.

From 1904 onward the Union's history is a record of steady progress and expansion, up to the present. There has been only one drastic change—and that was in 1917, when the title of the Executive was changed to that of the Management Committee, and the method of election altered. Up to and including 1917, the full E.C. had been elected by the Lyceum (and other) delegates at the Annual Conference, but from 1918 onwards only

the Officers were so elected. Article IV. of the 1917 Constitution laid it down that "the Officers of the Union shall be President, Vice-President, Treasurer, and Secretary, who, together with an Executive Council, consisting of representatives from electoral areas as provided for in the Bye-Laws, shall form the Management Committee." Bye-Law 10 provided that, for this purpose, the members of the Union should be divided into geographical areas, comprising not less than 20 or more than 30 Lyceums, and that the Lyceumists in each area should elect one Area Representative. This did not turn out quite satisfactory, so in 1922 the system was again changed, the "membership" qualification being removed, and Scotland being made a separate electoral area.

The 1922 Conference also approved a Joint Trust Deed with the Spiritualists' National Union, Ltd., in which legal status is combined with complete internal independence.

#### IV.—DISTRICT COUNCILS AND THE UNITED DISTRICTS COUNCIL.

Shortly after the Union area had been marked off into districts, the Lyceums began to work for district as well as national organisation, and the result was the formation of District Councils, with a Constitution adapted from that of the Union. The earliest record at command shows North-East Lancashire in being in 1895, and having a D.C. Constitution printed for its own use. Gradually the number of Councils grew, till in 1922 there were 17 in existence. And as the Councils increased, it also began to be realised that, if a national spirit was to be fostered, district concentration must combine with national co-operation. On 24th November, 1906, delegates from Bradford, Halifax and Huddersfield, Leeds, Manchester, North-East Lancashire and Rochdale District Councils met at Laisterdyke under the chairmanship of Mr. Will Edwards, and held the first United Districts Council meeting.

The avowed policy of this new body was war on the Executive of the day; and so violent did their attacks become that at last, in self-defence, the Executive was compelled to send delegates to the U.D.C.

meetings. By degrees the policy of the Council changed, and national organisation became its chief aim. Many of the E.C. members attended as D.C. delegates, and this helped to alter the relationship of the U.D.C. and the E.C.

At the 1917 Conference the United Districts Council was for the first time supplied with a Constitution, and the principal article was that officers and members of the Management Committee were not allowed to attend as delegates from District Councils—although two of them could attend **as delegates from the M.C.**

Under the new Constitution the first officers were—President, Mr. R. A. Owen (Liverpool); Secretary, Mr. J. Shuttleworth (N.E. Lancs.). Mr. Shuttleworth has continued in office, but Mr. Owen resigned on joining the M.C. in 1919, since when Mr. A. T. Connor (London) has been President. Nearly all the D.C.'s are now affiliated, and the most cordial relations now exist between the M.C. and the U.D.C., the two bodies working in perfect harmony. Education and internal organisation are now the chief planks in the U.D.C. platform, and successful propaganda meetings are held at their half-yearly Conferences.

## V.—LESSON DIFFICULTIES.

In these days of Manuals, "Outlines," Pamphlets, and Educational Handbooks—not to speak of the Song Sheets, which have been so helpful to many an infant Lyceum—it is very hard to realise under what great difficulties the early Lyceum-founders worked. But we are told that difficulties are only sent to try us—and under that test our grand old pioneers have proved their worth time and again.

At Nottingham, Mr. Hitchcock prepared, during the week, object lessons which he taught to the children on Sunday; at Keighley, Mr. Richmond compiled a small hymnal, which was printed by Mr. D. Weatherhead; at Sowerby Bridge they used "Human Physiology for Schools," Fowler's "Self-Instructor," and various books on religious and social reform presented by Mr. John Scott, of Belfast. At Gawthorpe they used the American "Lyceum Guide"; while at Batley

Carr they selected Silver Chain Recitations from the Society's hymn book; memorised Golden Chains (from the "Lyceum Guide"), composed Musical Readings, and used books on human physiology as text-books.

But all the time the need for a Manual became more and more clearly recognised, as it was felt that unified and harmonious teaching should be given. Spiritualists as far north as Newcastle, and as far south and west as Peckham (London) and Exeter, seeing the weekly reports contributed by Mr. Kitson to the **Medium and Daybreak**, wrote asking for information and instruction. To use Mr. Kitson's own words:—"Inquiries came in thick and fast, all of which I attended to, no matter whether they were addressed to me personally, or to the **Medium**. . . . The information sent generally consisted of constitution; wing and fold arms movements; first, and sometimes second series of calisthenics; marching; outline of programme; how to utilise the hymn-books for silver-chain recitations; and, in a few instances, copies of golden chain recitations—which occupied in some instances 20 pages of closely written matter. During 1886 Mr. Burns consented to allow the marching and calisthenics to appear in the **Medium**, which made my self-imposed task much lighter, as I could refer inquirers to the numbers in which they appeared." (See **The Spiritualists' Lyceum Magazine**, March, 1890).

It would be interesting to know if any copies of **Alfred Kitson's Manuscript Manual** are still in existence.

This was useful work, but it did not remove the difficulty.

## VI.—THE LYCEUM MANUAL AND SPIRITUAL SONGSTER.

Lyceums began to multiply all over the country, and the demand for a **Manual** constantly increased. But nobody could be found to undertake the risk of publication. Mr. Burns, when approached, pointed out that his abridged edition of the A. J. Davis Manual, published 16 years previously, had not even then been sold out, and he refused to embark on another venture.

We had better take Mr. Kitson's account of how the **Lyceum Manual** eventually came to be published.

"In the following September (1886) I paid a visit to Newcastle-on-Tyne to open their Lyceum, which had been started on the recommendation of that excellent lady, Mrs. Britten—who, knowing, from her extensive travels in many lands, the importance of a suitable Manual, had generously compiled a small (16 page) one for them, of which they were going to publish 100 copies for their own use. Remembering the great need and value of such a book, and that the Movement was languishing for it, I embraced the golden opportunity to solicit Mr. Kersey to amplify it, and print an edition sufficient to supply the growing demand of the Movement. As a last inducement I promised to assist him all I could. He ultimately consented to grant my request, on condition that I assisted him. The result is known—1,000 copies were sold in 9 months; a second 1,000 was sold in 4 months; and about 1,500 are already (February, 1890) sold of the last edition."

Thus we got our **Manual**, and with its help the Lyceums rapidly increased. The first edition contained 75 S.C.R., 33 G.C.R., 11 M.R., and 13 Songs—the present edition contains 100 S.C.R., 49 G.C.R., 42 M.R., and 123 Songs; so the **Manual**, like the Movement, has grown.

But the production of the **Manual** produced also the need for a music book, containing all the tunes required for the songs in the **Manual**. "Again," Mr. Kitson tells us, "Mr. H. A. Kersey's good nature was appealed to, to furnish the Lyceum Movement with a music book specially adapted to its needs. Mr. Kersey promised the (1888) Conference to do his best, though he himself was not a musician, but had a sister who was. So with her ready help to aid him in his labour of love, the **Spiritual Songster** was duly produced, and has become the recognised tune-book of the Movement."

The **Manual** was compiled from various sources—most of the Golden Chains and Connective (Musical). Readings being written by Mr. Kitson, some by Mrs. Britten, Mr. Kersey and Mr. W. H. Wheeler (Oldham),



and many of the Songs being adapted from "Anniversary Gems," etc., Mr. Burnham, the publisher, giving permission to use any that were required, on the sole condition that they should be acknowledged. Mr. Kersey owned the copyright of the **Manual and Songster**, and acted as publisher until 1898, when the Union took over the Agency—which they held till 1901, when they became owners of the copyright.

The Officers' Edition of the **Manual**, which contains a copy of the "Original Lyceum Manual" and "Physical Exercises," and a form of services for Naming, Marriage, and Interment ceremonies, is a complete guide to the proper conducting of a Lyceum.

## VII.—PUBLISHING DEPARTMENT.

The first British "Lyceum" publication was the abridged Manual already referred to, published about 1870 by Mr. Burns. It was not a financial success, and no other attempt was made till Mr. Kersey published the "**English Lyceum Manual**" in 1887—unless we include Mr. Richmond's "Keighley" hymnal, printed about 1870 by Mr. Weatherhead. In 1889 Mr. Kitson published his "**Outlines of Spiritualism for the Young**" (which is read with benefit by the old as well), and it was an immediate success. When the first edition was sold, the author enlarged the scope of the book, and presented it and copyright to the Union, at Sowerby Bridge Conference in 1891. This pleasing celebration of its first anniversary was the Union's first property, and spurred Conference on to renewed effort and initiative.

Experience teaches, and the difficulty experienced in publishing the first edition of the **Manual** suggested the advisability of raising a Publishing Fund, so as to enable the Lyceum Union to become the publisher of its own books. At Liverpool, in 1892, Messrs. S. S. Chiswell, Urban Smedley, W. Mason, H. A. Kersey, and Alfred Kitson were appointed a Committee to raise a fund of £100, as a nucleus. They worked hard and well—and successfully. Thousands of circulars were mailed to leading Spiritualists and liberal-minded public men. Lyceums were supplied with collecting cards

divided into 120 squares, each representing a penny, each penny received being registered by a pin-hole in one of the squares. These were for the use of the children. The result of the first year's efforts was £33 10s. 10½d.—and when, finally, in 1899, the Union Executive took over the Publishing Fund, the Committee handed over £54 5s. 10d. in cash, and a stock valued at £58 17s. 8d.—as well as the European agency for the **Manual** and **Songster**, which they had obtained from Mr. Kersey in 1898.

The Publishing Department continued to flourish, and by 1902 the Union owned all Lyceum publications, including the "Banner." In 1904, the Andrew Jackson Davis badge was adopted as the official badge of the Union, and the Department has sold nearly 40,000 "brooches." Since then various pamphlets, etc., have been published, including "**Original Lyceum Manual**," "**Helps to the Study of the Lyceum Manual**," "**Physical Exercises**," three "**Educational Handbooks**," **Ser- vices of Song**, and a number of **Song Sheets**, containing selections from the **Manual**. (A full list will be found in the **Lyceum Banner**):

Thus, from a very small beginning, the Publishing Department has grown to be a most important part of the Lyceum Movement.

### VIII.—A LYCEUM JOURNAL.

A Movement that is to be progressive must own its own Press, or at the very least have an "official organ." In the first 26 years of its struggle for existence, the Lyceum Movement had no such organ, and the only inspiration towards Lyceumism came from the **Medium and Daybreak**, wherein Mr. James Burns, the Editor and Proprietor, published extracts from Mr. Davis's **Manual**, frequently commenting on the superiority of the Lyceum method of training and educating the minds of the children over the orthodox Sunday School system, and urging Spiritualists in general to support them. These extracts, and Mr. Kitson's reports and articles, stimulated interest, but much more was needed.

In January, 1890, Mr. W. H. Wheeler, of Oldham, attempted to meet this need by publishing the first monthly number of "**The Spiritualists' Lyceum Maga-**

zine." Strangely enough, it was not sufficiently supported, and Mr. Wheeler had to cease publication in less than a year, having sustained a loss of over a pound per issue. The "Magazine" contained serials, articles, puzzles, a page of "witdom," biographical sketches, Lyceum reports, etc.

In November, 1890, appeared the first number of **The Lyceum Banner**, founded and edited by Mr. J. J. Morse. The **Banner** contained lists of Lyceums and reports of Lyceum work; a Group Leaders' Lesson Column; Liberty Group Essays; Lyceum Notes, and a "Golden Group," conducted by Aunt Editha, to whom many of our present-day leaders contributed some charming and interesting letters. The Golden Group continued till Mr. Morse went to America in 1895, when Mr. T. Olman Todd, who took over the editorship, replaced it by the "Daisy Dimple" page. On his return, Mr. Morse founded the Bluebell Guild, which remained in existence till it was superseded by "Our Lyceum Guild" in February, 1920.

In 1902, at Walsall Conference, Mr. Morse gave the **Banner**, which had been the official organ since 1891, as a free gift to the Union. Mrs. Annie E. Bentley (Manchester) took over the Bluebell Guild, and conducted it till 1912, when it was finally taken over by Miss M. E. Kitson, the founder and leader of "Our Lyceum Guild."

Under the editorship of Mr. Kitson, the **Banner** was developed, and increased in size from 12 to 16 pages. In its second year it first wore its blue cover (Mr. Alfred Smedley bearing the extra cost for one year); in 1905 Mrs. Greenwood started "The Girls' Corner," and continued it till 1919; in 1912 Mr. G. F. Knott started "The Chums' Page," which he conducted till the cares of Secretaryship and Editorship compelled him to give it up in 1920. Mr. Kitson also introduced articles on the Bible; a Calendar of Saints; a page of Recitations; Questions and Answers; and instituted the series of Portraits and Sketches, which were so popular a feature of the **Banner**.

Other notable contributors were Mr. H. E. Clarke, who conducted the **Temperance Page**; Mr. J. Knight,

who contributed articles on **Botany**; and Mr. Frank Hepworth, who conducted **The Boys' Special**.

In 1919, after Mr. Kitson's retirement, Mr. Tinker became editor, but resigned in 1920, Mr. Geo. F. Knott being appointed. The Banner now contains Education and Guild pages, with articles on Nature Study, etc., and Mr. Knott makes a speciality of essays from Lyceumists—and will always find room in his columns for articles of an educational nature or likely to be of interest to the children.

### IX.—THE EDUCATION SCHEME.

For many years the **Manual** and the Lyceum session were considered sufficient for educational purposes, and no attempt was made to add to their work. In fact the U.D.C., in 1910, passed a resolution against Lyceum conductors and leaders being asked to take up a course of education—a resolution which contrasts with the present U.D.C. policy of education for all.

But in 1910 Sheffield took the first step towards providing instruction in matters not usually discussed in the Lyceum session, when Mr. Ernest Vickers started his Education Scheme. In 1915, the Committee appointed by the 1914 Conference reported in favour of a National Scheme, and Mr. Knott was appointed Secretary of the Education Sub-Committee—the first examination being held in 1916. There was only one Grade, and the subjects for study were first published in the Banner, and then collected into No. 1 Handbook. In 1916 Miss A. Hesp became Secretary; in 1918 Grade II. was added to the Scheme, with No. 2 Handbook to cover the subjects required; and in 1919 Grade III. was drawn up by a Joint Committee of the S.N.U. and B.S.L.U. It was intended to publish a Handbook for this Grade, but unforeseen circumstances prevented it. In 1919, at Manchester, the character of the Sub-Committee was changed to a Conference Committee, with power to appoint a sub-committee for joint work with the S.N.U. This Committee continued the old scheme for a year, but in 1920 the present scheme was adopted.

In 1916 London Council started experimenting with a scheme drawn up by Mr. A. T. Connor. This scheme

was designed to secure an intensive study of the **Manual**, and was divided into Six Grades—Oral, Junior, Intermediate, Senior, Group Leaders, and Speakers. In 1920 the London and National Schemes were blended into the present scheme, with Miss Mary E. Kitson, B.A., as Secretary. The Oral Grade was left to the District Councils, but was taken over by the Education Committee in 1922, the London Oral Grade being adapted and revised.

The new Education Committee soon "got busy." In 1920 they compiled a new Syllabus for their five Grades, and issued a revised edition of No. 1 Handbook; in 1921 they published the No. 3 Handbook, under the sub-title of "Spiritualism for the Student and Investigator"; and in 1922 they compiled and published the Oral Grade Primer and issued a revised edition of No. 2 Handbook. An **Education Scheme Page** in the **Banner**, conducted by the Education Secretaries, gives hints to tutors, helpful information to students, and, generally, keeps the Movement aware of what is being done. The scheme of examinations has been altered, the standard raised, and the certificates, etc., brought into line with those of other Public Examining Bodies. In addition, Grade V. candidates who obtain First Class, Honours, or Distinction passes, are eligible to apply for the Intermediate Certificate issued by the S.N.U. Exponents Committee. So the ladder of Lyceum education now leads straight from Grade I. to an S.N.U. Diploma.

The new Scheme quickly became popular, as may be judged from the following figures:—In 1919, the examination was taken by 247 students; in 1920 by 326; in 1921 by 770, and in 1922 by 993. The number of Lyceums concerned has, in the same period, increased from 35 to 112; and the number of examiners required from two to sixteen—and this list is still being added to. So we can look forward confidently to the time when the whole Lyceum Movement will take up the Education Scheme as a matter of course.

### X.—OUR LYCEUM GUILD.

The Lyceum Guild was started in February, 1920, with an article in the "**Banner**," in which the aims

and objects of the new body were set forth by Miss Kitson, the Guild Leader. The motto of the Guild is—"We live to learn, and learn to live"—and members are pledged to develop themselves physically, mentally, psychically and spiritually—ways and means being suggested whereby these objects may be attained. But the principal aim of the Guild is to band students of Spiritualism together into one great brotherhood of progress.

On 16th April, 1920, the first member was enrolled; on 16th April, 1921, the membership was 790, from 96 Lyceums; and a year later it had increased to 1,175 from 114 Lyceums. In December, 1920, the Guild was "blessed" by the U.D.C., and the Leader, Miss Kitson, was invited by the M.C. to send a report to the 1921 Conference. So we may regard the Guild as an integral part of the Official Lyceum Movement, its membership being an index of the educational progress of the Lyceums.

A study of the monthly **Guild** article in the **Banner** will show the nature and value of the work being done.

## XI.—OUR STALWARTS.

It is a great pity that America lies to the west of the British Isles, because British Lyceumists, in keeping their faces so persistently turned towards Hydesville and Dodsworth Hall, have been forced to turn their backs on Batley Carr and Newcastle-on-Tyne. Andrew Jackson Davis opened the first Lyceum, and published a Manual, but neither his Lyceum system nor his Lyceum Manual proved acceptable to the British Lyceumist. As we have already learned, Mr. James Burns could not sell out his abbreviated edition of the Davis Manual—but when a Manual was produced which taught a system suitable to the temperament of the average Britisher, the sale was remarkable, and as a result our Movement was firmly established. So the real founders of the British Spiritualist Lyceum Movement were the two men who produced our Manual—Alfred Kitson and Harry A. Kersey—and their names should be known and honoured by all Lyceumists.

## HARRY A. KERSEY.

Mr. Kersey's work has been referred to in other sections—but it will bear repetition. In 1886 he opened his Lyceum at Newcastle; from 1887 till 1889 he was President of the Lyceum Conferences; from 1890, when the Lyceum Union was formed, up to 1894, and again in 1906, he was President of the Union. But his chief claim to remembrance lies in his publishing of the **Manual** and **Songster**. As Mr. Kitson wrote of him in 1890:—"It is almost impossible to estimate the good done by my esteemed co-worker, Mr. H. A. Kersey, in supplying the Lyceum Movement with such a splendid **Manual** at cost price; and, in the fulness of his generous nature, he has more blessings in store to confer on us, in the shape of an Officers' edition of the **Manual**, containing marching and calisthenics illustrated, and a **Lyceum Songster**, containing all the tunes of the **English Lyceum Manual**. May he long be spared to see the fruits of his labours in the noble and virtuous lives of the rising generation, who will be the future pioneers of Spiritualism."

We, who have benefitted by his generosity, can only echo the wish—and determine to be worthy.

## ALFRED KITSON.

To be able to realise all that the **Manual** and **Songster** mean to the Lyceum Movement, we must try to imagine our sessions being carried on without them: the weekly hunt through the church hymn book for suitable silver chains; the search for suitable tunes; the absence of a settled session programme (so necessary for conductors of new Lyceums), and of instructions for marching and calisthenics. And as we think of these things, we cannot but feel grateful to those whose combined efforts have resulted in making our sessions so enjoyable.

But his share in the **Manual** was not the only thing done for the Movement by Alfred Kitson. Born on February 15th, 1855, he was first drawn to the Movement in July, 1871—so he has now done over fifty years of work for Lyceumism.

His work in opening Lyceums has already been mentioned, as also the assistance and advice given to those

in distant parts who wanted to open Lyceums in their own districts. From the first Lyceum Conference, in 1886, the history of the Lyceum Movement forms part of the history of Alfred Kitson. A study of the foregoing sections proves this conclusively. As a speaker at a recent Conference stated, "Alfred Kitson and the Movement have grown together." But all this could not be done without personal sacrifice, and sacrifice soon developed into a habit with "the Lyceum Advocate." His advocacy was one continual and persistent effort. Visits were paid for bare expenses; inquiries answered without asking for postage; and engagements as a musician given up so as to leave more time for Lyceum work—all being done willingly and cheerfully, his recompense being the knowledge that all over the country Lyceums were springing into existence, with corps of ardent workers. Thus can a life's work be expressed in a sentence.

At the Keighley Conference, in 1920, Mr. Kitson was presented with a cheque and illuminated scroll in recognition of his long years of devoted service to the Lyceum Cause. He had retired from the Secretaryship in 1919, but the Conference, on the recommendation of the M.C. had appointed him Adviser to the Union. Space will not allow of more details, and all who would like to study the life of Alfred Kitson must be referred to his forthcoming Autobiography.

The Lyceum Movement of to-day is a splendid memorial to the old pioneers. Let us strive that the Lyceum Movement of the future may be as worthy a memorial to the workers of to-day. *End of Grade III.*

## SCIENCE AND PHILOSOPHY.

Science is what we know about the relations of facts, i.e., what things are and how they act towards each other. So we have chemistry, which deals with atoms of matter and how compounded; mechanics, which deals with the laws of motion, when bodies act, whether atoms or worlds; biology, or science of living things, and psychology, or science of thinking. There are many other classes of knowledge to deal with special kinds of facts. In Spiritualism we have clairvoyance, psycho-



metry, and other facts, which are classified accordingly. All facts seem to have two inseparable evidences: they are of some sort of **matter** and some degree of **energy**. Now the scientist has simply to classify the different sorts of matter and how they act, or their different modes of energy. But in doing that the scientists have formed theories about energy and matter which will apply to all kinds, and the result is that "physical science . . . has drifted into the view that all natural phenomena ought to be reduced to motions" (B. Russell); and that "the conception of matter has been resolved into **electricity**" (Whetham).

But all this is "physical" science; and connected with physical bodies are two important facts that "electricity" does not explain. Philosophy demands an explanation, for it seeks to comprehend things as a harmonious whole, every part linked up and blended (137) Science has not linked up **Life** as a development of chemical energy or electrical charge, though Life does so for itself! There is another fact, which seems to develop from Life—that is **Mind**; yet it is difficult to think of a cabbage cogitating! The Spiritualist philosopher, resting on his sciences, points out that there is another portion of this universe which the physical sciences do not deal with, and that is **the spirit realm of causes**. All the physical phenomena show that spirit dynamics and electric charges are superior to the physical, though limited also by natural laws. Our clairvoyance, rappings, writings and materialisations also prove that Life and Mind are not dependent on the "chemical" compounds of earth's plane, but use the chemics of a purer and finer world. We thus get **Our Philosophy** of Physics, Biology, Psychology and Ethics that carries us much nearer to the solving of the Riddle of the Universe than the Spencerian. Ours also is "synthetic," but of wider embrace; for it embraces the whole realm of Nature, with Mind as its Alpha and Omega, and not as a fleeting incident of this world's evolution.—(L.M., 137. 1, 23, 30, 79, 81, 107, 111, 112, 115, 116, 126, 132, 136, 141, 144, 149, 202, 213, 215, 228. O.S. 11. Sp. 1, 3, 5. See also Encyclopædias, "Foundations of Science," "Problems of Philosophy," etc. "Papers on Philosophy," by Wm. James. Jacks'

SC 1.  
SC 66.  
SC 78.

MR. 208  
MR 210  
MR 236.

CC 136  
CC. 141  
CC 148

GRADE  
IV.  
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People's Books, Home University Library, and Everyman's Library. There are also Public Libraries, which are not quite limited to Fiction).

The scientific evidence of the truth of Spiritualism has continually recurred since 1848. The great advantage is that a Medium can be found in almost every home, which shows that abundant evidence can be procured. Herein lies its value as a science, for every one can prove that life is continuous.

The philosophic aspect of Spiritualism in modern times has greatly deepened the study of psychology and united the revelations of various schools of thought in a unique system of education which is universal in its scope. The Lyceum method of tuition is a development of the Grecian system with the light of Modern Science to ennoble it. There are abstract thoughts concerning God and undiscovered natural and spiritual laws which the Science of Spiritualism has been unable to prove; but by spiritual insight we are gradually nearing the time when we shall better understand how to conduct human life so as to be "in tune with the infinite" and a happier condition will prevail among mankind.

The human spirit is framed for perception of heavenly realities. All love of the beautiful, all aspiration after wisdom, all search for the fullness of truth, all yearning after purity attest the immortal existence in store for the spirit, and of which, by virtue of its essence, it is indissolubly a part. For those who know spirit intercourse by practice of it, it is easy to understand that many powers lie hidden in the soul before passing on which will appear subsequently in their harmony and beauty.

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## TRUTH.

What is Truth? That is an old problem, and no one has yet fully solved it. The truth is that which really is—the Absolute (228). Our test of truth is: **Is it so?** All the sciences are attempts to find out as much about the Reality as possible; though most scientists say the discovery of the Absolute Reality is impossible: we

can only judge of it by our observation of the Facts and Laws of Nature. There's **the standard** of Truth, as comprehensible by Mind (115). "Nature and reason combined constitute the only true and reliable standard of judgment." But we must not leave Truth to scientists and philosophers. The most unlearned have to follow the same rules of Truth as the learned. We must take care in forming our opinions to know **all** the facts before saying: **It is so-and-so**. It is generally impossible to do that, in judging people's conduct especially, as you are not **in** them to see all that impels them to act.

In telling the truth we are also dependent on **words**, and we should therefore know **what is** their meaning and use the most suitable for the listener to understand; for the reception of Truth depends on the receiver's power to understand what is seen or heard. There are false ways of telling truth, so that it leads to error. Speakers by a sneering or questioning or other way of speaking can imply something quite different to what is said; and often only part of the truth is given, leaving untold the most important facts. "**Half-truths** are often the worst lies."

The nature of man is such that he must not only know that which is materially true but also mentally. The truth is expressed as Laws of Nature, and we must know them as regards all the faculties of our nature. (109). Whether we agree with the way the Universe works or not, we shall find that we must learn its laws and act thereby to get the best results for those we love, not merely for ourselves (109, 3, 4, 8). There are the laws (or truths) of Justice and Love, Beauty and Purity: Spirituality. It is not sufficient that a thing has occurred or **is** true. We **must know what to do about it**, lovingly and wisely. Some people pride themselves on speaking the truth bluntly—and the more the truth wounds the more they will enjoy the telling. We hope some of those brutal people will "take a thought and men'," as Burns said to the De'il. They deceive themselves in thinking it is love of truth only that impels them: it is the inherent brute that is in all of us. True Manhood is to "move upward, working

out the beast, and let the ape and tiger die." The Absolute Spirit, the Reality which is Truth, "in which we have our being," is in us working out the beast. Therefore, "this above all: To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man." (Hamlet, I. 3). (L.M. 25, 75, 228, 109, 104, 130, 133, 137, 142, 149, 213, 215, 219. O.S. 14. Sp. 2).

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## JUSTICE.

If we grasp the principle of Truth we have that of Justice. Justice is from "jus," meaning "right," and refers to **doing right to others**, as well as to ourselves. Justice is associated with courts and justices and laws. But all these are only means to secure that right is done between those who differ; to give to each his due. Statute law is only a very faulty means of expressing Moral Law, which humanity has had to discover from Nature's modes of working in us. The result is that we find "Justice is that state of mind or quality of nature that will render unto all their full rights and dues; that scorns to cheat and defraud in any way; that feels it beneath its dignity to take a mean advantage of another's ignorance. It refuses to sell an adulterated article for a genuine one. It loves to give just weight and measure and treat all alike. It shows no partiality—asks no favour. 'It wants but a share, where labour is honest and wages are fair.'"—(O.S. 14; see also Honesty). That is the only effective remedy for strikes and crime and wars, whether there are laws for or laws against them now.

But Justice is more searching than we usually understand it. We generally mean giving each his due—measured by legal rights or "earnings" and social customs. But what is really **due** from us to others. As parents and children, husbands and wives? **What is due?**...What is the measure of right between man and man? The strictest Justice often—nay, always—required a measure of **Mercy** also; and "the quality of mercy is not strained, it droppeth as the gentle rain from heaven. . . It is an attribute of God Himself, and earthly power doth then show likest God's when mercy

seasons justice.”—(“ Merchant of Venice,” iv., 1). It requires the feeling of mercy to enable us to make **due** allowance for all those unknown and unconsidered impulses that shape conduct—to know all the necessary truth and judge rightly.—(L.M. 106, 109, 110; O.S. 14; Sp. 9).

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## LOVE.

What is love? That is as hard a problem as “ What is Truth?” But it may be that as we solve the problem of Love by loving we shall be solving also the problem of Truth by our realising thus that Infinite Spirit which is Love, Wisdom and Law—the Perfect Truth. Swedenborg expressed the Spiritualist ideas when he said: “ The Divine Essence is Love and Wisdom; for these two are the essentials of all things in men’s Life.” “ All things were created **from the Divine Love** by the Divine Wisdom,” and therefore bear the nature of their Source. Materialistic thinkers speak of Love as evolving from the attractions or “ loves ” of the atoms, and it is, therefore, “ of the earth, earthy ”—which it often is. The Spiritualist reply is that there is evolution from the atomic attractions because “ all things were from Divine Love,” are operating from it, and returning to it.

Leaving these problems to philosophers, we turn to the children’s school—everyday experience. We all know something about love because **we are all lovers**. And what a multitude of affections, likings, desires, attractions, lusts, sympathies, and devotions we express as Love! How they drag us this way and that till we learn how to make them co-operate with the Divine Love by Wisdom. As lovers we can understand and imitate the noble lovers around us. What is it that feeds us, clothes us, schools us, tends us, marries us, supports us in all our ways? Love. What is it impels the true soldier who hates war and distinguishes him from the brute soldier who “ loves ” war? The true soldier only goes at the call of **Duty**; and what is Duty but the paying of a due to others that Love requires? (L.M. 103). “ I could not love thee, dear, so much, loved I not honour more.” (Lovelace). “ Love rules

the court, the camp, the grove, the men below, the saints above; for Love is heaven and heaven is Love." (Scott's "Minstrel.")

We are indeed the battle-ground of a multitude of loves; but each of them has its rightful use when harmonised. So with the individual lover. It is when Love "seeketh not her own" (1 Cor. 13c.), but the **happiness of others** that she finds her richest satisfaction. (135). As our loves are so we live; but, however long and painful the struggle, the "ape and tiger" must die and the Manhood be perfected "from the Divine Love by the Divine Wisdom."—(L.M. 67, 70, 103-4, 135, 206, 211, 215, 227, 118, 208, 105, 110, 114; O.S. 14; Sp. 1, 2, 8).

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### PURITY.

"Free from foreign matter; free from pollution." So we must know what is "foreign and polluting" and what that is which is Native. **Purity of what?** Our "Manual" repeatedly draws attention to the three-fold unity of man. The physical laws of Spiritualism. We have a religion of **Health** (120) which gives personal cleanliness as a pledge of holiness, and a religion of **Use** (123) whose sacrifices are the baser parts of us to become more pure and the better parts to make others holy. Here we learn that the "**animal** passions" must not pollute the character of the Higher Native Soul, whose purity is Love and Wisdom. "How pure in heart and sound in head," etc. (66). Wisdom is not only to judge liberally but to **think** purely (116), free from untruths or false motives—matters "foreign" to the real thing to be thought about. So important is Purity that we have it put as the **first great truth** of twelve which form the substance of true religion and philosophy: Purity, Justice, Truth. (133). Indeed, we may look upon Purity as Truth—the thing as it is, "free from foreign matter." "To thine own self be true," and purity will be thine.

Society is calling for pure air, pure water, pure food; and against adulteration of all kinds—"shoddy" clothes and "jerry-built" houses. All should be of the **real**

**thing**, best fitted for the purpose, without "foreign matter." But there is a very special kind of purity which is not sufficiently striven for and which is especially needed in Spiritual development, that is: **Chastity**, or purity of thought and deed in sex affairs.—(O.S. 14).

All great religions have laid great stress upon this principle: "Be ye holy, as I am holy." Whatever else their ceremonials were they were intended as Purifications. One of the most impressive Psalms is the 51st, with its pathetic appeal for a clean heart and a constant spirit. Those who have studied religions know that great as were their errors they also expressed great truths and met some spiritual need. It would be well to take more heed to those truths and less to bitter abuse about the errors. All virtues are native to the Soul and essential to purity; all vices are at variance and foreign and cause pollution. (126). Study well therefore ch. 14 and 15 of "Outlines," and L.M. 133-4. It is well that we should be zealous for the activity of Love and the search for Truth and the practice of Justice; they all tend to Purity. "Absolute purity of heart and life is the richest human possession." (217). That is true Spiritualism, for our "profession of faith is a divine life; good works without, **spiritual beauty and purity within**; and deeds of love to God through His creatures." (142).—(L.M. 102, 116, 129, 133, 142. O.S. 14 and 15. Sp. p. 9).

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## BEAUTY.

Beauty has been defined as an assemblage of perfections pleasing to the eye. Has any one seen an assemblage of perfections? Yet "this world has much of beautiful," of "aggregates of qualities that please the æsthetic sense." That is the common test of beauty: the pleasure felt by the seer; and that which comes nearest to our ideals of **perfection of form and colour** is to us the most beautiful object. Is the artist ever fully satisfied with either his model or picture of it? Beautiful as Nature is in her wonderful diversity of forms and hues and blendings there is within us the "love that thirsts for the beautiful" beyond earth's perspectives. We turn from the landscapes and sea-

scapes to the marvellous tints of living animals and to the "human form divine:" we rejoice in architecture, sculpture, painting, and the crafts, and we marvel at the **universality and loveliness** of Beauty. Is there a standard of Beauty? Stop at the next view you admire, in an art gallery, or by the sea or farm, or at the cinema, and ask yourself why you admire it? What is the quality of the pleasure you feel? The picture you admire is a test of **your** beauty—of your position in human evolution. Our sense of beauty is the **response of our souls to that of the Artist** who makes both us and the pictures. It is the Soul within them that speaks to us by the **sympathies** we have developed in correspondence with Nature, including Humanity. Your pictures are your portraits, whatever else they copy, and your own form-picture need not be among them. "If man would only see!" We require that a picture shall speak to us with more than formal contour and pretty tinting. Beauty has its rules of proportion for shapes and colours, but its mathematics must be emotional as well as intellectual. With or without human figures the picture must tell us some story of moods and states akin to our own: some storm or serenity: some tropic or temperate or arctic zone in which we have lived and can imagine Life. "Assemblage of perfections!" Yes. The **clairvoyant** has seen them. Not here! "There every form the mind beholds is beauteous and sublime." (86). "The spiritual body, aflame with spirit, and of perfect structure, self-balanced, becomes more and more ethereal and beautiful," (138), "transcendently lovely." (139). Though we have felt the anguish of comparison and know the struggle to "labour and to wait," those of us who have watched with rapture the Spirit Lyceums in their "open-air" graceful and majestic evolutions, with their divine orchestration, accept that "Beauty is an assemblage of perfections."—(L.M. 23, 31, 52, 201, 204, 208, 217, 304-5, 351, 403, 407. O.S. 3, 6 and 7. Sp. p. 4, p. 17-18, p. 32).

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### SPIRITUALITY.

The degree of our Spiritualism is our Spirituality—the being spiritual. Our characteristic teaching and

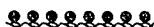


practice is Spirit Communion: but our ordinary communion is a very small fragment. To be spiritual in the "grown-up" sense is to live by spirit in the spirit spheres—seeing, hearing, tasting, smelling, touching, talking (not with words but with "intuitions")—living in fact, because, being spiritual, we are consciously alive in the spiritual and therefore sensing and communing. Now, we try to commune by proxy! We depend on special mediums, who are—as they well know—only babes in spiritual Life. To be a Spiritualist by the practice of Spirit Communion is to be **your own medium**. But phenomena is only the "physical" side of Spirituality. The inner—the Self—side is even more important. The inability to sense the objective realities of the spirit world does not mean that we are shut off from spirit communion. Oh, no! There are some who are blind and deaf to the phenomenal side, but they have rich inspirations, fine intuitions, mystic correspondences; they may know not "whence it cometh nor whither it goeth," but they have the spirituality responsible to the angelic or divine. They need no proxy mediums for that.

We must value even more highly than we do the phenomenal modes and the accompanying clairvoyant and other "sensings" relating to the objective or "outer" sides of Life. But the special meaning of Spirituality is "**inner**": it relates to qualities of the Soul as Thinker and Lover. Who are Spiritualists? "Those who cultivate their noblest faculties, live true lives, and for ever strive to improve in goodness and wisdom." (137). We see the beauty and brightness of spirit bodies, sometimes so bright we cannot bear to look upon them. That is spirituality. Yes. But because of their "inner" spirituality. They have developed the highest and noblest attributes of mind: they have fulfilled their duty as spiritual beings by loving and cherishing "all created things that evidence the qualities of the Great Creator," "Truth, goodness, beauty, wisdom," and have themselves those qualities in habitual practice. (144). Even in this world there are such spiritual people, "if man could only see,"—and some do see. There are many brave souls also

whose spirituality is in constant struggle with the animal natures born in them and nurtured by social training. "What's done we partly may compute, but know not what's **resisted.**" (Burns to the "unco guid."): 'Those that "are arrayed in white robes" are those that "came out of great tribulation." Our spirituality is not measurable by our scorn of the weak and wicked but by our readiness to understand and help, by our "temperance and study, aspiration and charity, self-denial, the practice of the virtues, and the cultivation of our higher nature in all its faculties." (106).— (L.M. 2, 73, 79, 106, 132, 137, 142, 144, 220. O.S. 9. Sp. p. 5, ch. 3, ch. 9).

The ideal man loves truth, justice, love, purity, beauty and spirituality, because they are virtues and not for any reward he expects to derive therefrom. The effect of these universal principles on the character of man is the development of perfect manhood. That is the great object of being. Truth must be founded on the evidence of natural law. The true balance of justice will be found when love, pure love, chooses the beautiful things and thoughts to purify and sweeten our spirituality, discarding the things which are only for to-day and doing those which have an eternal relation. The gods of the ancients moved without but the Supreme Soul of the universe breathes within us. We cannot altogether "fall from grace," nor do we stand in need of special atonement by another. The life here and the life hereafter are bound in unity. With truth underlying all our researches, justice our mode of conduct, the spirit of love and accord towards each other, the purity of a good well-ordered life giving beauty of form and expression to the indwelling spirituality, we may cause a thrill of hope in those still outside the conscious presence of an angel world that yearns to feed the hungry soul and set it walking in that path where all shall one day say: I do not now believe, I know that "Peace which passeth understanding," that "Bliss beyond compare."



# LIST OF LATE ANNUAL CONFERENCES.

Year.	Place and Date.	Members Present.	President.	Vice-President.	Secretary.	Treasurer.
1886	Bradford ... Mar. 28	20	Alfred Kitson		Alfred Kitson	
1887	Leeds ... Mar. 26	25	Harry A. Kersey		Alfred Kitson	
1888	Halifax ... May 13	28	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1889	Manchester ... May 12	33	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1890	Oldham ... May 11	40	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1891	Sowerby Bridge ... May 10	35	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1892	Liverpool ... May 8	27	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1893	Burnley ... May 14	31	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1894	Dewsbury ... May 6	37	Harry A. Kersey		Alfred Kitson	Joseph Sutcliffe
1895	Blackburn ... May 12	46	S. S. Chiswell		Alfred Kitson	Joseph Sutcliffe
1896	Halifax ... May 10	73	Thomas O. Todd		Alfred Kitson	Joseph Sutcliffe
1897	Bradford ... May 9	77	William Mason		Alfred Kitson	Joseph Sutcliffe
1898	Walsall ... May 8	61	Jessy Greenwood		Alfred Kitson	Joseph Sutcliffe
1899	Nottingham ... May 14	64	John Venables	Jessy Greenwood	Alfred Kitson	Joseph Sutcliffe
1900	Newcastle ... May 12 & 13	60	J. J. Morse	John Venables	Alfred Kitson	Albert E. Sutcliffe
1901	Pendleton ... May 11 & 12	109	Alfred Smedley	J. J. Morse	Alfred Kitson	Albert E. Sutcliffe
1902	Walsall ... May 10 & 11	70	Albert Wilkinson	Alfred Smedley	Alfred Kitson	Albert E. Sutcliffe
1903	Blackburn ... May 9 & 10	82	Jonah Clark	Albert Wilkinson	Alfred Kitson	Albert E. Sutcliffe
1904	Blackpool ... May 7 & 8	127	Mary Law	Jonah Clarke	Alfred Kitson	Albert E. Sutcliffe
1905	York ... May 13 & 14	130	William Johnson	Mary Law	Alfred Kitson	Albert E. Sutcliffe
1906	Keighley ... May 12 & 13	138	Harry A. Kersey	William Johnson	Alfred Kitson	John Venables
1907	Manchester ... May 11 & 12	168	Reuben Latham	Ernest A. Keeling	Alfred Kitson	John Venables
1908	Middlesbrough ... May 9 & 10	75	Ernest A. Keeling	Reuben Latham	Alfred Kitson	John Venables
1909	Burnley ... May 8 & 9	132	Ernest A. Keeling	J. J. Bennett	Alfred Kitson	John Venables
1910	Birkenhead ... May 14 & 15	174	Annie E. Bentley	Reuben Latham	Alfred Kitson	John Venables
1911	Bradford ... June 3 & 4	159	Lizzie Nurse	Robert A. Owen	Alfred Kitson	John Venables
1912	Nelson ... May 11 & 12	143	Robert A. Owen	Lizzie Nurse	Alfred Kitson	John Venables
1913	Hull ... May 10 & 11	123	Reuben Latham	Robert A. Owen	Alfred Kitson	John Venables
1914	Glasgow ... May 30 & 31	119	Reuben Latham	Robert A. Owen	Alfred Kitson	Thomas H. Wright
1915	Sheffield ... May 22 & 23	130	Ernest Vickers	Alice Hesp	Alfred Kitson	Thomas H. Wright
1916	London ... June 10 & 11	74	Ernest Vickers	Alice Hesp	Alfred Kitson	Thomas H. Wright
1917	Hull ... May 26 & 27	66	Geo. Fred Knott	Ernest Vickers	Alfred Kitson	Thomas H. Wright
1918	Manchester ... May 18 & 19	158	Geo. Fred Knott	Alice Hesp	Alfred Kitson	Thomas H. Wright
1919	Manchester ... June 7 & 8	141	Alice Hesp	Geo. Fred Knott	Alfred Kitson	Thomas H. Wright
1920	Keighley ... May 22 & 23	144	Alice Hesp	Mary E. Pickles	Jas. Tinker	Thomas H. Wright
1921	Burnley ... May 14 & 15	140	Mary E. Pickles	Alice Hesp	G. F. Knott	Robt. A. Owen
1922	Manchester ... June 3 & 4	159	Mary E. Pickles	C. J. Williams	G. F. Knott	Robt. A. Owen
1923	... May 19 & 20		C. J. Williams	G. A. Mack	G. F. Knott	B. Owen