

## P R E F A C E .

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**A**S one section of work for the examinations is to make summaries of the LYCEUM MANUAL selections, and as many students do not quite understand what is required, the Education Committee has decided to re-publish the Summaries prepared by Mr. Connor and printed in the LYCEUM BANNER during the 1922-23 Session.

It is not claimed that these Summaries are the only correct digests of the selections to which they refer. They are given merely as **one** way of summarising the teaching, and as hints to tutors and students—showing how summaries may be prepared. When using them, students are advised to compare them with the actual “Manual” reading or recitation, and with the instructions given in “How to Prepare for the Examinations,” pages 15—16.

The Glossaries—which in each case give to each word only the meaning which it bears in the selection to which it belongs—explain all difficult words and phrases found in the “Manual” selections set for Grades I—IV. They have been based on lists drawn up by Mr. R. Hope, and elaborated by him and the Education Secretaries.

The Education Committee takes this opportunity of thanking all who have helped in the production of this pamphlet. That it may prove useful to all students is the earnest hope of

THE EDITORS.

September, 1924.

Summaries  
and  
Glossaries

## FOR GRADE I.

### SUMMARY OF S.C.R. 66.—The Angel Guest.

(Also for Grade IV.)

We must, first of all, note that this Silver Chain does not deal with Spirit communications (such as we get at circles, etc.), but with Spirit Communion (mutual intercourse, when, seeking for strength, guidance and blessing, we raise our spiritual nature into direct touch with spiritual influences). The poet describes the conditions necessary for this communion:—

We must be "pure of heart" (or the bright spirit friends will not be able to get into harmony with us); we must be "sound in head" (must thoroughly understand what we are doing and why we are doing it—or our foolish thoughts will attract others than the friends and influences that we want); and the Divine Love which is part of our being must make us bold to break through the Veil and find those we love (as fear, or doubt, or nervousness on our part may raise up barriers through which our loved ones may not be able to break). Our consciences must be clear of wilful wrongdoing: our memories must be free from any cloud of regret for acts of hate or spitefulness; and we must be able to feel at peace with everyone and everything.

In this state of complete calmness and peacefulness, we are able to reach out "in the silence," and soul communing with soul, obtain spiritual strength and grace.

### GLOSSARY.

**Affections**.—See under "divine affections."

**Angel Guest**.—A spirit friend who comes and stays with us for a time; if the conditions are favourable.

**Divine Affections**.—The line means "with a God-like love towards others."

**Haunt the Silence of the Breast**.—This is explained in the three lines which follow—the necessary conditions.

**Imagination**.—The power to build images in the mind.

**Jar**.—Here refers to the effect of allowing thoughts of hate or anger to get a resting place in our minds.

**Portal**.—The entrance.

**Vain (in vain)**.—To no purpose,

## SUMMARY OF S.C.R. 93.—DEEDS, NOT WORDS.

God does not wish us to waste time in needless prayer, when we might be easing the burden of others, or soothing their grief. Doing His work, in drying the tears of the afflicted by proving that there is no death, is real prayer in which God delights.

God does not wish for gorgeous religious services in grand buildings, but that we shall raise the fallen, and do all in our power to help the poor and homeless. Real worship consists of "works, not words; kind acts, not creeds"—and proves our true love for God. In other words, we worship God by serving Man.

Good deeds have a spiritual force behind them that makes an impression on our spiritual natures, while mere words have only a breath behind them and make no lasting impression. Our love must speak in actions—such as comforting the sorrowing and helping the poor. It is our task to drive away care, and bring brightness to sad eyes; and kind deeds done by us to others will be regarded by God as done to Him.

### NOTE.

This S.C.R. reads as if God were a person, who could be pleased or grieved by our actions—but we must allow for the poetical form of the teaching. God is Spirit, all Love and all Wisdom—and as each of us, spiritually, is a spark of Deity, each of us has love and wisdom as part of our being. Wisdom teaches us that empty forms and empty words are of no value; Love teaches us that it is our duty to work and not preach. By helping others, we increase our power of loving—and every experience increases our knowledge and wisdom. The Divine Nature within us **knows** that by helping others to overcome their troubles and sorrows we are giving their Divine Nature a chance to blossom into beauty—and the spiritual satisfaction we obtain from our unselfish works of love is expressed in the last two lines of the Silver Chain.

### GLOSSARY.

**Affliction's Rod.**—Trouble, distress or suffering.

**Battering at High Heaven's Door.**—Striking with success.

sive blows, without making any headway.

**Burden.**—Something borne or carried—as sin, sorrow or care.

**Creeds.**—A creed is a brief summary of the articles of religious belief. (It usually means what we **must** believe in, if we want to be “saved.”)

**Grand Dome.**—Refers to the beauty of some Christian Churches. But “more is needed than grand buildings.”

**Smother.**—To kill by taking away the means of life—in physical life, by stopping the breath; spiritually, by removing the **causes** of “life’s cares.”

### SUMMARY OF G.C.R. 108.—The Lyceum.

The Lyceum is a School in which we obtain an education which is broad and harmonious. Its object is to develop all our mental and spiritual powers, in their proper order, and to the proper extent. This is done by removing wrong ideas, and providing the mind, as it develops, with teachings that it can understand and accept. Its training is of two kinds—physical and mental. The physical body is developed, and the brain exercised, by carefully arranged marching and calisthenics. The mental nature is developed by teachings that cause the students to exert all their mental powers in questions and discussion. The recitations and responses teach great truths, which are fixed in the memory by repetition, thus improving the mind. The chief principle of our system is harmony—expressed in music and singing. The Lyceum method differs from other methods in that it is in agreement with the laws of nature, allows differences of opinion, takes every thing in nature into account, and promotes interest through variety. It also teaches a religion of reason, beauty, truth and goodness. Its aim is the spiritual, moral and intellectual elevation of its members and of the world at large. It is our duty, therefore, to devote ourselves to the realisation of its highest ideals.

### GLOSSARY.

**Accompaniment.**—The accompaniment of exercise or any other thing is what goes along with it (as the accompaniment of a song).

**Assimilate.**—To make a part of ourselves (as we assimilate food by digesting it and using it to build up our physical bodies).

**Attained.**—Reach or accomplished.

**Characteristics.**—The most marked qualities.

**Commonwealth.**—The whole body of citizens.

**Comprehensiveness.**—A comprehensive statement includes everything connected with the subject.

**Distinguishes.**—Sets apart for special notice, as different from all others

**Elevation.**—See under “intellectual elevation.”

**Embody.**—To form into a united whole; include and unite.

**Faculties.**—The natural powers of the mind, such as will, reason, sense, etc.

**Harmony.**—Unity; without discord.

**Harmonious.**—United.

**Intellectual Elevation.**—Raising the powers of understanding from a lower to a higher state (or plane).

**Invariable.**—Never changing.

**Judicious.**—According to sound judgment.

**Liberal.**—Favourable to liberty and progress; not too strict, narrow or literal; broad-minded.

**Manifestations.**—Here means—shown clearly.

**Mental Advancement.**—The increase and development of our mental powers.

**Physical and Mental Natures.**—(study of) The physical body and its powers, the mind and its powers.

**Symbolised.**—A symbol is a sign given (or used) to express (or explain) an idea (or ideal) that cannot be plainly expressed in words. (See under “crucifix” in Summary of G.C.R. 142).

**Tolerance.**—Recognition of the right of others to private judgment in all matters—religion, politics, general opinions, etc.

**Tuition.**—Instruction, teaching.

## SUMMARY OF G.C.R. 139.—Children in Spirit Life.

Young children survive the change called death, just the same as grown-ups, and they enter the Spirit World as Spirit children. But they are not allowed to feel lonely, because they are met by good and loving Spirit friends, who welcome them and attend to their needs. The children are not left to anyone who will take charge of them—

instead, the greatest care is taken in selecting those who are best fitted for children's work. If the child's mother is already in Spirit life, she, if worthy and capable, is allowed to take charge; but if not, someone is appointed who will understand just what is required. The Spirit Mother, or Spirit Guardian, takes the child to its spirit home in the Summerland, which in happiness and loveliness is far beyond anything known on earth. Its companions are children like itself.

Sometimes the Spirit Guardians bring the children back to their earthly homes to visit their parents, that they may learn the lessons of earth life, feel the warmth of parental love, and know the joy of earthly affections. They often remain for days, and are sometimes able to communicate with their parents, thus proving that they still live on.

The children grow up into men and women, and increase in wisdom, grace and beauty. They progress quicker than they would have progressed in earth-life, as the system of education is so natural, and the lessons can be more quickly and easily learned. The schools in the Summerland are called Progressive Lyceums, and the teaching is mostly by object lessons: even the surroundings are so arranged as to teach lessons of goodness, purity and truth. The object of the lessons is to develop the spiritual powers of the mind, to keep the spirit body (spiritually) healthy, and to draw out and train the child's powers of thought. The lessons are not only instructive but interesting, and all work joyfully together in harmony, sympathy and love.

When sufficiently developed they are put to work as teachers, guides and helpers. They are ever ready to offer a helping hand to those, in the physical body or out of it, who need help; and by helping others they help themselves to a higher and higher spiritual development.

(See also Handbook No. 1, and "Outlines of Spiritualism for the Young.")

## GLOSSARY.

**Acquisition.**—The gaining of (knowledge).

**Adapted.**—Made suitable for the needs, fitted for the work.

**Aspirations.**—Steadfast or earnest desires.

**Assigned.**—Here means—given into the charge of someone.

**Atmosphere.**—Surroundings (see under “spiritual atmosphere.”)

**Attribute.**—A quality possessed by a person, or thing, as being necessary to the person or thing existing, or being recognised. Here refers to our highest and noblest mental powers.

**Character.**—Here refers to the manner adopted (their methods and conditions being much superior to ours).

**Concord.**—Means agreement.

**Cultivate.**—To improve by labour, or study.

**Degrading.**—Reducing from a higher to a lower level.

**Elevating.**—Raising to a higher level (the surroundings elevate, or raise, their thoughts by inspiring them with ideas of goodness and beauty).

**Harmony.**—In agreement with each other.

**Immortality.**—Here means continued existence, or life after death.

**Invariable.**—Constantly the same.

**Pervades.**—Should read “is in.”

**Preceded.**—Gone before.

**Qualifications.**—Here refers to qualities possessed, or fitness for the work.

**Survive.**—To live after (physical death).

\* **Spiritual Atmosphere.**—Means when the environment or home surroundings are good—not evil or degrading. (“Environment” means surroundings).

**Transcendently.**—Beyond the power of human understanding; excelling and surpassing others.

## SUMMARY OF G.C.R. 148.—THE ORIGIN OF THE

### LYCEUM.

(For Grades I—IV).

Andrew Jackson Davies was a remarkable spirit seer—he could see Spirit people, and things connected with the Spirit world. He was even able at times to go in spirit to the Spirit regions, and on other occasions saw visions of scenes in the Summerland. Because of this power, he was able to describe how children are taught and trained in Spirit Life.

He saw large bands of children arranged in groups in beautiful halls. The leader of each group first gave a lesson, and then asked the children for their opinions and ideas. He also saw the children going through marches by which they were taught how the planets go round the sun, or some lesson in geography, etc. Each marching group was headed with a banner whose colour showed the spiritual development of the group, and each child wore a badge or sash of the same colour as the banner. These marches were performed in the large and beautiful gardens which surround all the Spirit Lyceums; but sometimes the members of one Lyceum paid a visit to another Lyceum, and the Lyceumists, with banners flying, went marching and singing on their way.

At a meeting held in Dodsworth's Hall, Broadway, New York, on 25th January, 1863, Mr. Davis described these scenes, and as a result the first earthly Lyceum was started, as a Spiritualist Sunday School. These Lyceums were badly needed, as the teaching of the Orthodox Sunday Schools are not in agreement with what our Spirit friends have told us about the hereafter—and we want our children to be taught according to what we ourselves believe.

Our earthly Lyceums are (or should be) copies of the Summerland Lyceums—at least in aim—and we should all resolve to do our utmost to realise the Summerland ideal here on earth.

## GLOSSARY.

**Appertaining.**—Belonging to (as a part to the whole).

**Accordance.**—Agreement with.

**Divine.**—God-like.

**Degree.**—Quality.

**Establish.**—To found.

**Exquisite.**—Of superior quality; delicately beautiful.

**Hereafter.**—The future life.

**Orthodox.**—Believing without question what is taught (here used in reference to the Christian Church).

**Promote.**—To establish; to encourage.

**Progressive.**—Moving forward or onward; advancing.

**Revelation.**—That which is shown or made plain.

**Spirituality.**—Quality of being good.

**Symbolised.**—Here means "shown."



**Tuition.**—Teaching, instruction.

**Undulating.**—Up and down (like waves).

## SUMMARY OF M.R. 208.—HOME AFFECTIONS.

(Also for Grade IV.).

The verses teach us that life may be regarded as a voyage over the seas of time. The voyage may start in the morning sunshine of love and hope, but storms will arise, and the morning's glory may be hidden "by the noon clouds that darken our prime." When this happens we must look—not backward for the "lost hills of morning," but forward to the calm of evening and the hush of the twilight, when we shall sail home to our haven of rest. If our lives are guided by love, the memory of us will cheer and encourage other voyagers—just as sunrise cheers the hearts of sailors who have been on watch during the darkness of night. The life of the soul will weather all storms, and shine brightly when all else is "darkness and cold."

## NOTES.

**1st verse:** "Our prime."—"Prime" comes from *primus*—"first"—and here seems to refer to the first part of the voyage.

**1st Reading:** The "true greatness" of a country depends not on its foreign possessions, but on the advancement of its people and the happiness of their homes, where all should live in comfort, love and harmony.

"Hoary-headed" refers to old people, who should always be treated with courtesy and consideration—even when they are our own parents or relations.

"Wisdom of the aged"—These old people have had a long experience of life, and even the young may benefit from their advice.

"Registered indelibly on thy heart."—If we make an entry in a book, using indelible ink (which cannot be rubbed out) what we write has been "registered indelibly." In the same way, our mothers' teachings of virtue make an impression on our characters that can never be removed.

**2nd Reading:** "Inspirations to virtue."—The purity and virtue of our own sisters should not only fill us with

pride, but should inspire us ("fill us with the noble idea") to respect and guard the purity and virtue of all women—who are our sisters under our Second Principle.

**3rd Reading:** A home can never be completely happy unless every member of it tries to make it so.

"Angels and Ministering Spirits."—Both terms refer to our spirit friends—but "angels" may be taken to refer here more to the spirit "messengers" who come to teach us spiritual truths; while "ministering spirits" may be taken as referring to those who come to help those in trouble, comfort the sorrowful and heal the sick.

## GLOSSARY.

**Attachment.**—Affection and devotion of our friends.  
**As Often as Pleasant Emotions Kindle to the Word Expressing Thy Relation.**—This paragraph means that as long as the word "brother" fills us with pleasure, we can feel sure that we shall have help if, and when, needed.

**Emulation.**—Trying to be good.

**Hospitality.**—Liberal entertainment of strangers and friends.

**Our Memory will Rise like a Halo of Light from the Grave.**  
 —This means that the recollection of our actions will remain as a light, or be a guide to others, after we have gone to spirit life. (Halo is a circle of light—shown in picture of saints as a sign of holiness).

**Preserve the Integrity.**—Do not do anything to disgrace her good name.

**Radiant.**—Shining: beaming with joy, love, etc.

**Rose-Tinted Billows of Eve.**—This is a poetical way of saying that the end of a life that has been full of love, is as calm and beautiful as a peaceful sunset.

**Sanctify.**—To make sacred or holy.

## SUMMARY OF M.R. 211.—BE KIND TO OTHERS.

The verses teach us that we should be kind to others while we can, for we may not always have the opportunity—then, if, perhaps, we lose all our friends, it will be sweet to remember that we always treated them well. We must not be too ready to listen to tales about those we

know, as they may only be lies told through envy or spitefulness; and little differences of opinion should never be allowed to interfere with our friendship for others. Neither should our love cease because our friends meet with misfortune, or even if they fall into disgrace—for it is then that they will be most in need of the comfort of our love. So, under all circumstances, we must try our hardest to be kind to each other.

## NOTES.

**1st Reading:** A "cruel tyrant" is one who always insists on having his own way, and doing what pleases him, no matter who suffer, or how they may suffer.

An "ignominious coward."—"Ignominious" means "disgraceful," and a "coward" is "one who has no courage." What is taught here is that those who rob little birds' nests only do so because the birds can't hurt them. They wouldn't try to rob the nest of a big bird, such as a rook or an eagle.

"Ignoble" means "not noble"—low and mean.

**2nd Reading:** "Equals by right."—As Spirits we are all sons and daughters of God, and the only difference that there can be between us is our spiritual development—which depends on ourselves.

"Generosity" means willingness to share with others.

"Benevolence" means wishing well to others.

**3rd Reading:** This explains itself.

## GLOSSARY.

**Assail.**—To attack.

**Dejection.**—Being downcast, depressed or disheartened.

**Inflict.**—Here means to cause to feel or experience something of an unpleasant nature.

**Nor Envy Disprove.**—Here means we should not allow envy to take away from others the credit for what they have done.

**Perchance.**—Perhaps, by chance.

**Prevail.**—To have mastery or victory over or against us.

## FOR GRADE II.

### LESSON OF S.C.R. 4.—OUR MISSION.

Writers who are trying to teach a lesson use one of two kinds of language—**literal** (the words mean “exactly what they say”) or **figurative** (the writer uses symbols, and “we must look for” the exact meaning). In this Silver Chain, the language is figurative. The writer does not actually mean “sailing on the ocean” or “climbing up mountains”—he only uses these “as symbols,” to convey his teaching. A mission is what we intend to devote our lives to—such as Lyceum work, platform work or social work, or dozens of other things—and the Silver Chain teaches us that, whatever “mission” we may choose, we must not lose heart because we cannot take the lead, or even be among the leaders. Faithful followers are just as necessary as good leaders. (For instance, we cannot all be Conductors—but we **can** all be earnest, hardworking Lyceumists. If we find that the part we should like to play is beyond our strength—either from lack of knowledge or lack of experience—we can at least do all in our power to help those who are playing the part. We may not become famous, but yet what we do **will have been done**, and the world be the better for it. We may be too poor to give money, but we can always give our work and encouragement, and be faithful followers—never grumbling, and always ready to help. So don’t let us stand waiting for chances of doing **what we want to do**—let us go and look for chances of doing **what we can do**. If we are really anxious to work, we shall always be able to find something that we shall be able to do.

### GLOSSARY.

**Afflicted.**—Troubled; suffering; or distressed.

**An Ever Open Hand.**—To be always giving money, food, clothes, etc.

**Anchored.**—Held by means of another; firmly fixed.

**Billows.**—Waves; anything sweeping onwards like a mighty wave.

**Chant.**—To sing.

**Disciple.**—A learner; one who professes to receive instruction from another.

**Erring.**—(The erring) Here means the people who have wandered from the right path; that is, who have done wrong.

**Launch.**—To cause a vessel to glide into the water. To start or set a person going.

**Multitudes.**—Very large crowds or throngs of people.

**Mission.**—A person's appointed or chosen end. Here means our purpose in life.

## SUMMARY OF S.C.R. 78.—Invitation to the Lyceum.

(Also for Grade IV.).

This S.C.R. may be taken as being practically a metrical (poetical) version of G.C.R. 108. We are told that the Lyceum system of teaching has been copied from the Spirit world; that this teaching is moral and pure and will bring out the good that dwells in every heart. It cultivates the physical, mental, moral and spiritual parts of us, and teaches us to seek the right and shun the wrong (**because they are right or wrong**—and not from fear or for reward). It will lead us to peace and happiness, and is, moreover, urgently needed by the world, to ensure right teaching, bring order out of chaos, and make the future of the human race secure.

## NOTES.

**1st verse:** "Heaven's way to teach you," refers to the fact that the Lyceum idea was revealed to A. J. Davis in a vision of the Summerland.

"To elevate"—to raise up, to uplift.

"The spider and the fly."—"Come into my little parlour," said the spider to the fly—not because he liked the fly, but because he was hungry and wanted a nice dinner. The invitation to the Lyceum is given for the good of those invited.

**2nd verse:** "Of angelic birth."—Spirit children are taught on the Lyceum plan.

**3rd verse:** "The curse."—Refers to the Bible story that Adam and Eve were made perfect, but fell into sin—and to the Christian teaching that because of this we are all born in sin, and can only become good by believing that Jesus of Nazareth died for us. The Lyceum training, by making good and pure men and women, gives this teach-

ing "a flat denial" (proves that it is not true). Belief in Jesus, or anybody else, is not essential. All we need is to realise that we are Divine—and then do our duty to God (our Divine nature).

**4th Verse:** "Right Symbols."—We have all seen brooches made up of a cross, an anchor and a heart. These three are "symbols" of faith, hope and charity (love). By studying symbols that teach helpful lessons, we fill our minds with "high purpose" (high ideals and desires) and make ourselves strong for the right.

**5th verse:** "Depend on any scheme."—Christians are taught that Jesus died for them on the cross, and that by believing in this they can escape from (or shirk) the consequences of their sins. The Spiritualistic religion denies this, and teaches that eternal happiness can only be won by justice, truth and work. Nobody but ourselves can save us.

**6th verse:** There is no "public glory" in Spiritualistic work. Alfred Kitson or Ernest Oaten will never be knighted, or made grants of public money, for the work they have done for mankind, nor will they be put in positions of political power. But they will get far better—the blessing of the spirit friends for and with whom they are working—and their reward will be the sweet peace and happiness which always follows good work well done.

**7th verse:** "Old system."—The Christian religion.

"Chaos."—Hopeless confusion; everything mixed up.

"Black and white, and wrong and right."—Refers to contradictory teachings such as that a wicked sinner, who says on his deathbed that he believes in Jesus, is forgiven and goes to Heaven; while a man who has lived a pure, good life, but **does not** believe in Jesus, must go to Hell. It used to be taught that little children who died without being baptised were sent to hell. The Spiritualist knows that this is all lying humbug and nonsense. Lyceums are needed everywhere to ensure right teaching being given. Will YOU become a WORKER, and help to spread the truth?

## GLOSSARY.

**Ambition It Won't Feed.**—It won't help you to gain power, superiority or high positions in the world

**Angel.**—A ministering spirit.

**Confusion.**—See under “ wild confusion.”

**Cultivates.**—Improves by labour, or study.

**Eternal.**—Everlasting.

**Expand.**—To open, or spread out.

**(By) Fashion is not Owned.**—Here means that those in “ high society ” will not make public heroes of Lyceum workers.

**Foster Vanity.**—It does not encourage “ empty pride ” and (or) conceit of one’s personal attainments or attractions.

**Genial Rays.**—Rays of cheerfulness, kindness and sympathy.

**Intellect.**—Understanding ; development and use of our mental powers ; the use of reason.

**In Wild Confusion Meet.**—All mixed up, so that nobody can make any sense of it.

**Moral.**—Belonging to character, and conduct, as regards the distinction between right and wrong.

**Spirit Spheres.**—The spirit world.

**Triumphantly.**—Victoriously, successfully.

## SUMMARY OF G.C.R. 136.—TEACHINGS OF

### SPIRITUALISM.

(Also for Grade IV).

Spiritualism destroys all fear of death, by proving that after death man continues his individual existence in the Spirit World. It wipes out the idea of eternal punishment by its teaching of eternal progression ; shows that the source of evil lies in man’s own imperfections, and not in temptation by a personal Devil ; and teaches that each man must overcome his own imperfections, as no other person can do it for him. God, it tells us, is Infinite Spirit, all Love, Wisdom and Law—and **not** the vindictive, partial Being in which we had been taught to believe ; and Heaven and Hell are not places of reward or torment, but states of our own minds. Those who don’t agree with us must not be persecuted ; instead we must help all who are trying to improve the standard of life ; for, while there is a standard of truth in everything, no man can know everything, so every man should have complete freedom of thought. Besides, Spiritualism advocates no theories that cannot be proved from acknowledged facts.

Thus Spiritualism must have an effect on science and religion, for it has opened up new fields of research, and placed religion on a basis of science (instead of blind belief). Its effect on humanity is all good, for it proves continuous life; assures the weak of spirit help, and brings comfort to the afflicted with the certainty of a life where man's state will depend (only) on his spiritual development; while it warns the wilfully sinful that they must atone for all the wrong they have done before they can become happy. And as it allows freedom of opinion, it insists on no creed, but teaches the Grand Principles of Spiritualism so well known to every Lyceumist.

## GLOSSARY.

**Abandoned.**—Given up.

**Advocate.**—To support, to forward.

**Affirm.**—To assert positively, or solemnly. To say it is so.

**Afflicted.**—Troubled, suffering, or distressed.

**Alpha and Omega.**—The first and last letters of the Greek alphabet. Here means beginning and end.

**Angel.**—A guardian or attendant spirit.

**Annihilates the Doctrine of Eternal Punishment.**—Destroys the teaching of everlasting punishment.

**Assurance.**—Positive declaration; certainty.

**Atonement.**—The act of atoning. To give satisfaction or make reparation (or amends) for some crime, sin, or fault.

**Brotherhood.**—Brotherly affection or feeling; one closely connected with another.

**Characteristics.**—Peculiar or distinctive qualities or traits.

**Communion.**—Here means communication. Communion really means getting into spiritual touch (ourselves) with a spirit.

**Compensation.**—A suitable reward.

**Conception.**—See under "materialistic conception."

**Consensus.**—Agreement.

**Corroborative Testimony.**—When the evidence is strengthened or confirmed.

**Creed.**—A brief summary of the articles of religious belief. Usually means what we **must** believe in if we want to be "saved."

**Corrupting.**—See under "mind-corrupting" or "soul-corrupting."



**Demolishes.**—Destroys.

**Desolate.**—Forsaken, solitary, lonely, neglected, ruined.

**Elevate.**—Raise from a lower to a higher state.

**Enforces.**—Compels obedience to.

**Eternal.**—Without beginning or end.

**Existence.**—A thing that exists; reality; the continuance of being.

**Fetter.**—Confine or restrain; hold fast.

**Hereafter.**—The future life.

**Humanity.**—Men and women.

**Immoral.**—Not moral. Refers to our conduct, as regards right and wrong.

**Immutable.**—Unchangeable; always the same.

**Immortality.**—Continuance of existence; with endless existence.

**Incapacity.**—Inability; not able. Wanting of power to receive.

**Incentive.**—Encouragement; that which acts as a motive.

**Infinite.**—Without end or limit.

**Locates.**—Discovers or determines the site of. Here means—finds.

**Materialistic Conception.**—The idea and belief that there is nothing beyond this material life.

**Mind-Corrupting.**—To change from a sound to unsound state of mind. (**Soul-Corrupting.**—Bad for one's spiritual progress).

**Partial.**—In favour of one side or party, whether it is right or wrong. Affecting a part only. Not fair.

**Phenomena.**—Plural of phenomenon—That which appears, or is perceived by observation or experiment. A remarkable or unusual appearance. In philosophy—that which is understood by the mind to be different from ordinary occurrences.

**Proven.**—Tested or tried by experiment.

**Retribution.**—Recompense. A suitable return, especially for evil. In theology—The distribution of rewards and punishments in the future life.

**Science.**—Knowledge. A study of the facts to find the principles concerning any subject; the arrangement of facts in classes.

**Sectarianism.**—Devotion to a sect. **Sect.**—A body of persons holding a particular view.

**Spiritualism.**—A system of communication with departed spirits chiefly through mediums. In philosophy—the teaching that the spirit exists as distinct from matter.

- or as the only reality. Opposite to materialism.
- Substitute.**—To put in place of another.
- Superstition.**—Unreasoning dread of the unknown.
- Sustain.**—To keep from falling; to uphold or confirm.
- Testimony.**—A solemn declaration or statement. Evidence.
- Theological** (theology).—The science of God and His attributes in the Universe. The science of religion, especially Christianity.
- Theories.**—Attempts to explain or account for any phenomena. A **sound** theory is always based on knowledge.
- Universe.**—The general system of things—viewed as constituting a system or whole. The world.
- Vicarious.**—Acting on behalf of another; done or suffered for, or instead of, another.
- Vitalise.**—To give life to.

### **SUMMARY OF G.C.R. 137.—The Nature of Spiritualism.**

Spiritualism is a science, a philosophy and a religion. It treats of the spiritual nature of man; and, as Spirit is the moving force in the universe, it deals with nature in general. As a science, it is based on facts collected in every part of the world, and proved under scientific tests; and it searches for truth in every phase of life. As a philosophy, it studies man and the universe from the physical, mental, psychical and spiritual points of view. As a religion, it gives us a noble ideal of God, urges us to act up to our own highest ideals, and spurs us on to spiritual growth and purity of life.

Spiritualists are those who believe in the continuity of conscious individual life, and that departed Spirits can and do communicate with us—and who **also** believe that this knowledge places on them the duty of cultivating their noblest faculties, and improving in goodness and wisdom.

Man is the highest type of being that has yet lived on Earth. He is a threefold being, physical body, spirit body and spirit (or soul). By the physical body the soul is brought into contact with the physical world. The spirit body is a copy of the physical body; it outlives the change called death, and is the body through which the spirit works on planes other than physical. The spirit is the

Ego—the intelligent, heavenly and immortal part of man—a spark from the Divine—(or, God in Man).

## NOTE.

In the Lyceum Movement, or the "Lyceum Manual," the term "soul" is **never** used to refer to the spirit body (See the new edition of the "Lyceum Manual").

## GLOSSARY.

**Base.**—To found; to lay on a foundation; to secure.

**Compose.**—To make, arrange or construct, by putting together several parts so as to form one whole.

**Comprehend.**—To understand.

**Conception.**—Idea.

**Conscious (Self).**—Here means that man realises (knows) his own existence.

**Contact.**—Into touch.

**Creator.**—The maker of the Universe.

**Cultivate.**—Improve by labour or study.

**Define.**—To determine or state the limits of.

**Destiny.**—The purpose or end to which a person is appointed.

**Entitled.**—Having a title or claim to anything.

**Ethereal.**—Spiritual.

**Evolved.**—Developed from simple forms; brought to maturity.

**Existence.**—The state of being; continuance of being.

**Faculties.**—Powers of the mind.

**Immortal Relations.**—Here refers to man's survival of physical death, and to his spiritual existence.

**Immortality.**—Continued existence; our spirit lives after physical death.

**Innermost.**—Internal or interior.

**Morally.**—According to the rules of virtue.

**Pertaining To.**—Belonging to, or concerning.

**Philosophy.**—The knowledge or investigation of ultimate reality; or of the general principles of knowledge or existence.

**Promotes.**—Encourages, forwards, or advances.

**Realm.**—Kingdom.

**Scope.**—Range of action or observation.

**Science.**—Knowledge; a study of the facts to find the principles concerning any subject. The arrangement of facts in classes.

**Spiritualism.**—A system of communication with departed spirits, chiefly through mediums. In philosophy—the teaching that the spirit exists as distinct from matter, or as the only reality. The opposite to materialism.

**Stimulates.**—Rouses to action, or greater exertion.

**Synonymous.**—Having the same meaning.

**Type.**—Any person or thing that stands as an illustration, pattern, or example.

### SUMMARY OF G.C.R. 142.—The Aim of Spiritualism.

Spiritualism aims at bringing man into harmony with God (Infinite Love and Wisdom), and makes absolute religion (religion without sect or creed) the point where Man's will and God's will harmonise. Therefore it lays down no creed, recognises no symbol (such as the cross, the crucifix, etc.), and has no specially sacred places nor specially sacred days (all times and all places are sacred). Considering forms and ceremonies as useful only to those who need them, and in no way necessary, it cheerfully **lives** its religion under all conditions of life. It does not **make** the means the end (as is done by those (say) who bow to the crucifix—which is only a symbol of self-sacrificing love), and prizes signs (or symbols) only for **what they teach**. Its temple is all space; its shrine (or altar) a good heart; its creed (what it believes in—not the creed that **is insisted on**) **all Truth**; its ritual (or form of worship) works that are useful and good. Its faith is in a divine life; good works without, spiritual beauty and purity within; and deeds of love to God **through His creatures**. It asks no pardon for sins; it only seeks an opportunity to atone. It bows to no idols, whether persons, books or figures made of wood or metal. It reveres truth only, even though spoken by a "heathen," and rejects falsehood, no matter what power may seek to bolster it up. Its aim is—"Be ye perfect as God is perfect." It teaches that every man must work for his own salvation, and must worship God himself (not through a hired priest); but gladly accepts any words of wisdom or truth spoken by others. It calls God our Father; looks on Jesus as a brother, and iden-

tifies "the heavens" with the Summerland. Its prayer is "Thy will be done"; and its church includes all human beings. So let us, in the holy temple of the universe, worship God in spirit and in truth. All true aspiration, all noble effort, is worship.

## GLOSSARY.

**Absolute.**—Perfect. Complete without fault.

**All True Aspiration.**—Earnest and sincere desire for better or higher things.

**Antiquity.**—The state of having existed long ago; great age. Manners, customs, events, etc., of ancient times.

**Aim.**—Effect or intention.

**Asks No Symbols.**—Does not need definite or particular symbols as being necessary to worshipping.

**Atone.**—To give satisfaction, or make reparation.

**Ceremonies.**—Formalities or prescribed rites.

**Creed.**—A brief summary of the articles of religious belief. Usually means what we **must** believe in if we want to be "saved."

**Divine Will.**—The will of God.

**Essential.**—Indispensable. Important in the highest degree, or necessary to the existence of a thing.

**Exhortation.**—Urging to the act or practice of good deeds, by words of advice.

**Harmony.**—Agreement in all parts. (But sometimes we make "idols" of people we admire, or of our own "pet" ideas.)

**Idols.**—Images—especially those worshipped as God.

**Its Shrine the Good Heart.**—Means keeping our inner selves sacred.

**Parchment.**—The skin of calves, sheep, goats, etc., prepared for writing, painting, etc. Here refers to a story, message or teaching written on parchment.

**Profane.**—Not sacred, not inspired; unholy. (Often used as meaning "apart from religion," as in the expression—"sacred or profane history.")

**Reverence.**—Regard with awe mingled with affection.

**Ritual.**—A prescribed manner of performing divine service.

**Signification.**—That which is meant. The exact meaning of.

**Spiritualism.**—The teaching that the spirit exists as distinct from matter. A system of communication with departed spirits.

## SUMMARY OF M.R. 203.—The Voyage of Life.

In the verse, Life is referred to as a voyage. We must guide our ship (barque)—which is here used as a symbol for the body—with care; for, although the current is mild, there are many hidden dangers, and false lights will be shown to make us sail towards them. But we must sail straight on, for the **dangers** cannot harm us if we keep away from them. Others may be wrecked, but we shall be safe, even when storms rage around us, and the waves run high in the blackness of the night, if we only keep to the helm and steer a straight course. Even if we get among the breakers, courage and a manly faith will save us: for a voice (the voice of duty) will tell us the true course along which we can steer in safety.

### NOTES.

**1st verse:** "Golden lights . . . to lure."—At dangerous parts of the sea-coast lighthouses are built to show sailors where to steer their ships in safety. Many years ago there were men called "wreckers," who used to light fires on hills near the sea; and sailors, seeing them and thinking they were lighthouses, steered for them—and their ships were wrecked on the rocks. The wreckers then robbed the ship, and drowned the crew and passengers. In the Voyage of Life we must beware of "false lights," for they will only lead us to ruin.

But we must remember that it is **not the lights** that matter, but **what lie hidden** behind them. The boy or girl who wants to "look big," and "takes" mother's pennies to buy sweets for schoolmates, is a thief just the same as if the pennies had belonged to a stranger—and sooner or later it **may** be strangers' pennies that will be stolen. . . . The boy who pretends to have done things which **he knows** very well he hasn't done is **telling lies**; and some day he may tell lies that will get others into trouble—all for his own benefit or glory. . . . The youth who begins to go to public-houses "because of the jolly company" he finds there, is taking the first step towards a habit that may ruin his life—for the first drink is seldom **also** the last. . . . The young man or woman who starts with a shilling bet

is starting a habit that has led to misery, and crime of every kind—including suicide. They are not “sports,” although they may think they are—**they are only ignorant fools!** Thousands of homes have been wrecked because the father and mother drank or gambled, or both. . . . And the boy who thinks it manly to use bad language **knows** that he wouldn’t use it before his mother—because **she** wouldn’t think it manly: she would only think it horrible.

There are many other “false lights” which may be mentioned by the tutor—but it should always be pointed out that it is **the glare of the lights** that hides from us the dangers that lie behind. But the “lights” **can always be put out**—by self-control, by common-sense and by clearness of thought. The boy and the girl, the youth and the maiden, the man and the woman **can test each “light”** by asking mentally a simple question:—“If I do, shall I be a “dashing” daredevil, or shall I be **only a silly ass** or worse?”

**4th Verse:** “Breakers.”—Waves that **break** on the shore, or over sunken rocks.

**Connective Readings:** These explain fully and clearly the **symbolical** teaching of the verses. (See S.C.R. 78.—**Note** on “Right symbols.”)

## GLOSSARY.

**Alluring.**—To attract or tempt; of real or apparent good. To entice or charm.

**Anon.**—Here, means now and again.

**Assail.**—To attack. To approach with intent to overcome.

**Attracted.**—Drawn or caused to approach.

**Helm of Conscience.**—The sense of right and wrong.

**Hurricane.**—A storm with a violent wind; an extremely violent gale. Anything that sweeps along violently.

**Shrouds of Death.**—Here refers to the clouds shutting out the light.

**Soul Unguiled.**—Here means to keep our inner natures free from sin or wrong.

**Twain.**—Two.

## SUMMARY OF M.R. 210.—The Hereafter.

(Also for Grade IV.)

The first verse is a poetical description of the old idea of Heaven ; but it also applies to the spirit spheres, except that, as we know, they do not lie " far away amidst the stars " (which are millions of millions of miles away), and that there are no " valleys of gold " (unless it be taken as meaning gold-coloured flowers). But life is a treasure (something very valuable) in the Spirit World, and the weary traveller reaches a life that is always young (or ("evergreen.")) We cannot see the Spirit World with our ordinary sight, but the spiritual influences from those who dwell there give us strength when we feel faint-hearted. Sometimes, when in trouble and sorrow, we have longed for the rest and quiet of the spirit life. The calm, serene beauty of a starry night reminds us of our loved ones in the Spirit World, and the rays of the sun make us think of the life-giving Source of All. Through dark trials and troubles we are travelling to our happy spirit homes, and we are guided on our way by the knowledge that the grave is only the entrance to a new and better life (" the glory that shines through the tomb.")

## NOTES.

**1st Reading :** The first paragraph is a soliloquy—that is, the speaker is **speaking to himself**, and wondering why he is restless and looking forward so eagerly to the future. He tells himself that the past (or its experiences) and the present (or its opportunities) are his, and that the future is in his own power, and will depend on how he applies the experiences of the past in using the opportunities of the present.

**2nd and 3rd Readings :** These explain themselves.

## GLOSSARY.

**Administer a Healing Panacea** (pan-a-sé-a) means to supply a healing remedy or medicine.

**Deserts of This.**—Refers to the solitude or dreariness of this life.



**Eternally.**—Never-ending ; without beginning or end.

**Hereafter.**—The future life.

**Inciting.**—Urging ; encouraging.

**Sorrows of Time.**—Our life here is measured by time (hours, days, weeks, etc.). So "of time" here means ...of this life ; for in the spirit world they do not trouble about time as we do.

**Sublime.**—High ; lofty ; majestic.

**Tell me, My Soul, etc.**—Here refers to the animating force within us.

**Virtue.**—Moral excellence ; goodness ; uprightness.

### SUMMARY OF M.R. 218.—Are We Not Brothers?

The verses contain an appeal to mankind. Why should men respond so readily to the call of battle, and of the warrior who delights in battle? Why should we be willing that the blood of our brothers should be shed? There are more important, spiritual battles to be fought. Our starving brothers should be saved from want ; the chains should be struck from the captive ; the oppressor should be subdued. We have allowed religious, family and national differences to raise barriers between us. Let us strike down all barriers, and allow brotherly love to drown the voice of discord (or disagreement). If men would only allow love and truth and peace to rule in their hearts, "the world would be better for it," and we should have heaven on earth.

### NOTES.

**1st Reading:** "Wherefore."—Used here as meaning "where is." The reading really means that **there is** no wisdom, or no moral worth, and that all who slay—whether thousands or only one—are equally guilty.

**2nd and 3rd Readings:** These explain themselves. (An achievement is what we manage to do or attain.)

### GLOSSARY

**Achievements.**—See under "human achievements."

**Clan.**—A tribe of people.

**Discord.**—When we are not in agreement. Strife.

**Gore.—Blood.**

**Human Achievements.**—Means those things that we have brought about by our own efforts.

**Inflict.**—To impose as a penalty or punishment; to cause to feel or experience something of an unpleasant nature.

**Maim.**—A serious (especially disabling) mutilation or injury. An essential defect; to deprive of the use of a limb; or to cripple.

**Moral.**—Referring to conduct as regards the distinction between right and wrong

**Oppressors.**—Those who inflict hardships on anyone or are cruel; or who govern cruelly or unjustly.

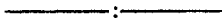
**Plaudits of Glory.**—High praise or approval.

**Preserve.**—To keep safe; to guard or protect.

**Sect.**—A body of people who hold a particular view.

**Sacred.**—Holy. Set apart or reserved.

**Thrall.**—Slavery or servitude.



## FOR GRADE III.

### SUMMARY OF S.C.R. I.—The Divine Order.

(Also for Grade IV.)

This Reading is part of a long poem, entitled "Essay on Man" (which should be read by all students). The poet here is claiming (or asserting) the Oneness of Nature, and likening the Universe to a human being: physical nature, he states, is the body and God the Soul (or Spirit). Though the Infinite Wisdom that works through all nature may manifest in many different ways, yet it is always the same Power, as perfect in small things as in great things. The light of stars, the blossoms on the trees, and all forms of life, are only different manifestations of this Power. It embraces the universe without being divided or exhausted, and is always perfect, whether manifesting as Man or Angel (we must remember that the poet was a Christian, and thought that angels were superior beings). All things are equally important to Infinite Wisdom, though to us they may appear as great or small, high or low. With our imperfect knowledge, knowing only scraps, we are liable to talk of imperfection where, if we only knew all, we should see divine order. And it is really for our good (and ordained by "Heaven"—God) that we should be ignorant. So we must submit, and enjoy what happiness comes our way, trusting ourselves to God's care and keeping. Nature is really controlled by laws: what we call "chance" is really part of the universal harmony; and what seems evil (as we see it, in part) is really universal good. So, in spite of reason, we must accept the one clear truth that "whatever is, is right"—as all things are part of the Divine Order.

### NOTES.

The above is as fair a summary as is possible of the teaching of the Silver Chain, but it lies with the individual Lyceumist to decide whether the teaching can be accepted. As already stated, Pope wrote from the Christian standpoint. It is open to serious question whether any man should be content to remain ignorant. There are things that (at present) we **can't** know, but it would seem to

be every man's duty to learn what he can. The more we know, the less we are likely to fall into error, either in our opinions or our actions. If we could increase our knowledge, we might be able to see divine order, where now we can only see chaos (disaster) and imperfection.

Our reason will only be "erring" if we try to use it without training our powers of reasoning; or if we try to reason from things which we don't properly understand, or from things that we have believed without having troubled to find out whether they are true (See "Essays on Reasoning").

There are many who think that "whatever is" may not **always** be right. The state of the world to-day is the result of actions of the past—and therefore is inevitable (we cannot escape from it)—but that does not prove that it is right. Many actions of the past were very wrong, and we suffer from them in the present; and it is one part of the mission of Lyceumism to train up a race of men and women who will alter the conditions from which we suffer—and which very few would be inclined to call anything but bad.

## GLOSSARY.

**Adores.**—Pays divine honours to. "Adores and burns" here means that the enraptured seraph (angel) is radiant with the greatness of its love to God.

**Degree.**—A step, or stage, in progression or quality.

**Discord.**—Lack of agreement or harmony. The opposite of "Concord." Sometimes means **quarrelling**.

**Disposing Power.**—The power that arranges, or sets in order.

**Divine.**—Holy; belonging to, proceeding from, or of the nature of God.

**Err.**—To blunder; to miss the truth or right; to make a mistake.

**Ethereal.**—Here refers to the sky and the stars.

**Harmony.**—A just adaptation of parts to each other so as to form a complete or pleasing whole.

**Mortal.**—Subject to physical death. Our "mortal part" refers to our physical bodies. "Mortal hour" means the hour of physical death.

**Natal Hour.**—The hour of birth.

**Rapt.**—Carried away by one's own thoughts or emotions.

**Sphere.**—Here refers to “any other state or condition.”

**Universal.**—Belonging to all persons or things in the world.

### SUMMARY OF S.C.R. 51.—Life's Builders.

The first verse deals with ordinary building work, and it is pointed out that, whether in fashionable or poor districts, the united efforts of the builders have the same result—each workman loyally plays his part, and day by day the building increases in size and perfection. In the remaining verses a spiritual meaning is applied, and we are taught that in our lives we are building “mansions” (of character) and urged to make our buildings strong, beautiful and enduring.

We may devote our lives to self-sacrifice for the welfare of others, or merely for our own benefit and glory; but all our actions and all our teachings are the materials from which our viewless (unseen) mansions are being built. Therefore we should strive to build nobly, refusing to use doubtful ways even to good ends, and our motto should be that we prefer plain truth to a gilded lie, and poverty to riches obtained by swindling or other forms of robbery.

We should lay our foundations on the Rock of Love, and make our lives a beacon tower of enlightenment and encouragement to others, thus earning sweet blessings from the weary and disheartened. We should make even duty look beautiful by the way we perform ours; and whatever our station in life, and whatever our gifts, we should use these worthily—the beauty of our work showing how well and truly we have builded. Every part of our building, from the foundation to the rafters, must be built of the very best materials (in other words, every action of our lives must be good and worthy—so that our characters may be perfect), and we should build so that the strength and beauty of our characters will seem heavenly to others, and will give them visions of the Spirit World and of the beautiful homes in that land “where there is no night.”

### NOTES.

**2nd verse:** “Carve our cross,”—Seems to mean, take up unpopular causes, and so be persecuted (have nasty

things said about us ; perhaps be put in prison ; have our lives made miserable by the nasty actions of others). "Crown of glory."—May mean the martyr's crown, won through being persecuted ; or may mean becoming a famous person (and used as a contrast to "carving a cross"). It is not clear which meaning is intended.

**4th verse :** "Beacon."—A fire lighted as a guide or a signal.

**6th verse :** "Supernal."—Celestial (heavenly).

**Note to Summary.**—The S.C.R. may also be applied to Lyceumism—our Movement being taken as a Mansion, our District Councils as various rooms in that mansion, our Lyceums as the builders, and our Lyceumists as the materials—each striving to be so perfect that the mansion will be strong, beautiful, useful and enduring.

## GLOSSARY.

**Angels.**—Ministering spirits.

**Anthem.**—A song of gladness or triumph.

**Benedictions.**—Blessings.

**Dome.**—A building : a house : a roof, usually central, the base of which is a circle. A mansion ; a temple, or other building of a stately kind.

**Eternal.**—Everlasting.

**Fashion's Highway.**—Here refers to the rich and powerful as contrasted with the meek and lowly.

**Hereafter.**—The future life.

**Pillfered Universe.**—Here means "anything you can steal by political (or other) power."

**Soul.**—Here refers to a human being, or a person.

**Veneering.**—To veneer means to disguise, to gloss over.

## SUMMARY OF G.C.R. 138.—Death and the After Life.

Death is the separation of the spirit body from the physical body. The physical body decays (in the grave), but the Spirit goes on into Spirit life. We cannot all see spirit bodies, because we have not all developed our psychic sight (just as we cannot see the air, because our eyes are not keen enough). But Spirit existence is proved by Spirit communications and by the various phenomena which the Spirit friends produce ; as well as by the spirit-

ual experiences of many still in the physical body. And these phenomena are not miraculous—for miracles are supposed to happen outside natural law, and all our phenomena are governed by laws of Nature.

'Death is really re-birth (into spirit conditions) and is as natural as the birth into physical conditions. So we should not fear death, as the Spirit is not affected by it, even when the death is violent. But we all instinctively cling to physical life, and this instinct prevents us from trying to cut life short in order to escape trouble or pain, or to reach Spirit life before we are ready for it.

Man the Spirit holds the same relation to the Spirit World as man the physical being holds to the physical world, and the knowledge, attainment and experience of the Earth life form the basis of the Spirit life. In Spirit life we are still the same individuals, with the same powers and the same virtues (and vices). Hence it is better to live to a ripe old age, as there are many lessons to be learned on Earth which are missed by those who die young. All the lessons learned on earth are retained in the Spirit World, and a path of never-ending progression is open to everyone who wills to tread it. Eternal progression is an expanding of the spiritual nature; and as the Spirit progresses the spirit body becomes more and more refined and beautiful—at last reaching a state of refinement and purity that is beyond words to express.

## GLOSSARY.

**Communion.**—Here means "communication."

**Conceive (to).**—To form an idea of.

**Conclusive.**—To determine; to settle.

**Eternal.**—Without beginning or end.

**Ethereal.**—Spiritual.

**Immortal.**—Not subject to death.

**Intellectual.**—Powers of understanding.

**Manifest.**—Here means to reveal the presence of a spirit.

**Morning Land of Immortality.**—Here refers to the spirit world.

**Obtuse.**—Slow to understand.

**Supernatural.**—Outside the sphere of natural law.

**Tenaciously.**—Tenacious means holding fast.

**Testimony.**—Solemn declaration or statement.

**Universal.**—General.

## SUMMARY OF G.C.R. 140.—Mediumship.

A medium is a person whose bodily, mental or psychic powers can be used by Spirits in communicating with people in this life. Mediumship rests on sensitiveness (quickness to respond to outside influences) and depends on the psychic development of the person concerned. Although it is possessed more or less by all, it is purely constitutional (that is, it depends on the mental or physical "make-up" of the medium), and cannot be bought or sold (it must be developed). It manifests in all degrees, from mere impressibility ("getting impressions") to wonderful psychic or physical manifestations; in some mediums it is constant—with others it only manifests occasionally, or perhaps only once. The personality of the medium influences the character (and value) of the phenomena, as also does the medium's mental and psychic development. The phenomena are also influenced by the personality of the Spirit operator, who can only do or say what lies within his power or his knowledge. But sex makes no difference—both sexes produce all phases of phenomena.

Mediums have developed their sensitiveness to a high degree, and therefore respond more quickly to influences (good or bad) than would those not so highly developed—so we must be charitable if they **should** "make a slip." But mediums must remember that they cannot escape personal responsibility for what they do—and they should therefore develop themselves not only psychically but mentally and spiritually, so that evil spirit influences would find themselves out of harmony, and only true and noble spirits would be able to get into psychic touch with them.

(See also Handbook No. 2, for notes, etc., and Handbook No. 3.)

## GLOSSARY.

**Induced or Intensified.**—Here means that it may be started, or, if already started, may be made stronger.

**Intellectual.**—Belonging to our mental powers.

**Manifestations.**—To reveal the presence (of spirits); to exhibit or display.



**Mediumship.**—A medium is a person, or thing, used to secure communications from the Spirit World.

**Mediumistic Susceptibility.**—Refers to a person's fitness to be a medium.

**Modified.**—Reduced in degree or extent. Here means "affected."

**Negative.**—Here means "receptive" (open to influences from without). In magnetism the negative "pole" always receives.

**Organic Structure.**—Here refers to the mental and psychic powers.

**Organism.**—An "organism" is something that is organised, that is, contains organs; or may apply to one of the organs (such as the heart, brain, etc.).

**Phenomena.**—(Plural of phenomenon). A remarkable or unusual appearance; that which appears or is perceived by observation or experiment.

**Positive.**—Able to send out influences. ("Positive" and "negative" in this G.C.R. are used with the meanings given to them in magnetism).

**Rectitude.**—Rightness of moral principle; uprightness; straightness.

**Spiritual Nature.**—Here refers to that part of us which is said to be of God (Universal Spirit).

**Subtle.**—Slight; not readily noticed, and not easily understood. (Is not used here in its meaning of "cunning" or "underhand.")

## SUMMARY OF G.C.R. 141.—Spiritual Gifts.

(Also for Grade IV.)

By means of spiritual gifts we obtain the manifestations of Spirit friends that prove their presence and immortality. These manifestations consist of two broad classes of phenomena—physical and mental.

Physical phenomena consist of producing sounds; altering the weight of bodies (as in the Goligher circle); moving articles without physical agency; releasing mediums from bonds; preserving from the effects of fire; producing writings, drawing or paintings, on paper, slates, etc., placed beyond physical reach; musical instruments played without physical touch; luminous appearances, such as sparks, stars, globes, etc. Then there are materialisations, when hands, faces, or entire human forms can be seen

and touched by all present. The materialised Spirit friends sometimes speak, or give some other undeniable proof (See "Reminiscences," by Alfred Smedley). Also, in psychic photography we often get the portrait of some "dead" friend.

The mental phenomena are automatic writing, clairvoyance, clairaudience, trance speaking, etc. (The descriptions of these given in the G.C.R. should be learned by the student). These phenomena are supported by similar phenomena, such as dreams, thought-transference, visions, etc., experienced by people who are not Spiritualists. It is not known how they are produced; at present we only know the results. The Spirit friends say that they use the magnetism of the medium and the sitters, but as yet we are unable to understand the method employed. We must not accept Spirit messages without test and proof.

These spiritual gifts have served a very useful purpose. By them we have been able to heal the sick; comfort the afflicted; and prove beyond all doubt that life is continuous and progressive, and that the gate of death is the entrance into the Spirit World.

(See also Handbooks Nos. II and III.)

## GLOSSARY.

**Apparition.**—A strange appearance.

**Cavilling Doubt.**—A doubt expressed only with the object of "finding fault."

**Communion.**—Here means communication.

**Immortality.**—Continued existence; exemption from death.

**Inspirational.**—As given by impressions from the Spirit World.

**Manifestations.**—Here means "things made manifest," or "things shown."

**Material.**—Belonging to, or consisting of, matter.

**Materialise.**—To cause a spirit person to become visible to the physical eye.

**Palpably Manifest Their Presence.**—To show their presence so that it is easily seen, or is plain.

**Phenomena.**—Remarkable or unusual appearances.

**Spiritual Gifts.**—Here means powers which we possess as spirits.

**Tangible.**—That can be touched; definite; not visionary.  
**Trance.**—Here means a state in which the medium is exerting no power over what happens. The controlling spirit is allowed full power.

### SUMMARY OF M.R. 212.—Hand in Hand with Angels.

The verses teach us that we go through life hand in hand with angels (spirit friends), whose loving eyes watch over us, and whose voices cheer us—that, in fact, we never walk alone. Some of the angels lead us, though we may not be aware of it, into right and proper paths—others inspire us with noble ideals (“hold us soul in soul”). There is a chain (of love) that reaches from the lowliest ones of earth to the most exalted (advanced) in the Spirit spheres, and none can say how much this chain is brightened by our daily companionship with our Spirit friends. So let us **all** go hand in hand—clinging to those who are more advanced than we are, and drawing up with us those not so advanced as ourselves. Then, with this fraternal love-chord inspiring us (“thrilling all with fire”), we shall help each other to rise to higher and still higher spiritual heights.

The Connective Readings apply the above teachings to our everyday lives.

### GLOSSARY.

**Angel.**—A messenger; a ministering spirit; a guardian or attendant spirit.

**Heaven's Immortal Heights.**—Refers to the highest or most advanced positions in the Spirit World.

**Ignorance.**—Want of knowledge.

**Mortal.**—Here means a human being; man.

**Universal.**—Of, or belonging to, all persons or things in the world.

**Virtuous.**—Possessing moral excellence, or goodness, or uprightness.

### SUMMARY OF M.R. 223.—Ministering Angels.

In this M.R. the verses and Conductor parts must be considered as a whole. The Connective Readings introduce and beautifully explain the verses, and the combined

**Tangible.**—That can be touched; definite; not visionary.  
**Trance.**—Here means a state in which the medium is exerting no power over what happens. The controlling spirit is allowed full power.

### SUMMARY OF M.R. 212.—Hand in Hand with Angels.

The verses teach us that we go through life hand in hand with angels (spirit friends), whose loving eyes watch over us, and whose voices cheer us—that, in fact, we never walk alone. Some of the angels lead us, though we may not be aware of it, into right and proper paths—others inspire us with noble ideals (“hold us soul in soul”). There is a chain (of love) that reaches from the lowliest ones of earth to the most exalted (advanced) in the Spirit spheres, and none can say how much this chain is brightened by our daily companionship with our Spirit friends. So let us **all** go hand in hand—clinging to those who are more advanced than we are, and drawing up with us those not so advanced as ourselves. Then, with this fraternal love-chord inspiring us (“thrilling all with fire”), we shall help each other to rise to higher and still higher spiritual heights.

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**Angel.**—A messenger; a ministering spirit; a guardian or attendant spirit.

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### SUMMARY OF M.R. 223.—Ministering Angels.

In this M.R. the verses and Conductor parts must be considered as a whole. The Connective Readings introduce and beautifully explain the verses, and the combined

teaching is that though we grieve for our "dead" friends because our physical eyes can no longer see them, we no longer look on the grave as their "last home," for we know that **they** have gone to the Spirit World, from which they often visit us, comforting and cheering us. They are constantly around us: and could we only see them, we should be able to recognise friends and loved ones. With their help, some of us have had the "mists" of materialism swept from our psychic vision, and we are able to see and recognise them, to our deep and glad surprise. Death is thus robbed of its sting and the grave of its victory, and continuity of life for all is assured; for **they** live on, and so shall we. Our beloved spirit friends are with us night and day, and only psychic blindness divides us from them, and prevents us seeing them in their glorious beauty.

### NOTES.

**1st verse:** "They are winging."—Does not mean that they are flying—is only a poetic symbol. Refers to their journey from the Spirit world.

"Unseen harps."—Another symbol. Refers to the harmony which is necessary for Spirit companionship (See S.C.R. 66, and Summary).

**2nd verse:** "Seraph."—An Angel—here means our Spirit visitors.

### GLOSSARY.

**Acquired.**—Gained by one's own exertions, or efforts.

**Angelic Beauty.**—Spiritual beauty.

**Conclusively.**—Decisively—beyond question.

**Discern.**—Here means "see" them.

**Fervent.**—Earnest, or sincere.

**Manifest.**—Make known.

**Rapture.**—Joy.

**Tuition.**—Teaching or instruction.

### SUMMARY OF M.R. 236.—Trust in God.

(Also for Grade IV.)

Life's pathway may seem long and dreary; it may be rough with misfortunes and dark with sorrows, but there is one star which will make even the weariest path bright

for us—our trust in God. We must not try to escape from our troubles by planning or doing anything that is unworthy or “underhand”; whether losing or winning we must always “play straight.” We must not let ourselves be led astray by faction, sect, or party feeling, nor by the arguments of would-be “leaders,” but in all cases decide **and do** what we think is right. We must not let ourselves be led into wrong-doing, just because it looks attractive or because it has been a custom, or the fashion, or the teaching of a particular “school” (sect). The one simple rule that will always guide us aright, and shed light and peace on our path, is to follow our ideal of right. We may be hated, slighted, loved or flattered because of our actions or our power to act; but we are not to heed what others may do or say, either for or against us—we must just trust in God and do the right. This is the teaching of the verses. The Readings add to, and explain, the teaching.

### NOTES.

**2nd reading:** “Moral hero.”—One who has the courage to do what is right—no matter how he himself may suffer for what he does.

**3rd reading:** “Vicissitudes.”—Changes, trials and troubles.

“Adversity.”—Ill-luck; when everything turns against us.

“Accord.”—Generally means agreement; here means “will join in giving.”

### GLOSSARY.

**Angel.**—Here refers to our spirit friends.

**Faction.**—A body of persons combined or acting in union. Here refers to a party within a party, combined to promote their views and purposes, at the expense of order and public good.

**Fashion.**—Custom. Here means usage, or what is the usual practice.

**Policy.**—Doing what may suit us at the time, without troubling about whether it is right or wrong, or whether it may do harm afterwards.

**Sect.**—A body of people holding a particular view.

## **EDUCATION LITERATURE.**

### **(Handbooks, Pamphlets and Leaflets).**

**(i) Spiritualism for the Student and Investigator.**

This booklet should be on every Spiritualist bookstall, and in every Lyceumist's home. It gives the information desired by investigators, and is well-written by authors who know their subjects. It is also the Handbook (No. 3) for Grade V students.

**(ii) Handbook No. 2.**

This booklet is a companion to the above, and gives enquirer and Lyceumist alike a good all-round knowledge of our religion. It is also the Handbook for Grades II., III., and IV.

**(iii) Handbook No. 1. (Introduction to Spiritualism and Lyceumism.)**

This booklet is also suitable for introducing investigators to our truths, and for giving to Lyceumists the fundamental and essential knowledge of our Movement. It is also the Handbook for Grade I.

**(iv) Oral Grade Primer, for children under ten.**

This booklet introduces children to the teachings of Spiritualism, gives the lessons in simple language, and contains four portraits of pioneers. Every young Lyceumist should own a copy; and even adults will find its pages interesting and instructive.

**(v) Summaries and Glossaries of the "Lyceum Manual" Selections.**

This pamphlet gives explanations of the difficult words and phrases and is helpful to students of Grades I—IV.

**(vi) Syllabus of Work for the Education Scheme.**

Each student should own a copy for reference and guidance.