

National Spiritualist College and National Joint Education Scheme.

(Under the auspices of the S.N.U. and B.S.L.U.)

During the recent A.G.M. the Joint Education Committee met and decided that examinations in the Entrance Examination and Intermediate Grade shall be held in March each year.

Candidates for the Intermediate Examination cannot be accepted unless they have passed either the B.S.L.U. Grade V or the Entrance Examination. So it is hoped that as many Church members and Subscribing members of the S.N.U. as can manage it will sit for the Entrance Examination next March, so that a large number will be eligible for the Intermediate Examination in 1928.

As the Regulations state that the Entrance Examination must be equal in difficulty to that for Grade V, and as what was decided had to be decided quickly, the Committee resolved that the Grade V Syllabus should be adopted for the 1927 Examination, with the B.S.L.U. Handbook, No. 3 (7d. post free, from ~~Mr. C. F. Knott, 20, Toad Lane, Rochdale~~), as the basic Text-book. But intending students are advised to read up the subjects from the books suggested in the Lists of Reference given at the end of each of the introductory articles in the Handbook.

GENERAL SEC. BSLU 64A BRIDGE ST.
MANCHESTER

SYLLABUS FOR THE ENTRANCE EXAMINATION.

(Candidates must be at least 18 years old on 1st March, 1927.)

- (a) A study of the various phases of mediumship from an evidential standpoint, leading up from the various Grades, viz. : (i) trumpet phenomena; (ii) levitations; (iii) materialisation; (iv) spirit photography; (v) automatic writing.
- (b) A study of mediumship; and the philosophy of Spiritualism religious, ethical, philosophical).
- (c) The effects of Spiritualism on Science, Philosophy and Religion.
- (d) The various phases of opposition to Spiritualism, and a study of various methods of meeting them, viz., religious, materialistic and agnostic opposition.

The time allowed for the Examination is 3 hours.

Students may complain that the time allowed in the examina-

ENTRANCE
EXAM
(GRADE)

tions is not sufficient, as it does not allow them to say as much as they could in answer to the questions. But all students should bear in mind that the questions are not set to draw out all they know (and *that* would not be much, if five questions could draw it all out), but to test *their ability to select*, from what they know, sufficient to give a convincing answer *in the time at their disposal*. That is the real test of either a speaker or a teacher: not the quantity, but the quality of what they tell us, and the time they take to tell it. So the student should practise during the year answering questions under strict examination conditions.

The Committee has realised that many, who otherwise would take up the Education Scheme, are unable to do so because of the difficulty of finding Tutors, or of arranging mid-week classes; and also that many who are competent Spiritualists would gladly act as Tutors if they only knew how to set about the task. To meet these difficulties the following hints have been drawn up, and it is hoped that the result will be a great increase in the number of students and of candidates sitting at the examinations.

The Lesson Plan has been drawn up primarily for classes meeting under a tutor, or for groups of students who study together or "tutor" each other, but the "solitary student" who procures the questions for previous examinations and follows the hints on answering questions will find them of great benefit and will be assisted in answering those set by the Examiner. If study begins in mid-August each Handbook article will have been studied once before Christmas, and the rest of the time until the Examination can be devoted to revision work and to reading the books recommended. Notes bearing on the subjects set in the Syllabus could be taken for re-reading and reference. Practical experience is a great asset.

SIXTEEN LESSONS ON No. 8 HANDBOOK.

- 1st. 5—7 PHYSICAL MEDIUMSHIP (to "even eat fruit") :
STUDY—Compare with your own or others' experiences.
- 2nd. 7—9 TRUMPET PHENOMENA, ETC. :
STUDY—As above.
- 3rd. 10—12 LAWS OF PHYSICAL MEDIUMSHIP (to
"nerves of motion") :
STUDY—Whether these laws agree with the experiences
of yourself or others you KNOW.
- 4th. 12—15 LAWS OF MENTAL MEDIUMSHIP :
STUDY—As above.
- 5th. 15—18 PHILOSOPHY, ETHICS AND RELIGION :
STUDY—The interdependence of all three.

- 6th. 19—21 "WHAT OUR PRINCIPLES REVEAL" (Introductory to "Communication with us"): STUDY—Mediumship as a Basis.
- 7th. 21—24 "CONTINUITY OF LIFE" (To "Compensation and Retribution,") and their lessons: STUDY—How the Philosophy is built up.
- 8th. 24—26 OUR ETHICS, RELIGION AND WORSHIP: STUDY—How these follow from the Philosophy.
- 9th. 27—29 EFFECTS OF SPIRITUALISM (to "in human language"): STUDY—The advance of Modern Thought.
- 10th. 29—31 EFFECTS OF PHILOSOPHY AND SCIENCE: STUDY—The new light from Spiritualism.
- 11th. 31—33 EFFECTS ON RELIGION: STUDY—How far is REVISION of old beliefs justifiable?
- 12th. 27—33 (REVISION): STUDY—Dr. Powell's deductions: do they go far enough?
- 13th. 33—37 "THE VARIOUS PHASES OF OPPOSITION": STUDY—How to meet the Christian.
- 14th. 37—41 STUDY—How to meet the Agnostic.
- 15th. 41—46 STUDY—How to meet the Materialist.
- 16th. 33—46 (REVISION): STUDY—The effectiveness of our Replies to these various Phases of Opposition.

The following suggestions are offered to students, to help them in their work:—

(i) Take the questions set at the previous exams. (see MARCH BANNER for 1922-26). Make each question the subject of an essay; look up the matter of it (in No. 8 handbook, etc.) and make notes on it; then write the essay. Read it through, and strike out the non-essentials; only keeping matter strictly relevant to the subject. Practice writing an essay in three-quarters of an hour (the time allowed per answer at the exam).

(ii) Study each article in No. 8 Handbook thoroughly, carefully and repeatedly. Take SOME LEADING SENTENCE or section; make it the subject of an essay, and write your "answer" from the matter of that chapter, supplemented by your knowledge from other sources. The subject for STUDY, shown for each week of the above programme, would make excellent subjects for essays.

(iii) Read ESSAYS ON REASONING. Note the sections dealing with our Movement; and also make use of the logical methods explained, when writing your essays.

HOW TO ANSWER QUESTIONS.

First, read the questions carefully, and find out **EXACTLY** **WHAT** you are being asked to do. The different kinds of questions that may be asked are given under in **CAPITAL LETTERS**, and the type of answer required is given after.

1. (a) If you are asked **FOR FACTS AND DETAILS**, only,

(A) Put down the facts and details as you would tell them to an inquirer who asked you the same question.

(b) If asked **FOR OPINIONS**, only,

(B) First state your opinion and then state your reasons for holding the opinion. Arrange your answer so that each opinion will arise from the preceding one and lead to the following one. Keep your strongest argument to the last—so as to “clinch” your answer.

(c) If asked **FOR FACTS AND OPINIONS**,

(C) State first your facts and then your opinions, showing how these opinions are justified by the facts. **ALWAYS** proceed from facts to opinions and reasons.

(d) If asked **TO DEAL GENERALLY WITH A WHOLE SUBJECT**,

(D) Give the generally known and accepted facts and opinions on the subject—**ADDING** original facts and opinions of your own.

(e) If asked **TO GO INTO DETAILS ON SOME PARTICULAR** part of a subject,

(E) Arrange your details so as to make them interesting, instructive and convincing.

2. When asked to compare two subjects (such as Spiritualism and Orthodox Christianity), always (a) state **IMPARTIALLY** all that you know for and against both; point out (b) where they agree and (c) where they differ; and (d) then give your own opinions. **DON'T** give what you **KNOW** of one and what you **THINK** of the other, or what you know in favour of one and what you know against the other, as this is not only unfair and misleading but utterly foolish.

3. Never answer **MORE** than you are asked. Check yourself by reading the question at intervals whilst writing your answer.

NOTE.—The examiners can judge your knowledge in only one way—from what you say (or don't say) in your answers. So if you are careless and put in things you **WERE NOT** asked for, or leave out things you **WERE** asked for—or if your facts and opinions and reasons are all jumbled up—the examiner concerned will conclude that you either don't know or don't understand your subject, and will give you few, if any, marks.

All correspondence, inquiries, etc., regarding the **S.N.U. Section** (Entrance Examination to Final Grade) of the National Education Scheme, must be sent to the **S.N.U. Education Secretary, Mr. T. Oliver, 272, Edmund Road, Sheffield, Yorks.**