

CORRECTED

The National Spiritualist College.

Established on July, 1926, by the Spiritualists' National Union, Ltd.,
and the British Spiritualists' Lyceum Union.



“THE COLLEGE GUIDE”

TO THE ESTABLISHMENT AND
WORKING OF EDUCATION CLASSES

in connection with

LOCAL BRANCHES, CHURCHES,
LYCEUMS, STUDY GROUPS, Etc.

*“The vision of the ideal guards monotony of work from
becoming monotony of life.”*

—Bishop Westcott.

Chairman of the Governing Board :

Mr. W. G. GUSH, D.N.U., F.N.S.C., 127, BLACKMOORFOOT ROAD,
CROSLAND MOOR, HUDDERSFIELD.

Hon. Secretary : Mr. A. T. CONNOR, F.N.S.C.,

4, PALMERSTON ROAD, FOREST GATE, LONDON, E.7.
13 CLAREMONT ROAD

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PREFACE.

This " Guide " has been issued by the College Governing Board, in the hope of anticipating and meeting all difficulties likely to arise in establishing classes, and preparing students for the examinations in the National Education Scheme. The S.N.U. and B.S.L.U. Education Committees take this opportunity of thanking Mr. Berry for his article on the Text Books, and Mr. Connor for his work in planning and compiling the other sections of the " Guide."

October, 1928.

INTRODUCTORY.

The National Spiritualist College was founded in July, 1926, and is recognised by the Spiritualists' National Union and the British Spiritualists' Lyceum Union as "an Educational Institution, legally established as a Body within the Orbit of the Union and an Integral part of its Activities." The College is being conducted in close co-operation with the National Joint Education Scheme; the College Governing Board being also the Joint Education Committee.

The special function of the Joint Education Committee is to lay down courses of study, open to all Spiritualists, and to hold annual examinations at which it is hoped all students will test the thoroughness and efficiency of their studies. The special function of the Governing Board is to persuade and encourage Churches and Lyceums to form classes for the study of Spiritualism, and to lay down rules regulating the activities of these classes—the prize being that each Church or Lyceum (affiliated to its appropriate National Body) which succeeds in entering at least ten students for the examinations in the National Scheme (from the Lyceum Oral Grade to the Final Grade of the Advanced Scheme) becomes eligible to register as a Local Branch of the College. The full scheme and the regulations will be found in **The College Booklet** (1½d. post free from the College Secretary); this booklet has been designed to aid in the establishment of classes and to guide all who are working the Education Scheme to obtaining the very best results.

DESIGN AND SCOPE OF THE JOINT EDUCATION SCHEME.

The Scheme has been designed to provide Inquirers, Investigators, and also convinced Spiritualists, with an opportunity to take up a coherent, comprehensive and progressive course of study, of subjects which will lead or help towards a proper understanding of Spiritualism, providing as it does the groundwork (1) of a wide course of reading on matters occult, psychic and scientific; (2) of a course of philosophy calculated to fit students to defend their philosophic beliefs against all attacks; and

(3) of a study of Evolution which will confirm and consolidate their belief that the chief law of the Universe is the Law of Eternal Progression operating through all Nature.

In the **Intermediate Grade** the student is introduced to the Principles and the early history of the Modern Movement, and in Berry's **Hints to Students** to an interesting and instructive Guide whose services in all the Grades will be found invaluable, especially when considering Gow's Ideas and Ideals of Spiritualism and the set chapters of **Psychic Philosophy**; the Logic primers teach and apply the rules which Aristotle drew up as the only sure basis of fruitful philosophic research; and the text-book on Evolution shows, in particular, how existing Life-forms support modern theories regarding life in the distant Past.

The **Subsidiary Grade** builds on and expands the Intermediate Reading Course, and introduces the study of Comparative Religion and of the scientific and occult aspects of mediumship and the exercise of psychic powers; leads us onward from Logic to the study of Psychology (so necessary for the full understanding **and essential discrimination** of our mental, mediumistic and psychic gifts and powers); and carries the story of Evolution forward to the growth and development of Man's social, religious and other institutions.

In the **Final Grade** the scope of the Reading Course is wider still, embracing Grant Allen's interesting information regarding primitive religious observances, together with his theory of the evolution of the God-Idea among men, and Sir William Barrett's experiences in psychical research; the Philosophy text-book gives an outline account of the rise and development of the various "schools" of philosophical speculation; and the story of evolution is wound up with Drummond's great work on man's climb up the ladder of progression—towards spirituality, and a realisation of his potential Divinity.

THE OBJECT OF THE SCHEME.

The main object of the Scheme is to provide, for every Spiritualist or inquirer who wishes to study Spiritualism, a comprehensive basic course on which each

could build as high and as widely as he or she desired. Each student takes the course **as a student** and not merely as a prospective speaker or platform worker. So, if you do not wish to be a speaker, the College provides for you a course of study that you can pursue until you have earned your Degree of Graduate (G.N.S.C.); if you DO wish to be a speaker, the College takes you through the course that the S.N.U. Exponents Committee insists on as qualifying you to apply for the Diploma of Certified Exponent. In either event, the College is out to help you and the Movement.

CRITICS PLEASE NOTE.

It is not claimed that the Scheme is perfect, but we do claim that it is a sane, workable, and carefully thought-out beginning; and we insist that its ultimate perfection depends almost entirely not on its own merits, but on what Churches, Lyceums, and Individual Spiritualists are prepared to do to help it towards the success which the future of Our Movement demands that it should achieve.

WHAT WE ARE ATTEMPTING.

In this booklet we are attempting to show Local Branches of the College how to start their Branch Committees and establish their Branch activities; to induce Churches and Lyceums not yet Branches to copy our Branch system of classes, etc.; to help the solitary student to study "all on his own" and yet do well at the examinations; and to supply would-be workers with the information that will enable them to "do their bit" in this great war against ignorance and superstition. It is our hope that each of these will find in these pages just the little bit of information and encouragement that is required; and that, if what is wanted or needed cannot be found, the inquirer will write to any one of the Secretaries whose names and addresses are given hereunder. In order to prevent confusion and waste of time, it is perhaps as well that the following explanatory outline of functions of the various bodies that combine to conduct the Education Schemes should be given:—

EXPLANATORY.

The National Education Scheme is the joint concern

of the Spiritualists' National Union and the British Spiritualists' Lyceum Union, but each Union has undertaken to finance and administer a given Section.

The B.S.L.U. administers the **Associate Section** (Oral Grade to Grade V); and the S.N.U. administers the **Graduate Section** (**Entrance Examination**—which is identical with Grade V—to **Final**).

The names of Final Grade candidates who obtain not less than 75 per cent. marks are forwarded to the **S.N.U. Exponents Committee Secretary**, to whom these students may (if they so desire) apply for the **S.N.U. Diploma of Certified Exponent**.

In addition, the College awards its Diploma of **Associate** (A.N.S.C.) to Grade V students who obtain not less than 70 per cent. marks; of **Graduate** (G.N.S.C.), to Final Grade students who obtain not less than 75 per cent. marks, and of **Diplomist** (D.N.S.C.), to Graduates who obtain the S.N.U. Diploma of Certified Exponent.

FOR INFORMATION ABOUT THE SCHEMES :—

For information about the **Associate Section** (i.e., Oral Grade to Grade V), apply to the Hon. Education Secretary (B.S.L.U.) :—

~~Miss M. E. KITSON, B.A., F.N.S.C.,~~

~~37, South Street,~~

~~MR. CONNOR~~ ~~Savile Town,~~

~~13 CLAREMONT ROAD~~

~~Dewsbury (Yorks.)~~

~~FOREST GATE~~

~~LONDON E Y~~

For information about the **Graduate Section** (i.e., the Advanced Courses) apply to the S.N.U. Education Secretary :—

Mrs. E. PALING,

“ Lucknow,”

Muriel Road,

Beeston, Notts.

For information about the **National Spiritualist College** apply to the College Secretary and Secretary of the Joint Education Committee:—

Mr. A. T. CONNOR, F.N.S.C.,

~~4 Palmerston Road,~~
13 CLAREMONT ROAD

Forest Gate,

London, E.7.

For information about the **Exponents Committee** and the Diplomas it awards, apply to

THE GENERAL SECRETARY,

S.N.U. Offices,

64 A BRIDGE ST.

~~Broadway Chambers,~~

DEAN'S GATE

~~162, London Road,~~

Manchester.

ADVANCED EDUCATION SCHEME.

Administered by the Spiritualists' National Union
Education Committee.

JOINT EDUCATION SCHEME—S.N.U. SECTION. Regulations.

1.—The name of this S.N.U. Section shall be "THE GRADUATE SECTION." It shall consist of THREE Grades; INTERMEDIATE, SUBSIDIARY and FINAL; each divided into THREE Courses; READING, PHILOSOPHY and EVOLUTION—each Grade with an Annual Examination consisting of THREE three-hours' sessions, held on a Saturday afternoon and evening and the following Sunday morning or afternoon—but special arrangements may be made or sanctioned for special cases or occasions.

2.—The Text-books for this Section shall be selected by the Joint Education Committee, and shall not be altered without reasonable notice being given to all students concerned.

3.—The Joint Education Committee shall appoint a Body of Examiners, consisting of THREE OR MORE persons who shall, under the direction of the S.N.U. EDUCATION COMMITTEE, frame suitable questions based on the Course and Text-books set out in the Syllabuses and conduct the Annual Examinations.

4.—Each Examiner shall set the Question in some one Course or Subject, and shall, as far as possible, mark all the Answers—but the Joint Committee shall have power to make any necessary arrangements for marking.

5.—(a) The three examinations must be taken in their proper order, and ONLY ONE Grade may be taken in any one year.

(b) The AGE of candidates for the INTERMEDIATE GRADE (on the first day of the month in which the examination is held) must be 20 years or over.

6.—ALL Candidates must be *bona-fide* members of a Church or Lyceum in affiliation and good financial standing with its (respective) National Body, or Subscribing Members of the S.N.U., and all entries and fees must be

forwarded *direct* to the Secretary of the S.N.U. Education Committee (unless and until other arrangements are announced in the official Spiritualist Press).

7.—(a) Church Members and Subscribing Members of the S.N.U. must, before entering for the INTERMEDIATE Grade, pass an ENTRANCE EXAMINATION equal in difficulty to the Grade V. Examination, with 70 per cent. of the total marks. Candidates for the Entrance Examination must be 18 years old or over.

(b) The nature and subjects of the Entrance Examination shall be as decided from time to time by the Joint Education Committee.

(c) Grade V. students who have passed with not less than 70 per cent. marks, and Church Members or Subscribing Members of the S.N.U. who have qualified by the Entrance Examination, may sit at the next following INTERMEDIATE Examination for which they are eligible under Regulation 5.

9.—(a) The S.N.U. Education Committee shall issue CERTIFICATES to successful candidates in the Intermediate, Subsidiary and Final Grades, as follows:—

PASS	...	60 to 74	per cent. of the total marks.
HONOURS	...	75 to 89	” ” ”
DISTINCTION	...	90 to 100	” ” ”

(b) Candidates who obtain less than 50 per cent. in ANY ONE of the THREE COURSES of any Grade will be adjudged to have failed in the examination for that Grade. But any candidate who obtains 75 per cent. or more in any two of these three Courses (although obtaining less than the necessary 50 per cent. in the third Course) shall be allowed to sit again for the Course in which he has failed; and if he obtains 50 per cent. or more in this special examination, he will be adjudged to have won a First Class Pass in the Grade concerned and to be eligible for the next following Grade.

(c) FINAL Grade students who pass with Honours or Distinction shall be in addition entitled to APPLY FOR the Degree of GRADUATE of the National Spiritualist College (G.N.S.C.), and to have their names forwarded to the S.N.U. EXPONENTS Committee as Candidates for their Diploma as a CERTIFIED EXPONENT.

(Non-Lyceumists will not, by passing the Entrance Examination, qualify for the Degree of Associate of the College (A.N.S.C.), which can be won only by passing through the Grades of the B.S.L.U. Scheme).

10.—The Examinations shall be held at such times and places as shall be announced in the **National Spiritualist** and the **Lyceum Banner** and other organs of the Spiritualist Press—but at least twelve months shall elapse between the annual examinations, which shall if possible be held in the same month each year.

11.—The S.N.U. Education Committee shall have power to call upon the AREA REPRESENTATIVE concerned to :—

(a) Make all necessary arrangements for the housing and convenience and comfort of all Candidates sitting at the Centre(s) in his area at which any examinations are being held. This will include the hire (if necessary) and proper furnishing of a Hall or Room(s) in which the Examinations could be held :

(b) Receive from the Education Secretary question papers to be handed to the Candidates, and secure that they shall be issued according to instructions ;

(c) Supervise the orderly carrying out of the Examination ; and

(d) Collect Answer papers from Candidates at the close of the time allowed, and transmit them forthwith to the Education Secretary.

(e) In the event of the Area Representative being unable to make or conduct the above arrangements personally, he shall submit the names of efficient substitutes (**who have undertaken to deputise for him**) not less than four weeks prior to the date fixed for the Examinations.

12.—The EXAMINATION FEES for each Candidate in each Grade of the GRADUATE Section shall be as fixed from time to time by the Joint Education Committee and announced in the official Spiritualist Press.

13.—No regulation of the S.N.U. Exponents Committee shall in any way affect or contravene any of the foregoing Regulations.

PLEASE NOTE VERY CAREFULLY.

ONLY the following students are eligible to enter for the Intermediate Grade Examination :—

- (a) Lyceumists who have passed the B.S.L.U. Grade V examination, and obtained not less than 70 per cent. of the total marks ;
- (b) Church Members (whether also Lyceumists or not) and Subscribing Members of the Spiritualists' National Union—who have passed the S.N.U. Entrance Examination, with at least 70 per cent. ;
- (c) Holders of the present Dipl: S.N.U., if it was won by examination (*Honoris causa* awards are not recognised for Examination purposes).

SPECIAL.—The “ Intermediate Certificate ” issued by the S.N.U. Exponents Committee refers to **speaking ability-only**, and DOES NOT confer exemption from the Entrance Examination.

NOTES ON THE REGULATIONS.

REG. 1.—This allows candidates to arrange with their Supervisors to sit at times during the week-end that will suit everyone concerned—so long as it does not interfere with the interests or convenience of the local Church or Lyceum—and to apply to Mrs. Paling to have the arrangement approved or confirmed.

REG. 9 (a).—As the total marks in each of the Three Courses have been fixed at 100, the possible total is 300, and the minimum for a First Class Pass is 180 ; so less than 180 marks for the Grade, or less than 50 marks for any one Course, will mean failure. The Marking Scheme, therefore, is as follows :—

Distinction	270 marks to 300 marks.
Honours	225 „ 269 „
First Class	180 „ 224 „
Failure	Less than 180 marks.

REG. 9 (b).—If you get 75 or more in Evolution and the same in Philosophy, but less than 50 in the General Reading Course (say), you may sit again in the Reading Course, and, if you get 50 marks, you will get a **First Class Pass for the Grade** and be eligible to sit for the next Grade.

The conditions of the second examination will be as laid down by the S.N.U. Education Committee or its Secretary.

JOINT EDUCATION COMMITTEE DECISIONS.

(a) Lyceumists 25 years old or over, who have been members of a Lyceum or Lyceums for at least five years—and who are also Church Members—will be allowed to take both the S.N.U. and the B.S.L.U. Schemes at the same time, if they so desire.

(b) Adult Lyceumists who are also Church Members can sit at the Entrance Examination in the Graduate (S.N.U.) Scheme.

Syllabuses of Work for the Intermediate, Subsidiary and Final Grades.

INTERMEDIATE GRADE.

Reading Course.

Introduction to Spiritualism and Lyceumism (B.S.L.U. No. 1 Handbook).

Hints to Students of Spiritualism (Berry).

The Seven Pointed Star (Berry).

Spiritualism: Its Ideas and Ideals (Gow).

Psychic Philosophy (De Brath)—Introduction and Part I.

...
To show an intelligent “general knowledge”; to be able to discuss and appraise the value of any given incident or teaching; to write a short essay on any subject dealt with in this course.

Philosophy Course.

Primer of Logic (Jevons).

Essays on Reasoning (Connor).

To be able to “work” exercises or answer questions; to be able to apply Logic to the study of Spiritualism.

Evolution Course.

The Story of Creation (Clodd).

To have a “general idea” of the Theory of Evolution and how it is supported by present-day forms of life.

supply these two of each. post-free
see page 16

SUBSIDIARY GRADE.

Reading Course.

Students' Handbook No. 2 (B.S.L.U.).

Advent: The Beginnings of Modern Spiritualism
(Connor).

Practical Occultism, (Morse).

Comparative Religion (Jevons)—(*the smaller book*).

Psychic Philosophy (De Brath)—Part II.

To show an intelligent "general knowledge"; to be able to discuss and appraise the value of any given incident or teaching; to write a short essay on any subject dealt with in this Course.

Philosophy Course.

Know Your Own Mind (Glover).

To be able to apply Psychology to the consideration of Spiritualism and its Phenomena (all phases).

Evolution Course.

Anthropology (Marett).

To have a "general idea" of the growth and development of Man's Social, Religious and other Institutions.

FINAL GRADE.

Reading Course.

Spiritualism for the Student and Investigator (B.S.L.U. No. 3 Handbook).

Psychical Research (Barrett).

The Evolution of the Idea of GOD (Allen).

Psychic Philosophy (De Brath)—Part III.

To show an intelligent "general knowledge"; to be able to discuss and appraise the value of any given incident or teaching; to write a short essay on any subject dealt with in this Course.

Philosophy Course.

History of Philosophy (Webb).

To have an intelligent grasp of the development of Philosophic Reasoning and Teachings, with some idea of the various "schools" and of the new factor added by Spiritualistic discovery and practice.

Evolution Course.

The Ascent of MAN (Drummond).

To be able to trace Man's climb from Animal to Human Being; with some idea of its spiritual and religious implications.

EXAMINATION FEES.

Entrance Examination, 2/- (to be sent with Entry Form); Intermediate to Final Grades, each 2/6 (to be sent with Entry Form).

All entries and fees for these Examinations must be sent direct to **the Secretary of the S.N.U. Education Committee.** But members of a Study Class may appoint their Tutor or one of themselves to forward all the entries and fees for the Class. Local Branch Secretaries, of course, forward all the Graduate Scheme entries from their respective Branches.

The necessary Form can be obtained from Mrs. Paling, the S.N.U. Education Secretary, by sending a stamped addressed envelope.

VERY IMPORTANT.

The above fees cancel and take the place of the fees listed on page 30 of "The College Booklet."

WHERE TO GET YOUR TEXT-BOOKS.

Requests are continually coming in for information about how to get the text-books not published or stocked by either of the two Unions. The following information should help. For purposes of clearness in directing where you should place your orders, the books for the various Grades are mixed up, but each student can find the particular books he wishes to procure.

To be obtained (post free) **from the S.N.U. Offices,** Broadway Chambers, 162, London Road, Manchester :

The Seven Pointed Star, 4d. ;

Hints to Students of Spiritualism, 7½d.

Psychic Philosophy, 5/-.

(It is hoped to obtain special prices for certified students).

35 LN OFFICES Mrs Palin

To be obtained (post free) from ~~Miss Kitson, 37, South Street, Savile Town, Dewsbury, Yorks.:~~

No. 1, No. 2 and No. 3 Handbooks, each 7d.

Essays on Reasoning, 5d.

Advent, 7d. ;

Spiritualism : Its Ideas and Ideals, 1/2.

To be ordered through your newsagent. The names of the author and the publisher of each book are given, as they must be put on your order :

Published by Macmillan : **Primer of Logic** (Jevons), 1/9.

By the Cambridge University Press : **Comparative Religion** (Jevons), 2/6 ; **Know Your Own Mind** (Glover), 3/6.

By the Rationalist Press : **The Story of Creation** (Clodd), 1/- ; **The Evolution of the Idea of God** (Allen), 1/-.

By the Home University Library : **Anthropology** (Marett), **Psychical Research** (Barrett), and **The History of Philosophy** (Webb), 2/- each.

By Hodder and Stoughton : **The Ascent of Man** (Drummond), 6/6.

By The Two Worlds : **Practical Occultism** (Morse), 1/-.

9 helms 1/3 post-free

When ordering give your newsagent the name of the book, and of its author and publisher—and don't forget to give the price, for there are expensive editions of some

of the above books, and you may have these very dear books ordered instead of the cheap edition you want—and which is just as good for your purpose.

Special Note.—An Errata List for **Psychic Philosophy** has been issued, and can be obtained from the General Secretary at the S.N.U. Offices (see above).

THE ENTRANCE EXAMINATION.

Church Members and Subscribing Members of the S.N.U. must, before entering for the Intermediate Grade, pass the Entrance Examination with not less than 70 per cent. of the total marks. Candidates for the Entrance Examination must be 18 years old or over on the date of the examination. (See Regulation 7.)

SYLLABUS :

- (a) A study of various phases of Physical Mediumship from an evidential standpoint, viz. : Trumpet Phenomena, Levitations, Materialisations, Supernormal Photography and Automatic Writing.
- (b) A study of Mediumship; and a consideration of Spiritualism from a religious, an ethical and a philosophical viewpoint.
- (c) The effects of Spiritualism on Science, Philosophy and Religion.
- (d) The various phases of Opposition to Spiritualism—Religious, Materialistic and Agnostic—and a study of various methods of meeting and combatting them.

As an introduction to the above studies, the Joint Education Committee has approved the following as basic handbooks :

Spiritualism for the Student and Investigator (B.S.L.U. No. 3—7d.) and **Essays on Reasoning** (B.S.L.U. No. 5—5d.); both post free from Miss Kitson.

The Syllabus for the Entrance Examination remains as adopted in 1926, but a new text-book has been added and the character of the examination has been altered very considerably. To meet the requirements of the new situation, a special 8-page Leaflet has been prepared and issue, containing valuable information on the following :

1. Examination Regulations.
2. Hints to Tutors and Students.
3. Lesson-Plan for a 16-weeks' Course of Study.
4. Class or Group Work.
5. Examination Practice.
6. How to Answer Questions.

The Leaflet can be obtained from Mrs. Paling, for 1½d. post free.

IMPORTANT TO LYCEUMIST STUDENTS.

A similar Leaflet, dealing with the B.S.L.U. Grade V Examination, can be obtained on the same terms from ~~Miss Kitson.~~ *B.S.L.U. OFFICE*

A Glance at the Books Selected for Study under the National Joint Education Scheme.

By **Geo. F. Berry, Dipl. S.N.U., F.N.S.C.**

“ Of making many books, there is no end, and much study is a weariness of the flesh.” So wrote the pessimistic author of “ Ecclesiastes ” more than a thousand years ago. His point of view is shared by many moderns, but the student, eager and athirst for new knowledge, will be undeterred by such pessimism. Nevertheless, to avoid the unnecessary wandering over a too wide field, the following books have been selected in an endeavour to make the Joint Education Scheme present a comprehensive whole. If it be objected that book-knowledge is second-hand knowledge, let us stress the point that books are only raw materials, and that before their contents are built into the fabric of one’s beliefs, the raw materials must be diligently worked over by the craftsman so as to remove spoilt and unfit material, and to shape and polish that which is good and fit it into the appropriate corner in the edifice of our soul’s philosophy.

There are nineteen books for study, and these divide naturally into five groups :—(1) Logic and Reasoning ; (2) Evolution of the World and Man ; (3) Evolution applied to Religion and Philosophy ; (4) Psychology and Psychical Research ; and (5) Spiritualism, its history, phenomena and philosophy.

(1) **Logic and Reasoning.**

It will come as a surprise to many persons to learn that thinking and reasoning need studied attention. Yet it is true that thoughts flow through our minds, and that thinking only begins when we arrest the flow and subject the arrested thoughts to analysis ; and reasoning, in one of its most important aspects, is the art of acquiring fresh knowledge by the process of breaking up some previous knowledge into its component parts, and rebuilding the parts so as to include newer portions. But there are **pitfalls which the student must learn to avoid, and**

fallacies in the modes of reasoning which he must learn to detect in the arguments of himself and others.

A. T. Connor's "Essays on Reasoning" is an elementary introduction to the subject of Logic with useful illustrations showing the application of its principles to the investigation of Spiritualism. Professor W. Stanley Jevons' "Primer of Logic," while still a small book, is a more ambitious statement of the subject. A very good working idea of what thinking and reasoning really are can be gained by a serious study of its twenty-seven chapters. At the end of the book will be found a series of quite searching questions intended to test the student's knowledge of the lessons taught.

(2) **Evolution of the World and Man.**

Since Darwin put forward his epoch making theory of Evolution of Man from lower species, the theory has won almost universal acceptance, and has been extended to explain the origin of the Universe itself, as well as the rise of religion and philosophy. In Edward Clodd's "Story of Creation," the student is introduced to the extension of matter throughout space, and to the interplay of energies upon matter, bringing about the birth of suns and systems of suns. The solar system is then brought under survey, and from some primordial fire mist is seen slowly emerging the familiar sun and its attendant planets. Then follows in rapid succession the story of the changes in the earth's crust until it is fit to receive the life forms which in due time reveal themselves. Thereafter the story changes to show man finally emerging from a long line of ancestral animal predecessors.

R. R. Marett, in his "Anthropology," next takes up the tale, and in a rapid survey of the whole history of man, reveals the growth of social organisations and of religious cults. He discusses the modifications of these social efforts under the influences of natural environment, race, language and law, and gives reasons for thinking that these slow modifications require hundreds of thousands of years instead of a mere six or seven thousand. Law is held to be derived from the religious obedience to the commands of a god.

Accordingly religion has to be defined in terms which will include in its ambit the rites and ceremonies of the most primitive peoples as well as the higher forms such as Buddhism and Christianity.

"The Ascent of Man," by Henry Drummond, carries the theory of Evolution far beyond the materialism of Clodd. Accepting without reservation animal ancestry, Drummond unfolds a psychic element in man, and the possession of an indwelling spirituality (with foregleams of these high qualities in the animals as they approach the human standard), which carries man to a destiny but a little lower than the Angels. Where the materialist postulates the struggle for life of self, Drummond adds the struggle for the life of others. His chapters on the evolution of a father, of a mother, and the concluding chapter on Involution are gems of literature, and a noble prophecy of the greatness of Man as he will be when infolded in the bosom of the Immanent Creator.

(3) **Evolution applied to Religion and Philosophy.**

(a) **Religion.**

A question that inevitably arises from the survey of Religion as expounded by Marett is the relation of Christianity to other and earlier forms of religion. F. B. Jevons in "Comparative Religion" deals with this problem in a simple way. He shows the principle of evolution at work in the development of sacrifice, ancestor worship, etc., and traces their changing forms till Monotheism is found at the apex of the scale. To take an instance, sacrifice. Jevons shows that it has been universal, and began in animal offerings, so when we come to Buddhism, Mahommedanism and Christianity, where such sacrifices have disappeared, we must remember that these higher forms of religion are but reforms or developments from the earlier types. It is this recognition of one religion springing from another by way of reform, which justifies the emergence of Spiritualism in modern days, and shows it to be following the normal law of evolution governing religious development.

Grant Allen in "The Evolution of the Idea of God,"

takes the student much deeper into this fascinating realm. Setting aside the existence or non-existence of God as the Creator of the Universe, he asks the question "What first suggested to the mind of man the notion of deity in the abstract; and in view of the multiplicity of deities which were prevalent in all primitive times and among all races of man, how did the conception of a single great and unlimited deity first take its rise?" The chapters on the origin of tribal gods, corn and wine gods, the gods of Egypt and Israel, are fuller of detail and examples than anything in Jevons' book.

Of special interest to the Spiritualist is the discussion on the evidence for believing that the fact of spirit return lies at the root of all religion, and is earlier than the acceptance of a god. Grant Allen traces this belief in survival through three well defined stratas: (1) In the lowest strata, the difference between the dead and the living is inadequately perceived, and the dead are thought to be still in bodily form. (2) In the next strata, death is recognised as a physical fact, but regarded as temporary, and hence men look for a physical resurrection. (3) In the third strata, the soul is regarded as a separate and distinct entity, and survives in a shadowy form.

(b) **Philosophy.**

Questions arise, concerning life and the great Nature in which we have our being, as soon as the awe and wonder of first acquaintance with them has subsided a little. Religion, which may be said to represent the awe and wonder at its greatest height, has one answer. Philosophy, which approaches the same problems from a less exalted state of mind, but more rigorous analysis, gives another.

C. J. Webb, in his "History of Philosophy," gives an easy outline of the questions asked by the Philosophers from the days of the Greek Thales to our modern times. The story opens with the observations of these early thinkers on the fact that "things were always coming into existence, and passing away," that in fact the whole phenomena of nature were constantly undergoing transformations.

Thales believed that, in spite of this constant flux,

somewhere there was a reality that did not change. He said it was water. Anaximander said this unchanging reality must be a substance that included not only water, but its opposite fire. Anaximenes identified this primal substance with air; while Heraclitus believed it was fire. When Plato arrived on the scene, he declared that there were a number of things having permanent reality; but that these things were not actually perceived through our bodily senses; and these spiritual realities he called "Ideas." After Plato there is a long line of acute thinkers. Their method appears to be to fasten on the weak part of the arguments of their predecessors and find a more satisfactory answer from their larger experience of life or of nature. So, as the centuries advance, knowledge is added to knowledge, until the spirit in man leaps out to view the universe, and to measure and weigh the worlds in space.

In Stanley de Brath's "Psychic Philosophy," an effort is made to gather up this product of Philosophic thinking and to remould it by adding the psychic element as the special contribution of this age to the thought of the world. In his view psychic phenomena provide a key to solve the social and economic problems of the age. This thesis is worked out in three sections of his book. The first part is a general statement of psychic fact and mediumship, and its reactions on Christian Theology. The second part discusses matter and ether as viewed by modern thinkers and linked with the Platonic notions of flux, mainly with the purpose of revealing a world beyond the limits of materiality, where spirit beings may enjoy an existence normal to their own state. The last part reveals God as Immanent throughout His Universe.

(4) **Psychology and Psychic Research.**

In "Psychic Philosophy," the treatment of phenomena and mediumship was necessarily brief, being largely taken for granted in the larger purpose of applying its principles to an enlarged view of life and its destiny. In this section the subjects receive fuller treatment. In Dr. Glover's "Know your own Mind," the student is put in possession of the main idea held by modern psychologists regarding the normal working of the human mind. The

elementary factors involved in perceiving normal sensations and reacting to them is explained in a very simple way. To the Spiritualist normal and super-normal sensations are a common heritage, and find their origins in the deeper stratas of consciousness. To know somewhat of the way in which the mind acts under normal circumstances provides a groundwork upon which to begin to understand the activities of the super-normal.

In Sir Wm. Barrett's "Psychical Research," the student takes up the problem of our human personality, in that further stage which is revealed through the wide range of activities lying on the borders of the normal, fortified by his previous studies in the normal. The psychic factors in mediumship can be seen to be really extensions of the ordinary faculties operating, say, on a higher octave of vibrations. All forms of psychic activity, of the seance room and elsewhere, are dealt with in masterly fashion by the author, until at last the fact of survival is proved beyond reasonable doubt. In a closing sentence, Barrett remarks, "Psychical Research, though it may strengthen the foundations, cannot take the place of religion the psychical order is not the spiritual, but a stepping stone to the ascent of the soul to its own self-apprehension."

(5) **Spiritualism.**

In spite of the opinion expressed by Barrett, the fact remains that Modern Spiritualism has developed on the basis of a religious organisation, and is the religion of thousands of people all over the world. Our studies have shown the student that this development was not only natural, but almost the inevitable line of evolution from existing religious bodies. Spiritualism, besides separating itself from surrounding organisations, has profoundly influenced religion, science and philosophy. These various influences are briefly outlined in the booklets comprised within this last section.

A. T. Connor's "Advent" gives a detailed account of the phenomena of the Fox family, and the historic events that flowed from those strange rappings. Further historic matter will be found in the B.S.L.U. Handbooks Nos. 1 and 2, and in G. F. Berry's "Hints to

Students." Mediumship is explained in Handbooks Nos. 2 and 3, and in greater detail in J. J. Morse's "Practical Occultism." D. Gow's book, "Spiritualism, its Ideas and Ideals," is valuable for drawing the attention of the student to some of the weaknesses and pitfalls that beset the developing medium. G. F. Berry's "Seven Pointed Star" is a popular exposition of the Seven Principles of Spiritualism and their application to the ordinary affairs of daily life.

The same author's little book, "Hints to Students," is recommended as a model to students in methods of preparing essays for the examination under this scheme. Four of its chapters give brief summaries of the information covered by the series of books outlined above. Its value lies not in any new matter presented, but in the compactness in which the information is marshalled into the space of a few essays. Chapter five contains a useful list of books for the study of Spiritualism in its wider aspects.

HINTS ON THE FORMATION OF CLASSES, AND HOW TO CONDUCT THEM.

The ideas and ideals at the back of the activities suggested for adoption by Local Branches, and Churches and Lyceums generally, are set out very fully in pages 20 to 31 of **The College Booklet**. Herein, it is aimed to help and encourage willing workers to establish these Local Branch Classes (or an adaptation of them to suit local conditions) wherever an opportunity presents itself, and to show how they may be conducted to the mutual benefit of the student and our Movement.

FORMATION.

The Class or Classes should be approved, and their formation ratified, at a special meeting of the Church or Lyceum—with the President or Conductor presiding, supported by all other Officers and the Committee.

All arrangements should be put as resolutions and voted on, so that the Church or Lyceum may publicly

declare itself as the patron of all the educational activities carried on in its name.

The size and membership of the Committee of the Branch should be decided at this meeting, and it is suggested that, for the first Committee, volunteers should be called for. This will ensure that the start-off of the Classes will be in the hands of enthusiasts—and it must be remembered that not less than half of the Committee must be students.

This Committee having been elected or accepted, the President or Conductor (if not amongst the volunteers) should be co-opted as ex-officio members of the Committee. The election of the Branch Officers will take place at the first meeting of the Committee.

The next task is to appoint or accept the offers of service of Tutors and Leaders; and these appointed, the meeting will know how many Classes it will be possible to run and can arrange for these and the evenings on which they will be held. Of course, if the Church Hall is big enough, and suitable for holding two or more classes at once, all the classes could be arranged for the same night. But the Hall may not suit, or it may not be available—and in this case suitable rooms must be found (and generally enthusiastic supporters of education and similar activities will offer the use of a room or rooms in their homes for the use of one or other of the Classes) where the classes can meet on the appointed night or nights.

The next business will be very important, for you will need to decide **the time** at which your classes will meet; and if you are determined on success you will also decide that **no matter what happens the classes must start promptly at the arranged hour.** The surest possible way of ruining a class of any sort is to let the members get the idea that it doesn't matter at what time they start; or that it is not worth while attending at the proper time as So-and-So was sure to be late and the rest would have to await his arrival. So if you arrange for 8 p.m., insist that the class starts at the stroke of 8. If you cannot all be on hand at 8 sharp, arrange the start for the time when you are all absolutely certain of being present and ready

to begin your work.

If you have been able to arrange your opening meeting for a Saturday afternoon, the next business should be tea, after which those present could indulge in a social evening and conversazione, during which the songs, dances, etc. could be held up for an occasional spell of ten minutes, so that the Leaders could explain their ideas and give some idea of the work they intended or hoped to carry on during the winter.

Please Note.—The special meeting will be held under the provisions of Article 8, and the Classes formed to meet the requirements of Articles 4 and 8, of the Local Branches Constitution. (See pages 20-21 and 25 of **The College Booklet**).

But any Church or Lyceum is at liberty to follow or adapt the procedure here recommended. The Movement is calling for educationalists who will work to a system. Don't allow it to call in vain.

Where possible, this General Meeting should be arranged as an annual event, and held about the second or third Saturday in August—so that the Committee will have a decent chance of getting all Class and Rooms arrangements in good going order for a start-off in September. “Well begun is half done.”

The New Committee, at its first meeting, will find itself confronted with several vital tasks, and on how it does its duty to the Movement in its decisions and appointments will depend whether the work of the Winter Session will be a credit or a reproach to its members. It must :

(a) Elect its Chairman, Treasurer and Secretary (who is not to compete in any way with the Church or Lyceum Secretary, or interfere with the work of either), and instal them in office as soon as elected.

(b) Briefly discuss (in outline) the work of the coming Winter Session and arrange provisionally the necessary activities.

(c) Formally invite the Tutors and Class-leaders to take a part in discussing the class-work. **They** have an interest in it, you know.

(d) Discuss and formally approve any arrangements that Tutors or Leaders may have been able to make since the General Meeting—with regard to (1) Students, (2) Rooms, and (3) Evening and Time of Class meeting. These are matters that primarily interest those concerned.

(e) Decide whether monthly lectures will be held; and, if so, whether to invite the assistance of prominent local Church or Lyceum workers.

(f) Adopt the **Lyceum Banner** and the **National Spiritualist** as the official organs of the Branch or Education Class, and recommend that every student and tutor shall buy a copy monthly of one or the other—so as to keep in touch with developments in the National Education Work. Important news and announcements always appear first in these two.

CONDUCTING A CLASS.

The object of these Church and Lyceum Classes is to prepare students for the annual Education Examinations held by the Education Committees on behalf of the National College—and each class must be conducted with this object (and this object only) always in view.

From this viewpoint, a student is only a Spiritualist inquirer who wants to fit himself (or herself) for a fuller and better understanding of Spiritualism; and a tutor is only an enthusiast who has undertaken to guide and supervise the students' studies, to check and advise upon their preparatory work, and generally assist in ensuring a successful examination result to each, as a reward for their intelligent and determined efforts to attain Spiritualistic knowledge.

It is in this light that the following hints are offered—as to two or more individuals who have assumed a responsibility to themselves and the Movement, and who want to know how they can honour that responsibility to the greatest mutual advantage of everybody concerned.

At the first meeting of any Class the Tutor and students should combine in drawing up a working timetable for the Winter Session, to take the students right up to the date of the examinations.

- (a) Decide on how long your class will sit each week (not more than $1\frac{1}{2}$ to 2 hours)—and that it must close just as promptly to time as you insist that it must open.
- (b) Have all your text-books at hand, and decide in what order you will study them—but see our suggestions in a following section.
- (c) If you are preparing for the Entrance Examinations, you will work to the plans suggested in The Entrance Examination Leaflet (post free, $1\frac{1}{2}$ d., from Mrs. Paling).
- (d) But if you are preparing for the Intermediate or the Subsidiary or the Final Grade of the Graduate Scheme, you must decide for yourself what time you will be able to spend on each text-book—not only at the class or classes, but at home in-between-times.

Find out how much each of you can do in a week, and then try to plan for a little less; it is very encouraging to be able to get just a little ahead of your work—and very disheartening to get ever such a little bit behind. So plan for being able to keep ahead.

Besides, it is foolish to take on what you know you cannot do.

The more brilliant members of the class must take the pace of the more stolid. **The staying speed of a team is the speed of the slowest.**

- (e) If you can have only one class-night a week, you must try at first to give half an hour to the Reading Course, half an hour to the Philosophy Course, and half an hour to the Evolution Course—any time remaining to be used as the Tutor may think best or most necessary (such as, to run quickly through the coming week's work).

But it may soon prove that the whole time will be needed for the Philosophy and the Evolution work—with perhaps one night in three or four given to the Reading work—and in this event it might be possible to form an Excelsior Group to meet on Sunday mornings and study the Reading Course. The whole Course could be divided among the number of Sundays available before the examinations, and it could be arranged :

That at home the students should read carefully the portion set out for the week, and that at the Sunday morning meeting the Tutor should give an address or paper (**not exceeding twenty minutes**) covering the teaching of the portion; and that the rest of the time should be spent in discussion—passages in the text-book concerned being underlined and noted, and the students making notes, in their “Reading Course” note-book, of important new points brought out in the interchange of opinions and theories.

Or the students themselves could take turns with the Tutor in giving the paper (addresses from students debarred)—and this would be very valuable examination practice—the Tutor taking every second Sunday, and the students by alphabetic rota taking the other Sundays.

“Reading maketh a full man,” said Lord Bacon—but so does eating; and in either case the **healthy** man is he who properly digests what he has taken in. “A well-stored mind” really means a well-arranged mind, and the weekly discussions of knotty points and the expression of considered opinions will aid the student—by compelling them to arrange their facts and ideas under their own mental headings and groupings.

The Sunday morning “College Excelsior Group” certainly seems worth a trial.

- (f) The Reading Course having been satisfactorily disposed of, all the time of the mid-week class can be devoted to Philosophy and Evolution. And it might be found helpful to have these subjects “week about,” so as to be able to give a real close consideration to each, instead of having, perhaps, to stop an interesting discussion just because time had arrived to take up the other subject. So we suggest one week Philosophy and the other week Evolution—it being, of course, understood that each fortnightly class will deal with a fortnight’s study and preparation.
- (g) For each Course, each student should possess the set text-book, a syllabus, a note book and two exercise books. At the first class-meeting the Tutor would set a number of helpful questions (four or five), and the

students would find the best answers they could manage at home, and enter them in No. 1 exercise book. This book would be left with the Tutor for correction of the answers, and would be returned, with useful hints, when No. 2 book is handed in with the second set of answers—and so on. The first half-hour of class work would be devoted to discussing the corrections and hints, and all important points should be entered in the note-books, for future reference or for use in revision work.

But it is well understood that many Tutors could not possibly spare the time necessary for the plan recommended above—and for these the following alternatives are suggested:—

One plan would be that Tutors should read through the answers and underline those parts with which they are not quite satisfied, and bring these forward in discussion at the next meeting of the Class.

Another plan would be for students to bring their answers to the Class. **Each question** would be taken in **turn**, and each student would read out his or her answer; this being followed by a general discussion of all the answers—a summary of the discussion being recorded by the students in their note-books before the consideration of the next question.

During “final revision,” these discussion-summaries should be memorised, and the questions set and the students’ answers read in the light of this accumulated knowledge—and all that will remain to be memorised from the text-book will be technical rules and lists; the **idea** (the real, understanding, knowledge) of the subject will have been absorbed and assimilated by each student during the class-sessions.

The last half-hour of the class could be devoted to the coming week’s lessons; and the tutors could point out passages deserving of special marking or special attention, ending the class by dictating the questions to be answered at home. The work to be done during the last six weeks is left to the discretion of the individual Tutor, who should know in what subjects his students are strong or weak.

As the examination date approaches, **examination practice** should be given by setting the papers set at previous examinations—under examination conditions.

The Tutor should see that each student is supplied with a copy of this booklet and a copy of the Entrance Examination Leaflet or the Grade V Leaflet, and that the sections in the Leaflet on Examination practice and on "How to Answer Questions" are thoroughly and carefully studied, insisting that all answers shall be written as there directed. It would not be a bad plan to ask the students to put down, **before** each answer, the **kind of answer** that was required; and as the student will be answering the questions at home, with his Leaflet before him, it will be no hardship—but very good training for the actual test.

N.B.—It must be realised by all students that they do not come to the Group or the Mid-week Class to learn their lessons, but to study and discuss the lessons they have learned at home. The Class should only be used for the interchange of knowledge and opinions, under the guidance of the Tutor.

SUGGESTED ORDER OF STUDIES.

These suggestions are given with great hesitation, as it is really impossible to lay down a course of study that will suit all circumstances. The only reason for offering them at all is that they may suggest to new Tutors and students some method of their own which can be founded on what we propose and adapted to suit local requirements.

There is not much choice about the Philosophy and Evolution Courses in each Grade. The Text-books have to be memorised, and if the system of alternate classes just advocated is adopted, the text-books will be studied together. All that has to be done is to divide the number of pages in each by the number of weeks, and the answer will give the number of pages that have to be learned each week.

But the Reading Course is very different, for there are a number of books to be read and discussed and understood, and it is a hard matter to make up one's mind as

to which is the most important. And to avoid having to make such a decision, we suggest that you should try to determine which leads on to all the others, and, finally, which one leads from all the others. This is the method adopted hereunder.

This **Guide** is, of course, not intended for Grade V or Entrance Examination students, who have their own Leaflet, but we must pause for a word to these, as a preliminary to our main suggestions. We would ask them to remember that the Grade V or Entrance Examination Course is their first introduction to the study of General Spiritualism, and that this examination is only preliminary to at least three years of hard study and preparation, and to three stiff examinations which they are determined to pass, and that their progress in the Graduate Scheme Proper will depend entirely on the foundations of exact information and correct studying methods which they will lay in their Qualifying Courses. Each Course in each Grade Syllabus prepares for and leads to the next, so if the earlier Courses are studied thoroughly, the Courses will get easier as the student advances from Grade to Grade.

Grade V and Entrance candidates should begin with **Essays on Reasoning**, and then tackle No. 3 Handbook with the aid of the Series of Notes prepared by Mr. W. G. Gush, F.N.S.C., and published in the **Lyceum Banner** from September, 1927, till February, 1928, studying the various articles in conjunction with the appropriate Essays as recommended in the Lesson Plan laid down in their Leaflet.

It will now be necessary to take the three Grades separately, and see if we can find any natural order of succession in the Reading Course of each. Mr. Berry, in his article on the text-books, has pointed out the general plan of the Scheme: it is for us to decide on an order of reading and study that will accomplish what is aimed at. It will be assumed that the Sunday morning class is being held in each case—but that time will not allow of the whole of the books being taken then.

In the Intermediate Lesson Plan (which can be obtained from Mrs. Paling for $\frac{1}{2}$ d. stamp) a Reading

Course of 26 weeks is suggested (you will have to substitute Gow's book for "Modern Spiritualism") and in it six weeks are allowed for Berry's "Hints"—and De Brath's "Psychic Philosophy" gets fourteen for a first reading and six more for a second reading (which should be confined to notes and underlined passages). In your Sunday morning you could take these as planned for the first hour-and-a-half, and give the final half-hour to a chat about the "Seven Pointed Star," No. 1 Handbook, and Gow's "Ideas and Ideals." And Gow's book should be read as a model of balanced argument and temperate statement of a case, worth copying in your own essays and answers. Questions will not be set on the Fables, etc., but they should not be left unread. And let us keep in mind that the only sections that have to be **learned by rote** are the Logic and Evolution sections. All that is required in the Reading section is "to show an intelligent **general** knowledge"; and any discussion or opinion asked for will be on a **given** incident or passage, which means that the passages, etc., will be **quoted**. So there is no need to memorise the Reading texts, and careful reading and full and frank discussion in class (as suggested) should be adequate preparation.

For Subsidiary Grade students the best plan would seem to be to start with **Advent** (which they will find to be an amplification of part of No. 1 Handbook, with some fresh problems for consideration) and **Practical Occultism**, and follow up with No. 2 Handbook (especially the "Rise and Progress of the British Lyceum Movement," with which every Spiritualist should be familiar) and Jevon's smaller book on **Comparative Religion**, which again will prepare the way for the second section of De Brath's book. The Psychology and Evolution text-books are written so entertainingly that it will not seem a task to have to memorise and master them, and the student can please himself whether he studies them in turn or together.

Comparative Religion and **Psychic Philosophy** (with Morse's book, if time allows) are recommended as the special "Sunday morning" books.

In the Final Grade, the order of the Syllabus seems to need little if any alteration, but some may prefer to

read Grant Allen's book before attacking Barrett's. The obvious "Sunday morning" selections are **The Idea of God** and **Psychic Philosophy**, with **Psychical Research** if time permits. And again the Philosophy and Evolution text-books are so absorbingly interesting that learning them will not be a task.

* * * *

These are our suggestions for an order of study. It is left to the tutors and students to decide whether they will adopt, adapt, or ignore what is here offered. All we have tried to do is to offer advice—it does not lie with us to attempt to dictate. But whatever the tutors and students may decide to do, we wish them the best of good luck.

FOR THE "SOLITARY STUDENT."

Very little now remains to be said, as even the student who has to work "on his own" can act on most of the suggestions offered in the preceding sections. His greatest handicap will be that he will have no fellow students with whom he can compare notes, and no Excelsior Class at which he can practise.

He should assimilate as much as possible of Mr. Berry's "Review," and then follow the order of books suggested for the Classes. He will have to "learn off" the Philosophy and Evolution text-books, whether he belongs to a class or not; and while studying for the examination he should make the Reading Course books his only source of reading, and have them as his only companions.

At his first reading of a text-book he **should mark or underline** all important passages; at his second reading he should **make notes** of the marked passages; and **then he should learn the notes**; only turning up relative passages when the notes do not seem clear. And with the solitary student, as with the other students, **the one thing needful is constant application**—and only that will give a guarantee of success at the examinations.

* * * *

Any student who finds any difficulties in his studying

should write at once to Mrs. Paling for advice.

And please send an envelope big enough to hold what you have written to ask for.

HOW TO ENTER FOR THE EXAMINATIONS.

For the Associate (B.S.L.U.) Section Exam. : ~~Miss Kitson~~, The B.S.L.U. Education Secretary, sends out an Entry Form to your Lyceum Secretary; so you just give your name to the Lyceum Secretary, join the Grade Class, and he (or she) and ~~Miss Kitson~~ will arrange for everything else.

This is possible because Lyceums, in general, have adopted the Lyceum Union Education Scheme as a normal part of Lyceum teaching, and therefore the Lyceum Secretary does the examination preparation work as a matter of course.

For the Graduate (S.N.U.) Section Exam. : Mrs. Paling, the S.N.U. Education Secretary, will send you an Entry Form, which you will fill in and return to her, with the proper Examination Fee, not later than a given fixed date.

This is necessary because Churches have not yet admitted that Classes for education work are a normal part of Church-work, and therefore the Church member must make all necessary arrangements himself.

But the College has arranged with the S.N.U. Education Committee that the following variations from the strict reading of the Regulations will be allowed:—

- (a) **If your Church or Lyceum is registered as a Local Branch of the College,** your Local Branch Secretary can obtain a supply of Entry Forms, get each intending candidate to fill one up, and then return *all* the Forms—in one envelope, with a postal order to cover the total Examination Fees—to Mrs. Paling.
- (b) **Or if you have formed a Study Group, or a Preparation Class,** your Leader or Tutor can, act for all of you in obtaining and returning Entry Forms, and paying the Examination Fees.

- (c) If, however, your Church or Lyceum is not a Local Branch, or if you do not belong to a Study Group or Class, or if you are a Subscribing Member of the Union—and not also a Church Member—you must arrange direct with Mrs. Paling.

N.B.—This will not be a handicap to you, as Mrs. Paling is the one who will suffer in having to deal with single ones instead of half-dozens; but she won't mind, as the more trouble of this kind she gets the more she is aware that her propaganda work is bearing fruit and leading to the success of the Scheme, and its adoption by the Churches as a normal part of their education responsibilities to inquirers and members. So don't hang back just because you are **the only one** from your Church or Lyceum or District—think of yourself as **the first one**, and that you are setting a worthy example “to all whom it may concern.”

HOW THE EXAMINATIONS WILL BE CONDUCTED.

There are some of our students who have had very little experience of written examinations; and for their benefit the following explanations are given. First, *re* the Entrance Examination—although it says that the second paper may be taken on the Saturday, Sunday or Monday, it does not mean that the members of any one Centre can sit **separately**; it only means that **the Centre** may decide whether candidates will sit for the second paper on one or other of these given days. But **ALL** the candidates at that particular Centre must sit at the same time.

The same applies to the Intermediate, Subsidiary and Final Grade candidates. They have three sittings (one for each section of the syllabus) and may sit on the Saturday afternoon and evening **AND** the Sunday morning **OR** afternoon—unless other arrangements have been allowed by Mrs. Paling—as may best suit the convenience

of the candidates or supervisors, or fit in with the times at which the Hall or Rooms are available. BUT, all the candidates at any given Centre must sit at the same time on the same day for the Reading, the Philosophy or the Evolution paper.

Any time-table that suits everybody concerned may be drawn up; but whatever time-table is adopted must be observed by all candidates sitting at any given Centre for any Grade of the Advanced Graduate Scheme.

Let us suppose that at your Centre it is decided to sit for the Reading Course paper on Saturday evening from 6.30 till 9.30; for the Philosophy paper on Sunday afternoon, from 2.30 till 5.30; and for the Evolution paper on Monday evening, from 7.0 till 10.0. Also that there are candidates sitting in each of the three Advanced Grades—Intermediate, Subsidiary and Final (your Entrance students, of course, will have sat with the Lyceumist Grade V in February). The following hints are addressed to "**you**," but they are for everybody who sits.

You will be at the Examination room and seated at your table by 6.20 on Saturday—ready for the Supervisor to give you a sheet of official paper and your paper of questions. The only thing you will bring with you will be your pen, ink, and blotting paper and the paper of **Instructions to Candidates** sent you along with the order about the place of examination. You must not bring any books or notes. As soon as you get your double sheet of official foolscap, **THE FIRST THING** you do is to **fill up the slip** attached to it, and then the lines **at the top of the sheet itself**. The **only** place you must put your **NAME** is on the attached slip. Having done this, you will follow the routine outlined in our section on "How to do your best at the Examinations," until you hear the Supervisor say "time's up." At that signal you will gather up your papers and hand them in to the Supervisor, **but keeping your question paper**, and go home to supper—bearing in mind that on the morrow you must be in your place in time to start off again at 2.30 p.m.; and that if you are late the time will be taken off your three hours!

With the Philosophy paper you will do exactly the same as with the Reading paper; and before you go away you will make sure that you know all about the arrangements for Monday evening and the Evolution paper—which must be dealt with like the other two.

But on each occasion, before leaving the examination room, find out if the NEXT sitting will be **in the same room or hall** (for you might have to go to different halls or rooms for your second and third papers—and if you went to the wrong place you would lose your chance of sitting for that particular paper—and so would FAIL in the Examination, entirely through your own neglect or lack of foresight).

HOW TO DO YOUR BEST AT THE EXAMINATIONS.

1. The most important **detail**, of course, is that you should have thoroughly studied your text-books and thus obtained a sound knowledge of all the subjects set for examination.

2. But many candidates who have studied hard and carefully fail to do themselves justice—mainly because they get nervous and flustered.

3. You can avoid this, by practising the following routine and acting to it in the examination room:—

(a) Get to the Examination Hall not less than ten minutes before the set time for the examination to begin, and take your seat.

(b) Make sure that you have your pen, and that it or your ink-bottle is full of ink.

(c) See that you have blotting-paper.

(d) The Supervisor will give you a supply of official Examination sheets with a little slip gummed across the front. On this slip write your name **in full** (Christian name or names and surname—if you are married **don't** give your husband's Christian name), so that it is available for your certificate; your age and address, and any other information the slip may ask for.

(e) See that you don't put your name anywhere but on the slip.

(f) Fill in the information asked for at the top of the Examination Sheets.

(g) On these sheets put nothing else but your answers to the questions.

(h) By this time the Supervisor will have given you your Question paper, and you should now have about five minutes in which to read through it before your three-hours' session begins.

(i) The first thing to do is to read the Instructions to Candidates at the head of the questions, and find out **how many Answers** are asked for. (As a rule it is **five**).

(j) Then see if you are allowed to answer ANY five of the questions, or if there are any you **MUST** try to answer. If you find any (one paper in 1928 said—" Answer question 1 or 2, and four others "), mark the compulsory ones with a big " C " in the margin, and then make a tick against other questions you think easiest until you have made up the five you are going to answer.

(k) Or the paper may be divided into sections, with questions to be answered in each section. In 1928 the Intermediate Reading Course paper was divided into five sections; each section contained three questions on one of the books in the Reading Course; and of these three **NOT MORE THAN ONE** had to be answered. In such a case, read the fifteen questions, and in each section mark the one that you think you can answer best.

(l) Your choice of questions made, read the chosen ones again and decide which one you will start with—always the one you can answer with least difficulty. And **DO** make sure that you have grasped what the question is asking for **BEFORE** you begin to write your answer.

(m) Keep in mind that five questions in three hours allows you exactly six minutes to plan out your answer and thirty minutes to write it down, and

(n) Every minute over 30 you spend on any

answer is leaving you **so many less** minutes for some other answer.

(o) So start on the easy ones, as every minute under 30 saved on an answer can be added to the time for some harder answer.

(p) And **DON'T TRY** to set down all you know. Give the best answer you can manage in half an hour. Imagine that an intelligent friend of yours, who admits that he knows nothing about Spiritualism, has asked you the question, and that you have only half an hour to spare in which you can write him your reply. Tell the Examiner exactly what you would tell your friend—and that is all the Examiner expects from you.

(q) Always start your answer by putting in the margin the number of the question. In the Reading Course paper you will, of course, also give the Letter of the Section (as A, 3; B, 2; C, 1; etc.).

(r) If you have any time left, after answering your FIVE questions, read all your answers through—and make sure that you have not left out any point you intended to put in.

(s) In case you **SHOULD** find you had left out something—leave three or four blank lines between your answers, so that you will have room to write it in.

(t) **AND KEEP COOL.**

THE COLLEGE AND CLAIRVOYANTS, MEDIUMS, etc.

It has been complained that the College and the Advanced Scheme are catering only for the Normal Speaker, and doing nothing whatever for the Clairvoyant, the Controlled Medium, or the Inspirational Speaker.

It is not the function of the College to do anything specifically for any Speaker or other public worker. The prime aim of the College is to provide a course of

Spiritualistic study for EVERY Spiritualist who wishes to have a well-ordered knowledge of Spiritualism. Its object is to persuade Churches and Lyceums to combine in a national movement for the establishment of educational mid-week classes; and to adopt the Joint Education Committee's Courses of study: testing the efficiency of their studies by sitting at the annual examinations. The two Education Committees concerned present certificates to their successful students—and the College, **in addition**, awards its Degrees as laid down in its Constitution. When a student at last passes his Final Grade examination with Honours or Distinction the Graduate (G.N.S.C.) Degree is awarded, and the student's name is **forwarded to the S.N.U. Exponents Committee.**

The only body in Organised Spiritualism that can grant a **Diploma for Public Workers** is the Exponents Committee of the National Union. **All the College Diplomas are for educational successes**—and no Spiritualist is debarred. The clairvoyant, the medium and the inspirational speaker can all take the Education Courses and gain the College Degrees. If they desire further hall-marks of their ability to work for the Movement they will then go on and win the Diploma of Certified Exponent—on which the College will award its Diplomat Degree, for which **only holders of the Certified Exponent Diploma** are eligible.

To anticipate the old-time objections—if we really believe that like attracts like, we must admit that the result of this would inevitably be the raising of the standard of the work, both public and private, performed by those who had thus developed their mentalities and so made themselves fitter instruments for the purposes of their Spirit Friends—and worthy representative teachers in a progressive educational Movement.

Every Spiritualist who wishes to study Spiritualism is catered for by the Education Scheme and the College—and many of us cannot see why a Clairvoyant or a Medium or Psychic **of any kind** should not take a Course of Study; if only in the attempt to understand their own special gifts or powers.

ESTABLISHING A PRIESTHOOD.

Some very earnest Spiritualists have expressed the fear that the College and the Advanced Education Scheme will surely lead to the establishment of a Spiritualist Priesthood. But we would suggest to these friends that their apprehension has come rather late in the day, seeing that the Spiritualists' National Union, in 1902, introduced their Diploma scheme with the expressed intention of establishing "a recognised body of public Exponents or Demonstrators (whether men or women) who should be regarded by the Council of the Union, and by British Spiritualists generally, as holding a position in Spiritualism similar to that held by the Ministers, Preachers, Missioners, or Teachers, in the Protestant Free Churches in England and Wales." Taking this at its face meaning, it would seem that Our Movement has already established a priesthood, and that the rank and file has accepted it—by default in making no protest.

But there is no real danger in a Priesthood, as such. The real danger comes when the priesthood is the only section of the community allowed to study or to teach and preach. We can prevent any danger arising from our Priesthood by all becoming students of Spiritualism, and of those allied subjects which allow us to draw helpful knowledge from the information gained in our inquiries and investigations; and it seems to us that the College, by its Education Schemes and its Class-work, is destined to save Spiritualism from a priestly domination.

In the first place, we are trying to persuade our speakers and mediums to take up a course of study that will turn them into, at the very worst, an educated priesthood instead of being mere blind leaders of the blind. In the second place, we are trying to induce the rank and file to take up the very same course of study as our "priests," so that our speakers will be kept in their proper place as leaders of thought only, who will speak as equals to equals and supply material, for consideration at leisure, on matters of mental and psychic and spiritual interest or importance. And this being our object we claim that every Spiritualist

who opposes our Scheme is a supporter of priestly domination. Think of the following: — Every Spiritualist who has declared a preference for this or that speaker or medium; every Church and District Council that has drawn up a list of “ approved workers ”; every Union that has conducted examinations or provided courses of study **for speakers only**—all these have contributed towards the establishment of a “ priesthood ” and given it a position of superiority. The College Scheme is an antidote to these wrong methods of treatment in the past. The strength of a priesthood depends on the ignorance of the rank and file—and a rank and file such as we are aiming to build up will have nothing to fear from any priesthood, however well organised.

So, if you do not want a dominating priesthood, take up the College Scheme; study, and induce others to study; identify yourself with our vital educational Movement; and work in every way possible for a well educated Spiritualism in which the rank and file will be the educational equals of the “ priests,” and the “ priests ” take their proper status as a ministry of national and international service to mankind, with their zeal for mission work the only difference between them and other members of the cult—a difference full of honour to them, but giving them **no special privileges** and no special and inalienable **power to dictate** to others.