

# The Oral Grade Primer AND Junior Groups Manual.

Containing :

SIMPLE RHYMES AND STORIES,  
GOLDEN CHAIN RECITATIONS AND  
THREE BRIEF HISTORICAL SKETCHES

for use in the Junior Groups ;

AND

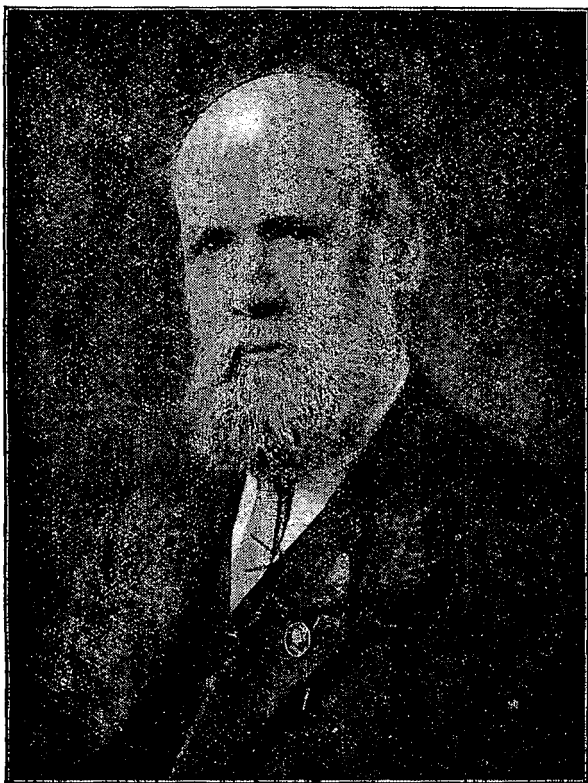
THE ORAL GRADE EXAMINATION SCHEME  
SYLLABUS, SILVER CHAIN RECITATIONS  
AND CATECHISM.

PUBLISHED BY

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**Father of the British Spiritualist Lyceum Movement.**

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## PREFACE.

It is generally agreed that the value and progress of the Spiritualism of the future will depend to a great extent on the value of the training given to the children of the present—and the principal object of the Spiritualist Lyceum Movement is to put this training into operation. The LYCEUM MANUAL is a very valuable text-book, and is used in all our Sessions—but again, there is general agreement that most of the teachings it contains are too advanced, or too abstract, to be fully or easily grasped by the average child under twelve years old. For many years there has been an agitation for a CHILDREN'S MANUAL, in which the teachings would be simplified. At present the issue of a Children's Manual is financially impossible, and the Education Committee hopes that this little booklet will help to meet the situation—and at the same time reveal to what extent such a Manual would be used in the Lyceums. If there is a wide demand for the Primer, succeeding editions could each be enlarged, until the desired CHILDREN'S MANUAL would be in actual being—but only general use in all the Lyceums could justify such a heavy expenditure.

The Oral Grade Examination Syllabus is contained in Sections E, F, and G—the remainder of the Primer is for reading in the Junior Groups during the Lyceum Session.

The Rhymes, Stories, Sketches and Golden Chains, and the two new Silver Chains in Section F, have all been written by Miss M. E. Lawton, G.N.S.C., and Mr. A. T. Connor, F.N.S.C., to whom the Committee tenders its thanks for their work and their devotion to the cause of the Juniors.

That the sales may justify the experiment, and the subsequent issue of a larger and more ambitious book is the earnest wish of

THE COMMITTEE.

## INTRODUCTORY.

### I.—A Chat with Oral Group Leaders.

The Education Committee has given serious consideration to the preparation of this new edition of **The Oral Grade Primer**, and at recent meetings the possible contents were carefully discussed. The result of this consideration is the present booklet. Most of it is devoted to reading matter suitable for children, and the only part which refers to the B.S.L.U. Examinations is the Oral Grade Syllabus as set out in Sections E, F, and G. The other sections are for use during the Groups period—though Lyceum Conductors and Committees are invited to consider the possibility of setting aside one Session in each month, in which the whole Session (excepting the Songs) will be chosen from the Primer.

The Simple Rhymes will appeal to the child mind, and could be learned and given as Individual Efforts in the ordinary Sessions. Or they could be used as Silver Chain Recitations.

The Simple Tales have all a moral value, and are at the same time interesting stories on subjects that children will enjoy. The stories may be read by the children (in turn) or by the Conductor or Leader, and the children encouraged to talk about them, and to give any experiences or stories of their own, which teach the same lesson as the story for the day. There is no need to take a fresh story every week; indeed, the children might, with benefit, be encouraged to carry over a story from week to week—each of them being asked in turn to begin a day's talk by telling the story under consideration, in his or her own words.

One of the Historical Sketches should be read each week, until every Oral Grader is familiar with the information given.

The Golden Chains deal with subjects about which all children should have opinions, and the Leader should encourage his Group to give additional examples to show that they have really grasped the teachings. Hints to Leaders are given after some of the Chains.

These suggestions, if put into practice, will make the Oral Grade Leader one of the hardest-worked members of the Lyceum—but who minds hard work in a task of such vital importance!

The Oral Grade Examination Scheme and Syllabus are set out and explained in the final sections.

## **II.—A Chat with the Oral Grade Children.**

### **Why are You a Lyceumist?**

Do your schoolmates ever ask you why you are a Lyceumist? If so, what do you tell them? Just think about why you first came to the Lyceum, and why you still want to be a Lyceumist.

Many of you would come to the Lyceum when you were quite little, just because Mother and Dad wanted you to be a Lyceumist; perhaps they were Lyceumists themselves. Some of you came with your friends, enjoyed the Session, and have come ever since. But no matter why you first came, and no matter what age you were then, you still want to attend. Why? If you have talked with your chums about Sunday Schools, you will know why you are so fond of your Lyceum.

At other Sunday Schools the children sing hymns, listen to Bible stories, and then talk about the story of the day. Almost all of the time is spent in their Groups or Classes. Think about the time in the Lyceum Session. We sing together and we read together, and then everybody in the Lyceum tries to help each other. How? By the talks and questions that follow all our Readings. All of our wonderings about the Readings, and all the things we don't understand, can be talked over. There is almost sure to be someone in the Lyceum

who can answer our questions. It might be our Conductor, or a Leader, or an adult, or we might explain the hard words ourselves. **Our** questions—perhaps about just one word too hard for us—matter quite as much as those of the older Lyceumists, or what they think. The tiniest Lyceumist, in this case, is as important as the Conductor!

Then, there are the marches and the calisthenics. No other Sunday School seems to have these. We remember that our bodies must be strong and healthy if they are to be fit for our spirits to live in happily. Therefore, we use our muscles and try to become graceful. Isn't it nice to see the whole Lyceum marching and drilling together?

Do other Sunday Schools have Open Sessions? I don't think many do; but they all would if they knew how Lyceumists enjoy the chance of making an hour pleasant with songs and recitations or the playing of instruments.

All of these things can be enjoyed by the whole Lyceum. It is in our Groups that we learn the right things for our own age. There, besides the Lyceum Manual, we have our Handbooks. These tell us the stories of how Spiritualism and the Lyceum Movement started and grew, and of the people who made them grow—as well as other lessons they teach us. All members of the Lyceum can find the Group that suits them.

What do we learn in the Lyceum? Here are a few of our Lyceum teachings:—

- 1.—How to make our lives happy and beautiful by helping others.
- 2.—That when our bodies die, the real US lives on in the Spirit World, where our Spirits still remember and still love those we loved on Earth.
- 3.—That we, on Earth, can have the friendship and help of our friends in the Spirit World, but we must try to be worthy of their love.

4.—That if we want to have beautiful spirits, and beautiful homes in the Spirit World, we must try to live good and helpful lives in this world.

If we try to live up to all of these Lyceum Teachings, we **must** be good citizens and so be respected by all who know us.

Our Lyceum is like a country. We choose our Officers and Leaders, for ourselves, and we can all share in the work of the Lyceum.

For all of these things we are proud to be Lyceumists. There is another reason. No matter how old we may become, we can still be Lyceumists. We don't have to leave the Lyceum just because we are grown up. We can be Lyceumists for the whole of our lives.



## SECTION A.

### SIMPLE RHYMES FOR CHILDREN.

If so desired, these Rhymes could be used as Silver Chains. In such case, the Group Leader would decide how many lines the Leader and the Group should respectively read. For instance:—

With "God is Love," the Leader would read the first line of each verse, the Lyceumists would read the second line, and all would read the third and fourth lines.

With "Angel Guardians," the Leader would read the first four lines and the Lyceumists would read the fifth and sixth lines.

In all cases the number of lines read would be so arranged that the sense of the teaching would not be lost.

### GOD IS LOVE.

Every sunbeam in the sky,  
Every breath of morning air,  
Tell us of our Father's love—  
Teach us of His loving care.



Every note of wild-birds' song,  
 Sounding from the hedge or wood,  
 Tells us of their joy in life,  
 Says they know that God is good.

Every little boy or girl,  
 Full of health and spirits bright,  
 Proves by cheery, friendly smiles,  
 God is Love and God is Light.

### ANGEL GUARDIANS.

Little children, when the Angels  
 Come your steps to guide,  
 Do you fear to feel their presence—  
 Walking by your side?  
 No, we joy to feel them near :  
 Angels guide—there's nought to fear.

Little children, when the Angels  
 Point to paths of Love,  
 Do you fear their songs and anthems  
 Sounding from above?  
 No, we joy to know them near :  
 Angels sing—we love to hear.

Little children, when the shadows  
 Fall, and day is gone,  
 Do you fear when through the darkness  
 Angel light is shone?  
 No, we let our glad songs swell :  
 Angels guard us—all is well.

### BEDTIME HAS COME.

*Leader* : Little birds, little birds, fly to your nest,  
 Make up your soft bed and have a nice rest :

*Group* : The sun is SO tired, and it wants to go home ;

*Leader* :        So sleep sound till morning,  
                       The gay hills adorning,  
                       Shall once more awake you the wide world to  
                       roam.

*Group* :        Cuddle together, close packed in your nest,  
                       Little tired head tucked into your breast.

*ALL* :        Little birds, little birds, fly away home :  
                       The sun is SO tired, and your bedtime has come.

*Leader* : Little boys, little girls, safe in Love's nest,  
                       Get into bed now and have a nice rest :

*Group* : Eyes are SO tired, and legs will NOT move ;

*Leader* :        So kneel down by Mammy,  
                       Or Sister, or Granny,  
                       And lisp your sweet prayer to Our Father of  
                       Love—

*Group* :        Then in between sheets that are white as the  
                       snow

                      You snuggle, and off into Sleepland you'll go.

*ALL* :        Little boys, little girls, "crows have come  
                       home " :

Eyes are SO tired, and your bedtime has come.

### ANGELS LOVE CHILDREN.

We are so glad the Angels love us ;  
                       That to their hearts we are so dear ;  
                       And that from Spirit Homes, to guide us,  
                       They come and to them draw us near.

With songs of joy they come to cheer us,  
                       And wrap us in their fond caress,  
                       And with their love around us shining,  
                       Our path through life they guide and bless.

They guard our footsteps from all evil,  
                       And, when in danger or distress,  
                       We feel their loving presence round us,  
                       And woe is changed to happiness.

We are so glad the Angels love us,  
 And come to cheer us, bless and guide:  
 Ever guarding, ever near us—  
 Hand in hand, and side by side.

### GOD'S GIFTS.

Two hands, to help in another's need,  
 Two feet, on errands of love to speed,  
 And two clear eyes to seek with;  
 Two ears, to listen to tales of woe,  
 And—Infinite Wisdom ordains it so—  
 Only one tongue to speak with.

### ANGELS' EYES.

I love to go out, on a clear cold night,  
 And gaze at the starry sky,  
 And I love to imagine each twinkling light  
 Is an Angel's loving eye;  
 And then I feel that it *must* be so,  
 And I wonder if they can see—  
 And if from the skies those loving eyes  
 Are guarding o'er you and me.

'Tis sweet to believe that our Angel Friends,  
 In their beautiful homes above,  
 Are happily planning what they can do  
 To brighten our lives with love;  
 And that, when, the dusk begins to fall,  
 And stars light the evening sky,  
 Each twinkling beam is the sparkling gleam  
 Of an Angel's loving eye.

### A PRAYER.

The sun has set and night has come,  
 And now, before I go to rest,  
 I thank Thee for my happy home  
 With parents' love so richly blest.

I pray that Angels, round my bed,  
 Will keep their watch throughout the night,  
 Till shades of darkness all have fled  
 Before the morning's gladdening light.  
Amen.

—o—

## SECTION B.

### SIMPLE STORIES FOR READING OR TELLING.

#### MEADOW FRIENDS.

There was quite a commotion in the meadow. The rose-bush by the gate refused to grow red hips. Her berries were to stay green, just so that she could be different from the rest.

Everybody was amazed. It was a big meadow and the home of so many folks. There were three cows, ten sheep, and Betsy the old mare. Then the hedges were thick with roses and hawthorn bushes, while one crab-apple tree grew in a corner and brambles climbed wherever they could. Lots of birds lived in the meadow—and, with the exception of this one rose, all the meadow folk were friends.

What could be done? The animals talked about it sadly. A cow sighed: "If many bushes talk like that we shall lose our birds, and we should hate that."

Betsy agreed, "I gladly give them hairs for their nests—for they keep the flies away."

"Yes," added a sheep, "they are worth all the wool I give them."

"True," nodded the brown cow, "but they cannot stop here without ripe berries to eat. What can we do?"

"I'll help!" called out the wind. "I'll tell all the other bushes, and ask them to work extra hard."

As the bushes heard the Wind's news, they planned to grow bigger, brighter and juicier berries than ever

before. The rose bush did not hear their plans, nor did she hear them thank the bees for their help in making the seeds live in the berries. Autumn came, and the hedges burned with shiny hips and haws and juicy blackberries. Even the crab apples looked sweet this year. Only the rose bush held hard green berries. The birds were so busy they had scarcely time to sing. "You have given us a real feast this year, bushes," they cried. "And what do you think? We have found some sad fields with scarcely a bush in them, and that is where we are taking your seeds. The seed babies will have such good homes." "Oh, thank you, birds," said the bushes.

Soon only the rose bush had any berries left. Then the bush cried: "Oh, how can my seeds get to new homes; the birds never come to me." The animals stood round the bush in pity, as they told her—"No birds *could* eat your berries, you have kept them so hard and sour. Seeds cannot get homes unless the birds carry them for you." "That is right," said the horse—"you see, we all help each other. We need the birds, and they need us. You bushes need the bees and birds, and they need you. We can only live by helping each other." "I see," sighed the bush; "perhaps the birds will come to me next year, if I try very hard."

"Of course we shall come," sang the birds.

The wind listened, and, as she went on her way, murmured: "That *is* good, for now all the Meadow World is full of friends."

### MR. *I CAN'T* CHANGES HIS NAME.

There lived two little dwarfs with just a field between their cottages. "*I Can Cottage*" was spick and span. The windows shone, the furniture was polished until it was like a mirror, and there wasn't a corner where dust might hide. Mr. *I Can's* garden was just as neat. Gay flowers grew along the borders, the lawn was just like velvet, and the vegetables grew in straight rows and were fit for a king.

At "*I Can't Cottage*," things were never right. Mr. *I Can't* couldn't polish his windows or his furniture, and he couldn't drive away the cobwebs. As to his garden,—oh! dear!! The lawn was thick with dandelions, the roses were spoilt by grubs, and the vegetables were so higgledy-piggledy that they grew up in the queerest shapes.

Mr. *I Can* was ashamed of his neighbour. "Fancy having anybody named *I Can't* for a neighbour!" he would complain. "No wonder everybody comes to *me* for help and never goes near him. People know that I can do whatever they ask, while Mr. *I Can't* isn't a bit of use."

Poor Mr. *I Can't* was very lonely. He would look at his useless fingers and say—"What can be the matter with my hands? When people ask me for help, I always have to say '*I can't*.' Nowadays, people go up to Mr. *I Can's* house instead of calling on me."

One day some workmen began to build a little house, exactly half-way between the cottages of the two dwarfs. Both dwarfs were very curious as to who could be coming to the new house, but no one seemed to know. At last the new house was built, curtains were put up, furniture was brought in, and the dwarfs saw their new neighbour. She was a small, pretty, and very kind-looking little lady. Both dwarfs invited her to tea. At Mr. *I Can's*, everything was just so; the tea was very dainty, Mr. *I Can* said just the right things, and the little lady admired his clever ways.

The following day she visited Mr. *I Can't*. The bell wouldn't ring, and so she was kept waiting a long time. Mr. *I Can't* was so slow in making the tea—and then he spilt milk on the cloth. The little lady was sorry for him, and offered to help. Mr. *I Can* hadn't needed any help, and she loved helping people. Poor Mr. *I Can't* could do with quite a lot of help.

Mr. *I Can't* and the little lady became good friends. People began to notice how things at "*I Can't Cottage*"

improved. The garden became tidier, the windows shone, and Mr. *I Can't* himself looked smarter and happier. At last he asked the little lady to marry him.

"I'd love to marry you, dear," she said, "but I don't like your house and I don't like your name. I'm sorry, but I'd hate to be Mrs. *I Can't*."

"I don't like my name, either" said Mr. *I Can't*, "but what can I do?"

"I know," cried the little lady. "We'll get married, but we'll live in *my* house, and you shall use *my* name. We'll be different from everybody else, but I'm sure we shall be very happy."

Walking out the next day, Mr. *I Can* had a big surprise. "*I Can't* Cottage" stood empty, and in one window hung a FOR SALE card. Then passing the new house, he noticed a new name-plate on the door. On it he read, "*I'll Try* Villa." Now, Mr. *I Can* keeps wondering if Mr. and Mrs. *I'll Try* don't own a smarter house and garden than his own. Certainly they have quite as many friends as he has.

## THE GOLDEN KEYS.

The fairy folk were sad, because something strange had happened to the Earth People. They had become selfish, got cross too easily, and would not help each other gladly, and so they were not happy.

Now, fairies cannot bear to hear of people being unhappy, and their King and Queen asked that each fairy should try to find out how to help the people. To do this they were given leave to wander as they wished on Earth. Of course, the people did not know this, and did not see that fairy eyes were watching them all the time.

At last one fairy returned to Fairyland, feeling quite sure that she had found how to help the people. She asked to be allowed to see the King and Queen. She

was admitted at once, for they were most anxious about the people, and the King asked her to tell them of her wonderful idea.

"I think that all the trouble would be ended, your Majesties," she said, "if we could only give the Earth People another key."

"*Another key*," repeated the Queen. "What could they do with a key? In Fairyland we never need locks and keys!"

"I know!" said the fairy; "but I have been watching the people in their homes. You can't think how fond people are of locks and keys. They lock up their houses if they go out, and they lock them up when they go to bed. They lock up their treasures, and they lock up their money. There are locks and keys everywhere on Earth. Almost every man and woman has a bunch of keys, and even the children love a box that can be locked."

"Then why should we give them another key?" cried the King. "Surely they must have plenty of keys. I hate to have things locked away. How queer these people must be!"

"They *are* queer," agreed the fairy. "Still, I am sure they need that other key. You see, they have locked up *our* treasures too, and I am afraid that only keys of fairy gold could unlock their hearts."

The King and Queen stood dismayed. Very sadly they asked the fairy: "Do you really mean that they have locked up love, and kindness, and helpfulness in their hearts? No wonder they are sad!"

"I'm sure of it," replied the fairy. "That is why I want everybody on Earth to be given a key—a fairy key, that would unlock their hearts when it was used with magic words."

The King sent for his goldsmiths and bade them listen to the fairy's tale, and then to make the keys for which she asked. For a few days the goldsmiths worked their



hardest, as they made keys of such fine gold that they were invisible to all but fairy eyes. As they hammered the keys into shape, they gave them the magic powers which would allow the keys, if used with the right pass-words, to open even the hardest of hearts. Then fairy messengers took the keys, and fitted one into the heart of a man, or woman, or child, as he or she lay asleep.

The next day people awoke to find that, somehow, they had learnt new words. Wherever these words were used smiles and happiness appeared, for the words were the magic pass-words that had grown, into the fairy keys. The fairies came to Earth gladly, and listened to the new words, which sounded as sweet as music to their ears. "Please," "Thank you," "May I?" and "Can I help?" had already unlocked the treasurers that had lain in the hearts of men and women.

That fairy's plan was such a success that now there is a new rule in Fairyland. It is this:—

"The King and Queen command that, whenever a new baby first speaks, its present from Fairyland shall be A GOLDEN KEY."

## BEAUTY AND THE CALF.

Spring had come with all her babies. Lambs and calves played in the fields, and long-legged foals romped beside their mothers; and yet Farmer James was rather worried. April had been such a rainy month that many of the fields were flooded, and he hoped that the May sunshine would soon dry up the fields. At present, the horses with their foals, and the cows with their calves, had to share the big meadow. There all the water lay along one side, where the stream had overflowed, but there was plenty of dry grass for them to wander over. The farmer could only hope that no harm would come to his baby animals.

The sunny day made all the young things frisky and bold. Calves and foals kept running away from their

mothers to play by themselves. Then the accident happened! A brown-eyed calf wandered down to the water's edge and fell into the deep stream. The poor calf kicked and moo-ed, but it could not get out of the water. The mother cow ran to the waterside, but, try as she would, she could not drag the calf on to the grass. Her moo-ings and cries brought all the other animals, but they, too, were not able to help the calf.

Among the horses was a grey mare, named Beauty, of which Farmer James was very proud. Beauty did not stay by the water, but raced across the field to the gate, neighing loudly as she ran. The gate was not locked, and Beauty pushed it open and ran along the lane towards the farm. Farmer James was working in the barn, but he came out to see what was the cause of all the noise. As soon as Beauty saw the farmer, she turned round, ran a few steps back along the lane, then stopped and neighed. She did that a few times, until the farmer guessed what she wanted and followed her. Then Beauty was satisfied, and led the farmer back to the field and across to the flooded stream.

There the poor calf was growing weak with kicking and struggling, and the farmer jumped into the water and pulled the calf on to the grass. He put the calf and its mother into a shed, and gave it a drink of warm milk; then, he went back for Beauty.

That night Beauty had a royal feast, and she felt very proud as the farmer patted her and said:—

"I always *thought* that animals helped each other; now Beauty has shown me that they do, and that animals can be just as kind to each other as we people can be."

## GIFTS.

Derek and Edith sat looking at their books. Derek had been reading of "*Aladdin's Wonderful Lamp*," whilst Edith's story was about "*The Sleeping Beauty*." She looked up from the book and said:—

"Derek, I wonder if the fairies still give gifts to tiny babies. This baby princess had gifts from twelve fairies."

"Pooh!" said Derek, "the gifts from the fairies weren't much use. To be pretty, or clever, or kind! Those were the gifts the fairies gave, weren't they? I wish somebody would give me a gift worth having. I'd like Aladdin's Lamp. Fancy being able to have anything you wanted, just by rubbing an old lamp. I don't suppose there are any like that nowadays."

Bedtime came then, and the children were soon fast asleep. In Dreamland Derek met the Gift Dwarf. He was a bright-eyed little man, and he appeared quite suddenly before Derek and bowed low in front of him.

"Who are you?" asked Derek.

"I am the Gift Dwarf," was the reply. "You may choose any three gifts, and I shall give them to you."

"Oh, thank you," said Derek. "Now, what can I choose? I know! I would like a memory that won't forget, please."

"It is yours," announced the Dwarf.

"Thank you," said Derek. "Now, may I have some money that is never all spent; and some candy that is never all eaten, please?"—and the Dwarf handed him a bright new coin and a stick of yellow sugar candy.

"Now I must go," said the Dwarf. "I can give you three gifts every night."

"That is splendid," said Derek; "when will you come again? I'd like you to come very often if you could, please."

"Very well," answered the Dwarf, "but the people who want me have to do something for me, too."

"I'll be delighted to do anything you want," promised Derek. "Please do tell me what to do."

"Three good deeds every day," called out the Dwarf, and then he disappeared.

Derek awoke next morning with a memory that couldn't forget, but no magic coin and no fairy candy. All day long he remembered the Dwarf's parting message. "Three good deeds every day—that seems a lot for a boy to do," he thought; "even scouts only promise to do one good deed each day." That day he did one good deed—he offered to go Mother's messages—but no dwarf came that night. The next day he did another good deed—he chopped wood for old Mrs. Grant—but again night did not bring the Dwarf. All day long he seemed to hear the Dwarf say—"Three good deeds every day."

When Saturday came, Derek found three good deeds for that day. He helped Dad in the garden; he mended Edith's pram, and he carried Mother's basket home from market. Somehow he felt very happy when he went to bed. That night the Gift Dwarf returned, and gave him a trip to Fairyland. Just as he was going to leave Derek, the Dwarf said:—

"I am only giving you one gift to-night, because it is the finest gift in Fairyland."

Derek thought of Edith's fairies and their gifts as he asked:—"What can it be?"

The Gift Dwarf handed Derek a tiny golden casket, and said:—"Take this and use it, for it grows richer with using."

Derek opened the box, and in it he found a jewel, and within the jewel he read: "**I am the gift of making other people happy.**"

Derek never saw the dwarf again—but the next morning his Mother said: "Derek, you look as happy as if the fairies had given you a priceless gift"—and Derek only smiled.

## THE BUILDERS.

Mr. Steadfast was a builder who took an honest pride in his work. His buildings had good foundations, and each brick was set with care, but because he was

so careful his work was done slowly. People admired the houses he built, and liked to live in them, but they were just plain, ordinary houses. When fine buildings were wanted people went to Mr. Smart, at the other end of the town.

It was Mr. Smart who built the new Picture House, which was so fine that visitors stopped to admire it; and everyone talked of how quickly the work had been done. Mr. Smart, too, had pulled down the old shops in the main street, and in their place had built the wonderful new store. That had been quick work, too. No wonder he could afford to live in that new mansion on the outskirts of the town.

People began to feel sorry for Mr. Steadfast. Not many new houses were needed. At least, the people who did want new houses wanted fine ones, and not Mr. Steadfast's ordinary ones. Besides, they wanted quickly built houses, and so Mr. Smart received their orders and Mr. Steadfast did not grow rich. At last a new works was opened in the town, and the owner needed a new house. Mr. Wiseman was rich and he needed a large house. He was not sure which builder to employ, and so called on them both.

Mr. Smart could build him a fine large house, and it would be ready in four months. "My houses are good to see," he boasted; "I can build you a house of which you will be proud"—and he told Mr. Wiseman his price. Mr. Wiseman called next on Mr. Steadfast. He described to the builder the house he wanted, and asked him could he do the work? Mr. Steadfast answered:—"Yes, I could build you a house; but my houses are not smart ones; they are just ordinary ones, and I build rather slowly. You see, I think the inside of the house matters more than the outside"—and then he told Mr. Wiseman his price.

The two prices were about the same, but still Mr. Wiseman could not choose between the two builders. He called again on Mr. Steadfast and asked him why the in-

side of a house mattered more than the outside." Mr. Steadfast smiled. "I'm afraid you will think my ideas are rather queer, sir," he said, "but you see, I always think of what is to grow inside my houses."

"Grow, Mr. Steadfast?" asked Mr. Wiseman. "Surely you mean *live*?"

"I mean *grow*, Mr. Wiseman," answered the builder. "Houses are like gardens, full of plants."

"Whatever can you mean?" inquired Mr. Wiseman.

"Just this," answered Mr. Steadfast. "People live in houses, and bodies grow in houses. Minds grow in bodies, and thoughts grow in minds. The things we say and do grow in our thoughts, and from them our happiness grows. My brick houses have to be good enough to be the gardens for all those plants. That is why they grow slowly."

Mr. Wiseman nodded his head.

"I had never thought about that," he said. "I have some very precious plants in my family. Will you please build me a house that will be good enough for my children to grow in?"



## SECTION C.

### SIMPLE LIFE STORIES WORTH KNOWING.

ALFRED KITSON.

Once upon a time there lived, in a mining town in the north of England, a little boy whose parents were too poor to be able to send him to school every day. He had to stay at home, and mind his little brothers and sisters while his mother went out to work; and he could only go to school two half-days in each week. Sometimes, when his clothes were good enough, he went to a

Sunday School, and there he learned to read and write. At the age of nine he went to work, for a shilling a day, in one of the coal mines, for his father suffered from ill-health and he had to help to keep the home.

The little boy was Alfred Kitson, our great pioneer, who was born in Gawthorpe in 1855—and we can guess how nice it was for him when his father got well enough to work regularly, and he was able to have the same pleasures as other boys.

Alfred became a Lyceumist, and at 17 he was appointed one of the two Conductors of his Lyceum. Since that time, except for a period of less than a year, he has worked for the Lyceum Movement amongst Spiritualist children, and it is mainly due to his work that we have Lyceums, or a Lyceum Union, to-day. The Lyceum Union will be Mr. Alfred Kitson's honourable monument.

When Lyceums first started, there were no Lyceum Manuals for the Sunday Sessions; but after some time Mr. Kitson worked with Mrs. Britten and Mr. Kersey to get a Manual for us, and that first edition of the Lyceum Manual was improved upon in later editions until at last we got the Manual we have to-day. Every Lyceum now uses this book for its weekly lessons, and the Lyceum Movement has grown big and strong and healthy.

Besides what he did for our Manual, Mr. Kitson has written several stories for the Lyceum Banner, and also **Outlines of Spiritualism for the Young**—which is a book every boy and girl should read.

Mr. Kitson was Secretary of the Lyceum Union for twenty-nine years, and has been its Advisor for over twelve years. His work and his life have been given to the Cause of the Children, and every boy and girl should try to do as great things for each other as he has done for them.



MARY E. KITSON, B.A.

In another story we read how Mr. Alfred Kitson gave his life to the service of children, and how Lyceums were formed all over the country. Now we must learn how his daughter carried on his work, so that it might be of still greater value, not only to Spiritualist children but to the Cause of Spiritualism itself.

Born on July 19th, 1890, "Nellie" Kitson, as she was known to all her friends, was trained to be a teacher, and so was well fitted for the part she was to



play in our Spiritualist Education work. But before the Education Scheme was thought of, she conducted the Bluebell Guild in the Lyceum Banner, under the name of Flora Belle, and helped her father in his work as Secretary of the Union. In 1920 she started Our Lyceum Guild, to help Lyceumists to meet each other outside the Lyceum and to band themselves together for study, and sports and hobbies. The Guild was a great success, and all the leaders and workers and students in the Lyceum Movement had their names on its roll. When Miss Kitson passed to Spirit Life on Friday, 23rd August, 1929, the Guild and its activities had to be put to one side for a time; but we are hoping that very soon a new Guild Leader will take us in hand and set us all to work again to carry out our first Leader's ideals.

Miss Kitson worked hard to help the start of the Lyceum Union's Education Scheme. Before 1920 she was an Examiner under the old Scheme, and from 1920 to 1929 she was Honorary Secretary of the Education Committee; and her hard work set an example to thousands of Lyceumists who took up the Scheme, either as Examiners or Tutors or Students. She was very fond of children and was always ready to do anything to help them, and she has left two memories behind her—of the many Lyceumists who have benefitted by her work for the Education Scheme, and of the many happy hours spent by those who joined Our Lyceum Guild and took part in its hobbies and its competitions. Young Lyceumists owe a great deal to Miss Kitson, and it is hoped that each of them will adopt, as a guide in life, the Guild motto:—We live to learn, and learn to live.

## ANDREW JACKSON DAVIS.

Andrew Jackson Davis was born in Blooming Grove, Orange County, New York State, America, on 11th August, 1826. He was a spirit seer, and the founder on Earth of the system of teaching used in our Spiritualist Lyceums, which he copied from Lyceums in the Summerland, as he called the Children's Sphere in the Spirit World.

We have learned how Mr. Alfred Kitson built up the Lyceum Movement in Great Britain, and how his daughter worked for its educational schemes; and it is only right that we should learn how Lyceums were first started and how they came to be known about and used in our own Spiritualist Movement.

The Lyceum system came to this country from America, where Andrew Jackson Davis had interested a body of New York Spiritualists. He told them of the system of training children which he had seen in his visions of the Spirit World. The children were arranged in Groups, each under a Leader who gave them lessons according to their age. They did marches just as we do, and some of these marches were used to teach them geography and other subjects. And just like us, they had holidays and outings, and on these days they would go out full of joy, marching with happy songs and waving banners, on their way to visit some other Lyceum.

The New York Spiritualists liked this idea so well that they decided to adopt it, and they started the first Spiritualist Progressive Lyceum that very day—Sunday, 25th January, 1863—with Mr. Davis as its first Conductor.

The first Lyceum in England was opened in 1866, and in 1871 Mr. Kitson began his work; but we must never forget that all the credit for introducing the Lyceum system to the Spiritualist Movement belongs to Andrew Jackson Davis, the American Spirit Seer.

## SECTION D.

**ORAL GROUP GOLDEN CHAINS.****1.—ALWAYS TELL THE TRUTH.**

*Leader* : What do we mean when we say that a thing is true?

*Group* : We mean that, as far as we know, what is said or believed is correct.

*Leader* : What do we mean when we say that we should always tell the truth?

*Group* : We mean that we should always try to say only what we know, or honestly believe, to be true.

*Leader* : What is a lie?

*Group* : A lie is the telling of what we know or believe to be untrue, because we are trying to deceive somebody.

*Leader* : Would a really brave boy or girl tell a lie?

*Group* : No. Only cowards tell lies.

*Leader* : What does that mean?

*Group* : It means that boys and girls who tell lies do so because they are afraid of what will happen if they tell the truth.

*Leader* : Is that the only reason why lies are told?

*Group* : No. Sometimes they are told to get people into trouble.

*Leader* : Are the people who tell such lies cowards?

*Group* : They are, and also thieves; and they are not fit to be allowed to mix with decent people.

*Leader* : Why do you call them thieves?

*Group* : Because they steal, or try to steal, other people's good name from them. They are very wicked thieves.

*Leader* : What is the punishment of those who tell lies?

*Group* : In this life, when they get found out, everybody dislikes them, and nobody will believe anything they say.

*Leader*: What happens to them in Spirit Life?

*Group*: They are ashamed of themselves as soon as they see themselves to be as mean and low as they really are.

*Leader*: What, then, is the Lyceum's advice to all boys and girls?

*Group*: Be honest, be decent, be brave, and always tell the truth.

### MAKE LIFE BEAUTIFUL.

*Leader*: What do we mean when we say that anything is beautiful?

*Group*: A beautiful thing is one that it pleases us to look at—such as a beautiful flower, or a beautiful bird, or beautiful scenery.

*Leader*: Can boys and girls be beautiful?

*Group*: Yes, in their lives.

*Leader*: Does not their beauty depend on their good looks?

*Group*: No. Good looks are nothing without good works.

*Leader*: How can we do good works?

*Group*: By being kind to others and doing our best to help them.

*Leader*: How can we be kind to others?

*Group*: By always doing right ourselves and by helping others to do right.

*Leader*: Are there any special ways of helping?

*Group*: Yes, we can run errands for mother and help with work in our homes. Also, we can help others by showing them how to do things that they could not do for themselves. And we can always have a friendly smile for everyone we meet.

*Leader*: Would this make our lives beautiful?

*Group*: It would: because it would give others pleasure to know us and work with us. A beautiful thing is one that it pleases us to look upon.

## TRUE COMRADESHIP.

*Leader:* What do we mean by saying that anyone is our comrade?

*Group:* We mean that he or she is a work-mate, or a friend in whom we trust.

*Leader:* Who are our comrades in the Lyceum Movement?

*Group:* Every other Lyceumist is our comrade.

*Leader:* What does this mean to us?

*Group:* It means that we are bound to help each other, in every way.

*Leader:* How can Lyceumists help each other?

*Group:* We can always stand by other Lyceumists when in trouble. We can help them in many ways in the Session work. Those of us who have things to spare can give to those who have not enough to live on. And we can always give a word of cheer and encouragement to those who are sad.

*Leader:* What do we mean by a **true** comrade?

*Group:* We mean one who not only is trusted, but is fit to be trusted.

*Leader:* What should we, as true comrade, do for each other?

*Group:* We should refuse to believe anything said against each other. We should always refuse to say or hear anything against anyone who is not present. We should always be ready to make the interests of our friends equal to our own, and to play fair in all our dealings with others.

*Leader:* Does this mean that we may have comrades apart from other Lyceumists?

*Group:* It does. Our school-mates and our work-mates should all be our comrades. There should be true comradeship between all people who have to live or work together, and between all races and nations.

*Leader:* Does not this put a special duty on all Lyceumists?

*Group*: Yes—it puts on us the duty of trying, by our example, to teach all people and all nations to love and trust each other, and to live and work together in harmony.

### PLAYING THE GAME.

*Leader*: There are three rules that should be kept in mind by all boys and girls, as a guide in their lives. What is the first rule?

*Group*: That we should always “play fair.”

*Leader*: How does this rule apply to boys?

*Group*: If playing football, they should not think of tripping or kicking a boy on the other side. If playing cricket, they should bat, or bowl, or field, with fairness. And in all games they should always try not to break any of the rules of the game.

*Leader*: How does it apply to girls?

*Group*: In playing Netball, it is not fair to run with the ball, or to trip another girl. In playing “Touch” or “Tag,” it is not fair to run on after having been touched. So no girl who is “playing fair” would dream of doing these things, or of cheating in any game.

*Leader*: Does this rule apply only to games?

*Group*: No. It applies also to our treatment of our schoolmates and playmates and friends—and to learning our lessons—and to obeying the wishes of our parents.

*Leader*: What is the second rule?

*Group*: That we should always “play to win.”

*Leader*: What do we mean by that?

*Group*: We mean that, whether in sports or games, or in school or at home, we should always do our very best. When playing with others, we should not just try to look the cleverest. We should do our best for the team, no matter who gets the credit. When doing things by ourselves, only

our very best should be good enough to satisfy us.

*Leader:* What is the third rule?

*Group:* That we must not "lose heart," just because we are not winning.

*Leader:* What does that mean to us?

*Group:* It means that, just because the game is hard, or even if the other side may be leading us, we are not to stop playing our very hardest. That is the time to play extra hard. Many a game has been won in the last minute.

*Leader:* Why should all boys and girls try to live as taught by these rules?

*Group:* Because we shall grow up to be men and women; and, if we learn to "play the game" now, we shall continue to play it then.

*Leader:* What is the sure reward for "playing the game"?

*Group:* In ourselves—we shall always know that, even if we have not always won, we have always done our best. With others—all who know us will trust and respect us. And the respect of ourselves and others is always worth having.

### Special Notes.

In this Golden Chain the Leader has a rich field of opportunities for drawing out, and moulding, the opinions of the children; for the rules apply to every phase of their daily lives. Most normal boys and girls have a keen sense of fair play, and this sense should be developed along right lines.

For boys, only two games have been mentioned, but there are many others about which questions could be asked—such as, what is fair, and what is not fair? There are boys who **try** to lie "off-side," or who argue when the umpire gives them out—and many other examples.

With girls—there is the girl who tries to go on skipping after her rope has caught, and she is really

“down”—or who pushes an opponent in the back—and many other examples.

Then there are the boys and girls who cheat and copy in school—or tell fibs in excuse for not having done their home work—or who would put the blame for things on others, so as to get out of it themselves—and many other examples.

Against this, ALWAYS, must be placed the boys and girls who always play fair—and their popularity—and the way that people always trust them, and believe what they say.

N.B.—It should be left to the children to bring out these extra examples—the Leader's part being to encourage the expressions of opinion, and to guide the discussion so that too much time would not be spent in considering one person, or any one phase of conduct.

Similar discussions could be raised on the three preceding Chains. Examples of people who had played the game, or had helped to make life beautiful, or had acted as true comrades, being taken from the lives of our Pioneers and leaders. The children should always have it impressed on them that they will be the Spiritualist workers and leaders of the future, and that it depends on them to keep up the high standard of life and work and conduct set up by our pioneers and leaders of the past.

## HOW MODERN SPIRITUALISM STARTED.

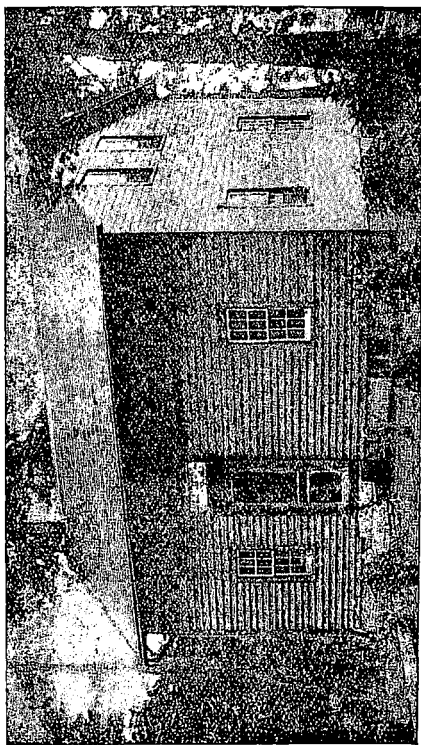
*Leader:* Why should all Spiritualists be especially kind and loving to children?

*Group:* Because it was through the mediumship of children that the Spirit Friends started our Movement.

*Leader:* Where and when did this happen?

*Group:* At a house in Hydesville, Wayne County, New York State, U.S.A., on Friday, 31st March, 1848.





THE LITTLE COTTAGE AT HYDESVILLE.

*Leader:* Who were the children?

*Group:* Margaretta Fox, aged 15 years, and Catherine Fox, aged 12 years.

*Leader:* How did these children first get into touch with the Spirit Friends?

*Group:* By means of "knockings."

*Leader:* What do we mean by knockings?

*Group:* We mean, raps being heard on the walls, or the ceiling, or the floor; or on tables, or chairs, or other furniture.

*Leader:* How were these knockings used by the children?

*Group:* When the knockings started on that Friday night, Catherine snapped her fingers, and asked whoever was knocking to give the same number of raps. He did, and then he kept time to Margaretta clapping her hands.

*Leader:* This proved that whoever was knocking could hear what was said and done. Could he also see?

*Group:* Yes. He proved that he could see, when Catherine made a number of silent motions in the air with her fingers, and he gave the same number of raps.

*Leader:* Did they find out who was doing the knocking?

*Group:* Yes. He was the Spirit of a pedlar who had died in the house in the winter of 1843.

*Leader:* Were only the children present that night?

*Group:* No. Their father and mother were with them.

*Leader:* What did their parents do?

*Group:* They asked the pedlar questions, which were all answered correctly. Then they called in some neighbours, who also asked questions, and were satisfied with the answers.

*Leader:* What happened later?

*Group:* Soon after the beginning of the knockings the Fox family moved to the town of Rochester, where they formed and sat in Circles. In November, 1849, they held public meetings in the Corinthian Hall, in Rochester. These

attracted many people; and by degrees Spiritualism spread, until now every nation has heard of it. In this country Churches and Lyceums have been formed to study and explain what it means to all people.

### Special Note.

The Education Committee is of the opinion that it is not necessary to tell our Juniors the full story of the pedlar. But it is left to the discretion of the Leader to decide how much of the remainder of the story (as given in No. 1 Handbook) should be told or read to each Group.

The lesson on "What is a Medium?" (in **The Oral Grade Reader**) should be read to give a general idea of the meaning of mediumship.

### WHAT SPIRITUALISM TEACHES US.

*Leader:* Why should we be glad that we are members of a Spiritualist Lyceum?

*Group:* Because in it we learn of the care and companionship of loving Spirit Friends.

*Leader:* Who are these Spirit Friends?

*Group:* They are human beings who used to live in this world, and who now come back, to guide and help and cheer us, from their homes in the Spirit World.

*Leader:* Are Spiritualists the only people to whom they come?

*Group:* They come to all people, whether they are Spiritualists or not.

*Leader:* Are they always called Spirit Friends?

*Group:* No. Some people have called them Angels.

*Leader:* Are all of these Angels people who have known us in Earth life.

*Group:* Not all. Some come to us just because they are so full of love that they feel they must bring help or comfort to all in need.

*Leader:* They are indeed Angels, and we should do our best to show them that we are grateful, and to make them feel welcome when they come to us. How can we do that?

*Group:* We must be bright and happy in ourselves, and we must love our parents, and our brothers and sisters, and be gentle and loving to all with whom we live or work. Then **they** will be happy.

*Leader:* Do only adult Spirit Friends come to us?

*Group:* No. Spirit children come to us from their bright homes in the Summerland, and are happy in being with us, so long as we are kind and loving to each other.

*Leader:* Do they come to our Lyceums?

*Group:* Yes. They love to take part in our Sessions, and especially in our Chain March. In it we can be marching, really and truly, hand in hand with Angels.

*Leader:* We learn, then, that these Angel Friends are ever with us—that they take care of us, and try to lead us into paths of love—and that it is our duty to be worthy of their companionship.

*ALL:* Hand in hand with Angels, through the world  
we go:

Brighter eyes are on us than we blind ones  
know;

Tenderer voices cheer us than we deaf will  
own—

Never, walking heavenward, can we walk alone.

### CHILD LIFE IN THE SUMMERLAND.

*Leader:* What is the Summerland?

*Group:* It is one of the districts in the Spirit World, where Spirit children are cared for and taught.

*Leader:* Who cares for these children?

*Group:* Loving Spirit Friends, who are known as Spirit Guardians.

*Leader:* What happens to children who were ill in Earth life?

*Group:* They are taken to lovely places, called sanatoriums, where they are tended until they feel strong and healthy again.

*Leader:* What happens to children who lived in homes where they were not loved?

*Group:* They are petted and comforted, and treated so lovingly that they soon forget the sorrows of their Earth lives.

*Leader:* How are the children taught?

*Group:* They go to schools, just as we do, and are taught in the same way as we are taught in our Lyceums.

*Leader:* Who teaches them?

*Group:* Spirit Friends who love children, and delight in training their minds—and who are fitted for the task.

*Leader:* Are these Summerland schools like the schools we have to attend?

*Group:* No. They are large and beautiful buildings, set in lovely gardens—where the children can enjoy the bright sunshine—see the lovely flowers—or listen to the sweet singing of the birds.

*Leader:* Do the children spend all their time at school?

*Group:* Oh, no. They have sports and games just like Earth children—and they go for outings and picnics, in the same way as our own Lyceums do.

*Leader:* Where do they go?

*Group:* They go into country districts—such as Rocky Nook, Crystal Lake, Lily Vale, and Golden Nest—where everything is beautiful and happy.

*Leader:* What do they do in these districts?

*Group*: In Lily Vale they can pick the beautiful lilies which give the valley its name. In Rocky Nook they can go climbing the rocks. Or they can go boating on Crystal Lake—in little boats shaped like swans, or like lovely sea-shells. And they have many other ways of enjoying their outings.

*Leader*: Who told us of these things?

*Group*: Andrew Jackson Davis, who visited the Summerland, and saw how the Spirit Children lived and spent their time.

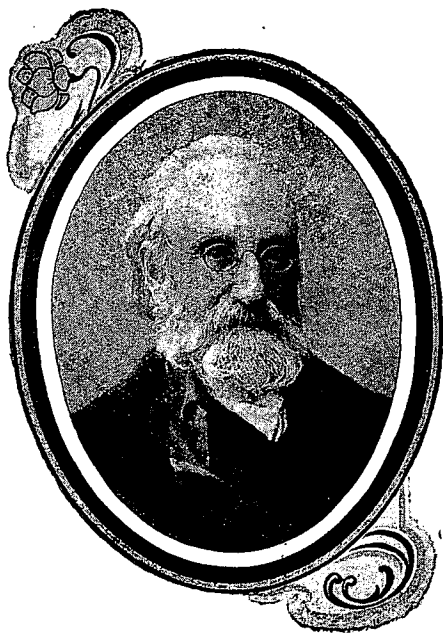
*Leader*: From what he has told us, we know that these children are very happy. It teaches us not to grieve when our little friends and playmates are taken away from us.

*Group*: We should be glad that they have gone to such lovely homes, and such happy lives, in the Summerland.

### **Special Notes.**

The foregoing outline of Child-life in the Spirit World is intended to give the children a general idea of Summerland conditions, and it is hoped that the Leader will see that they understand the meaning of "Spirit Guardians"—and that these loving Friends may be their own parents. If time and opportunity allow, the Leader might read extracts from "The Spiritualist Lyceum" and "Children in Spirit Life" (from No. 1 Handbook) to fill in the outline—and to prepare those who are taking the Oral Grade examinations for the jump from the Oral Grade to Grade I.

Those who are fortunate enough not to know what a sanatorium is should have the idea of sanatoriums, and convalescent homes, explained to them.



A. J. DAVIES.

## SECTION E.

**THE ORAL GRADE EXAMINATION SCHEME.****THE REASON FOR OUR EDUCATION SCHEME.**

(An Appeal to Conductors and Leaders.)

**Why have an Education Scheme?**

The question is often asked: What need have we in the Lyceum Movement for a special Education Scheme, and why should Lyceumists of all ages be asked to take up special Courses of Study? We are reminded that, in the Lyceum Session, we read and discuss Chains and Readings which deal with every phase of Spiritualist teaching and belief—and what more, we are asked, could be learned by any special study of the very things we are already studying in the Session?

**Its Influence on Opinions.**

The reason is very simple. The Session discussions very often run on the same lines, and every time any given Chain or Reading is discussed the same people express more or less the same opinion—so it would seem that the Lyceum discussion has not resulted in any very noticeable change of the opinions of those who took part. The seeming cause of this is that, in the Session, there is not time for any speaker to say much about his opinions, or to *give any reasons* for holding them. In the Examinations each student has three hours in which to answer five questions, which allows over 35 minutes each for the student to state his opinions in full *and justify them*; and in preparing for this, without the natural feeling of opposition aroused by others having expressed other opinions, many students have realised that their opinions are not as sound as they had thought. In fact, quite a number have confessed that their special studies have changed many of their opinions on matters of importance, and in other cases the Examiner's comments on the Answer Papers have opened up new points of view, and new avenues for careful thought.



### **It " Sorts Out " our Knowledge.**

There is another reason. Many of us know plenty about Spiritualism, but our knowledge is not connected in any way, and we are very often beaten in an argument, *about things we know well*, by not being able to think of our telling points when we most need them. The studies in the Five Grades of the Education Scheme cover a course that sorts out all this knowledge in our minds, so that the instant any point is raised all we know about it is ready for our use. Even for this alone the Education Scheme is worth consideration. The General Secretary will send a copy of the **Syllabuses of Work**, and a booklet on **How to Prepare for the Examinations**, to any inquirer who sends 1½d. in stamps. Send along for them and examine the Scheme for yourselves.

### **It Gives our Juniors a Good Start-off.**

The declared object of Lyceum teaching is to develop the self-confidence, self-reliance and self-expression of Lyceumists—and, even if the adults are satisfied that they do not themselves require any training in these important qualities, we think they will agree that with the children such training is essential.

The surest way to self-confidence is assured knowledge, which also brings self-reliance and the courage for self-expression; and in the Oral Grade Scheme our young Lyceumists become acquainted with useful items of information, which prepare a good foundation for their future work in the Lyceum. In the Senior Section they are asked to learn four Silver Chain Recitations and the Answers to the 34 Questions set out (and answered) in the Oral Grade Catechism. In the Junior Section they have to learn only two of these Silver Chains and 16 of the Answers. All who obtain forty marks are presented with a Certificate, and the Entry Fee is only 3d. A Leaflet fully explaining the Scheme can be obtained, for a ½d. stamp, from the General Secretary or the Oral Grade Secretary.

### Isn't it Worth While?

Don't you think, now, that the Education Scheme, in all its Grades, is worth working for with all your ability and enthusiasm? If you do not care for sitting at the Examinations, cannot you help by being a Tutor? Everything you do will be a help and encouragement to others; and being able to say that you have gone—or are going—through the Scheme yourself will be a strong argument to use when trying to persuade others to take up the studies.

Please think it over. The Movement needs you and your knowledge and enthusiasm. If not yet prepared, isn't it worth while preparing to play your part with satisfaction to yourself and with benefit to the Spiritualist Movement?

### THE REASON FOR THE ORAL GRADE SCHEME.

The Education Committee is of opinion that our Lyceum children should not have to wait until they are twelve years old before being introduced to some facts and aspects of Spiritualism not usually touched on in the ordinary Lyceum Session. But the Committee recognise that, to many children under twelve, writing is often a task, and that many candidates at a written examination would not be able to do full justice to their knowledge. So it has been decided to hold an Oral Examination (at the same time as the written examination) for Lyceumists under twelve; and the appended Oral Grade Syllabus has been drawn up.

The children should be asked to learn Silver Chains at home, and recite them at the Lyceum as Individual Efforts; whilst the Summaries and "Catechism" could be studied in the Oral Grade Group. The Questions and Answers might also be learned at home—by learning two a week the child could go through them all about three times a year, and then have time for a final revision. (It might be found more suitable to take

three or four of the shorter answers for one week, and give one or more weeks to each of the longer answers). The language used is as simple as possible, but it has been found impossible to avoid altogether using difficult words and expressions; and it has been left to the Grade Leader to explain, and see that the children thoroughly understand, all that is taught. Notes suggesting explanations have been added after some of the answers.

Further information can be obtained from the Oral Grade Secretary.

## SYLLABUS OF WORK FOR THE ORAL GRADE.

Junior Section—Lyceumists between the ages of eight and ten years.

Senior Section—Lyceumists of ten years and over.

### (I) SENIOR SECTION:

Learn Silver Chains set from Section F. (The Summaries should be **read, but not learned for repetition** at the Oral Examination).

Learn the Answers to Questions in Section G.

### (II) JUNIOR SECTION:

Learn the two Silver Chains set from Section F.

Learn **ONLY** the Answers to Questions in Section G that are marked with a star.

Object Lessons illustrating and explaining several of the teachings in Section G, together with an introductory "**Chat about Group Leaders,**" will be found in the "Oral Grade Reader"—which can be obtained from the General Office at 4/9 per dozen; single copies, 7d. post free.

## SECTION F.

## ORAL GRADE SILVER CHAINS.

**Note for Leaders and Tutors.**

Of the following four Silver Chain Recitations, two—Nos. 15 and 100—are taken from the **Lyceum Manual**; the other two (which replace Nos. 19 and 55) will not be found in the **Manual**. But as they teach the same lesson as 19 and 55, they are numbered (for reference) as Nos. 19a and 55a.

Only the two marked with a star (\*) have to be learned by the Juniors. The whole four have to be learned by the Seniors.

It is suggested that the children should be encouraged to learn the Silver Chains set for their Section of the Oral Grade, and to give them in the Session as Individual Efforts.

*Juniors &  
Seniors*

\*S.C.R. 15.

## THE SPIRITS' MISSION.

They come at morn and dewy eve,  
At radiant noon and midnight hour,  
To breathe their messages, or leave  
The inward tokens of their power.

Think not their homes are far away  
From human sympathy and love,  
Nor when desired, that they delay  
To leave their Spirit-home above.

Their mission is the work of love  
To kindred in the earthly home,  
And we with joy their work approve,  
And often kindly bid them come.

Thrice gladly they the call obey,  
When yearning hearts the welcome give.  
Receive their love, their care repay,  
In their communion joyous live.

### Summary of Teaching.

This Silver Chain teaches us that our loving Spirit Friends come to us at all times, when they see that we need their help; and always leave a blessing with us. We must not think of them as being so far away that they lose their love for us, or do not know that we need them; nor even that they do not hurry at once to answer our call. They have made it their mission, to do loving and sympathetic work amongst those still living in Earth life—and we are full of joy at having found this out. They answer every call “thrice gladly,” when they know that we are in sorrow or trouble, and they feel that they are fully rewarded if we make them welcome, accept their loving help, and try to make ourselves fit to live in constant communion with them.

#### *SENIORS*

S.C.R. 19a.

HOME.

What matters where we work or live—  
 In humble hut or gilded dome?  
 Where'er we are with those we love  
 Or those who love us—that is Home.

Where Love can peace and service bring,  
 And Hate or Discord cannot come;  
 Where Love has taught us everything  
 That makes life happy—that is Home.

In life we all must take our part:  
 As pilgrims here we're forced to roam—  
 But ever in each wanderer's heart  
 Dwells the endearing thought of Home.

And when our task on Earth is o'er,  
 And we no more are forced to roam,  
 We'll journey to the Spirit Shore  
 And Angels sing our Welcome Home.

### Summary of Teaching.

This Silver Chain teaches us that it doesn't really matter whether we live in a humble cottage, or in rooms, or in a grand palace; so long as we love those we live with, and are loved by them—that place is Home. Love brings the will for peace and the desire to help each other, and keeps hate and quarrelling out of our hearts; and where this has happened and made life happy, we can call it our real Home. On Earth we are like people living in a distant country, and always thinking of our real home—the Spirit World; and we know that, when our life on Earth is over, we shall be welcomed Home by our loving Spirit Friends.

*Seniors*

S.C.R. 55a.

NEVER LOSE HEART.

Oh, never lose heart, boys, never lose heart,  
And never give way to repining,  
For sooner or later the dark clouds must part  
And show you their bright silver lining.

Oh, never lose heart, girls, never lose heart,  
Whatever the depth of your sorrow:  
The sadness and gloom of the night must depart  
Before the glad light of the morrow.

Oh, never lose heart—no, never lose heart,  
And, though the whole world may betray you,  
So long as you're worthily playing your part  
There's nothing can daunt or dismay you.

Then never lose heart—oh, never lose heart,  
No matter how poor the beginning:  
The fiercer the battle, the harder the part,  
The greater the honour in winning.

### Summary of Teaching.

This Silver Chain teaches us that, no matter how badly things may seem to go against us, we must never lose

heart, nor start grumbling about our hard luck ; because our luck is bound to turn if we will only meet our troubles with a stout heart. Whatever our sorrow, we must try to be cheerful, because the light of the love of loyal friends will drive away our sadness, just as the darkness is driven away by the sunlight. So long as we are brave, and play our part in life as well as we can, nothing can keep us from winning—and the harder we have had to fight for victory, the sweeter it will be to win.

\*S.C.R. 100.

### THERE IS NO DEATH.

We do not die—we cannot die :  
 We only change our state of life,  
 When these earth temples fall and lie  
 Unmoving 'mid the world's wild strife.

There is no death in God's wide world,  
 But one eternal scene of change ;  
 The flag of life is never furled,  
 It only taketh wider range.

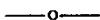
And when the spirit leaves its frame,  
 Its home in, which it long hath kept,  
 It goes, a life that's real to claim,  
 As if in this it had but slept.

Then let us not speak of the " dead,"  
 For none are dead—all live, all love :  
 Our friends have only changed, have sped,  
 From lower homes to homes above.

### Summary of Teaching.

This Silver Chain teaches us that we, as Spirits, cannot die ; that " what Men call Death " is only the change from life with a physical body to life without a physical body. Life is ever changing (as the seed changes into a plant, and the plant goes on till it produces a flower), and, if we like to try, we can go forward (even in Earth-life) to higher and higher states of life.

This Earth-life seems just like a sleep, from which we awake into Spirit-life. So do not let us think of our friends as "dead"—we know that they are alive, and that they have only gone from earthly homes to spirit homes (from which, as we are taught in S.C.R. 15, they gladly come to help and encourage us).



## SECTION G.

### THE ORAL GRADE CATECHISM.

EXPLANATORY NOTE.—The following series of questions and answers belong to a class always called a "catechism," and the word is not used here with anything but its usual and proper meaning.

#### Questions and Answers.

- \*1. What is a Spiritualist Lyceum?

A Spiritualist Lyceum is a school for Spiritualists, whether young or old.

- \*2. What is a Lyceumist?

A Lyceumist is a member of a Lyceum, but a **true** Lyceumist is a student member.

- \*3. What do you mean by a student member of a Lyceum?

I mean a member who **studies** the Lyceum's teaching, and seeks to learn all possible about the beginnings, the pioneers, the progress and the aims of the Lyceum Movement.

- \*4. How does the Lyceum system help us?

It develops and trains the thinking powers of Lyceumists, and widens their outlook on life.

- \*5. Who started the Lyceum Movement?

Andrew Jackson Davis, in Dodsworth Hall, Broad-



way, New York, U.S.A., on January 25th, 1863.

6. Why did Mr. Davis start the Lyceum?

Because, in a vision, he had seen the Lyceums for children in Spirit-life, and thought that what was good for them must be good for people in Earth-life.

7. How was the knowledge of Lyceum work spread?

By articles about Lyceums in the Spirit-world, and the proper training of children—written by A. J. Davis; by articles in "The Medium and Daybreak," written by Mr. J. Burns, and by the devoted labours of the early English pioneers.

8. Are there many Lyceums in America?

There are only a few, considering the size of the country. The Lyceum system flourished better in England.

9. Where was the first British Lyceum started?

At Nottingham, in 1866.

\*10. Who is the Father of the British Spiritualist Lyceum Movement?

Alfred Kitson, of Hanging Heaton, Batley, Yorkshire.

11. Why is Alfred Kitson called Father of the British Spiritualist Lyceum Movement?

Because it was through his devotion, and by his example, that the Lyceum Movement gained its first hold, and its present strong position in this country. He is a noble exemplar to ALL Lyceumists.

12. What do you know of Alfred Kitson and his work?

He founded Lyceums, and helped to organise Lyceums opened by others. He was Secretary of the Annual Lyceum Conferences, from the first in 1886; Honorary Secretary of the Lyceum Union from its formation in 1890 till 1901, and General Secretary from 1901 till 1919—altogether thirty-three years of devoted active service. He is still **Adviser** to the Union.

13. Has Alfred Kitson written anything for Lyceums?

Yes. He wrote "Outlines of Spiritualism for the Young," and presented the copyright to the Union; and combined with Mrs. Britten and Mr. H. A. Kersey to produce **The Lyceum Manual**. He was also manager and editor of **The Lyceum Banner** from 1902 till 1919. When there were no Manuals, he wrote Golden Chains and other Readings, and sent copies of these to all who asked for advice or help.

\*14. In what way is Alfred Kitson a noble exemplar?

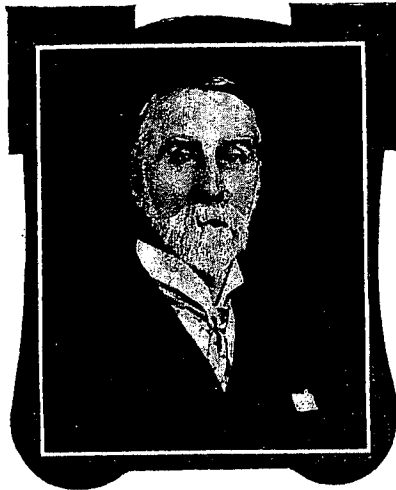
Without thought of reward or fame, he has devoted his life to the service of others, especially children, and to the spreading of the Lyceum Cause.

(See **The Oral Grade Reader**.)

15. Why should Lyceumists be grateful to Mr. Harry A. Kersey?

Because, when the Lyceum Movement needed a Manual, and had no money to get one, Mr. Kersey provided the money, and at his own risk published **The Lyceum Manual** in 1887 and **The Spiritual Songster** in 1888, presenting the copyright of these to the Union in 1901.

(Note.—"Presenting the copyright" means that he gave the books to the Union as their own property—as a free gift).



HARRY A. KERSEY.

16. What is **The Lyceum Manual**?

It is the text-book of the Lyceum Movement, and deals with Spiritualism as a Science, a Philosophy and a Religion.

17. How can Spiritualism be called a Science?

Because investigators of Spiritualism collect and study facts about Man and his survival of physical death.

(Note.—**Science** comes from **Scio**—"to know." An Investigator is one who collects and studies facts, so as to find out the truth for himself. **Survive** means to "live after.")

18. How can we claim that Spiritualism is a Philosophy?

Because students of its facts are able to form ideals of the **Plan of Nature**, and of the **Power** (or Mind) behind the Plan.

(See **The Oral Grade Reader.**)

19. How can we claim that Spiritualism is a Religion?

Religion is Man's idea of the relationship between himself and God—and Spiritualism teaches that God is our Father, and that all Men are Brothers. It also teaches us that we must "worship God by doing good" (S.C. 93).

20. What is God?

God is Infinite Spirit—all Life, all Love, all Wisdom and all Power.

(Note.—**Infinite** means "having no limits"—of any kind).

21. What is Man?

Man is a spirit, working through a physical body on the earth plane, and through a spirit body on the spirit planes.

22. Should Man fear Death?

No. Death is only the change from life with a physical body to life without a physical body, and does not affect Man the Spirit in any way.

23. What happens to children who pass into Spirit life?

\* They are taken to the Summerland, the children's home in the Spirit World, and put under the charge of Spirit Guardians, in company with other children like themselves.

24. Do children go to school in the Summerland?

\* Yes, they are taught in Progressive Lyceums, of which our own are a copy.

25. Do Spirit children ever grow up?

\* Yes, they develop very quickly, and grow in wisdom and love. Their Spirit bodies also grow as on Earth.

26. Do Spirit children ever return to earth conditions?

\* Yes, they are often brought back to earth conditions, so that they may learn the lessons of Earth life. They are sometimes able to communicate with their parents.

27. Do Spirit children ever have to work?

\* Yes. When old enough, and wise enough, they are put to the work for which they are best fitted.

28. What kinds of work are Spirit children put to?

Some are sent to guide and help us, through mediums; others are sent to teach spirits living in Spiritual ignorance.

29. What is a medium?

A medium is a man or woman who is able to lend his or her body to the spirit friends, to be used for speaking or automatic writing, and in many other ways.

(See **The Oral Grade Reader**).

30. Has Spiritualism any creed?

Not in the usual meaning of the word creed, but there are certain principles in which all Spiritualists believe.

31. What are the Principles of Spiritualism?

\* The Fatherhood of God;

The Brotherhood of Man;

The Immortality of the Soul and its Personal Characteristics;

The Proven Facts of Communion between departed Human Spirits and Mortals;



EMMA HARDINGE BRITTEN.

Personal Responsibility, with Compensation and Retribution, hereafter for all the good and evil deeds done here;

And a Path of Eternal Progress, open to every Human Soul that wills to tread it by the path of Eternal Good.

(See **The Oral Grade Reader**).

32. Where did Spiritualists get these Principles?
  - \* From the Spirit World, - through the mediumship of Mrs. Emma Hardinge Britten. (G.C.R. 136).
33. Why are you a Lyceumist?
  - \* Because I wish to study the facts of Spiritualism; to study and try to understand its philosophy; and to try to live its religion. All religion has relation to life, and the life of religion is to do good.
34. What is the Lyceumists' pledge?
  - \* With the help of God, and the Angels, we will ever try to realise, by our devotion to love, truth and justice, the Divine ideal here upon Earth. (G.C.R. 148).