

# TPS2

## TEACHINGS & PRACTICE OF SPIRITUALISM

Certificate Level Course



[www.snu.org.uk](http://www.snu.org.uk)





# TPS2

## TEACHINGS & PRACTICE OF SPIRITUALISM

Certificate Level Course

Version 16th Nov 2020

The Spiritualists' National Union  
Redwoods, Stansted Hall, Stansted, CM24 8UD.  
01279 816363 | [snu@snu.org.uk](mailto:snu@snu.org.uk) | [www.snu.org.uk](http://www.snu.org.uk)

# Contents

## Introduction | Page 1

Overall Aim, Structure of the Course, Guidelines for students, Useful tips, Word Count

## Section One | Page 4

The Teachings and Practice of Spiritualism

## Section Two | Page 11

Meditation Attunement and Inspiration

## Section Three | Page 16

Developing Speaking Mediumship

## Section Four | Page 23

Developing Communication Mediumship

## Section Five | Page 30

Taking Part in a Service

## Section Six | Page 37

Public Speaking and Platform Presentation



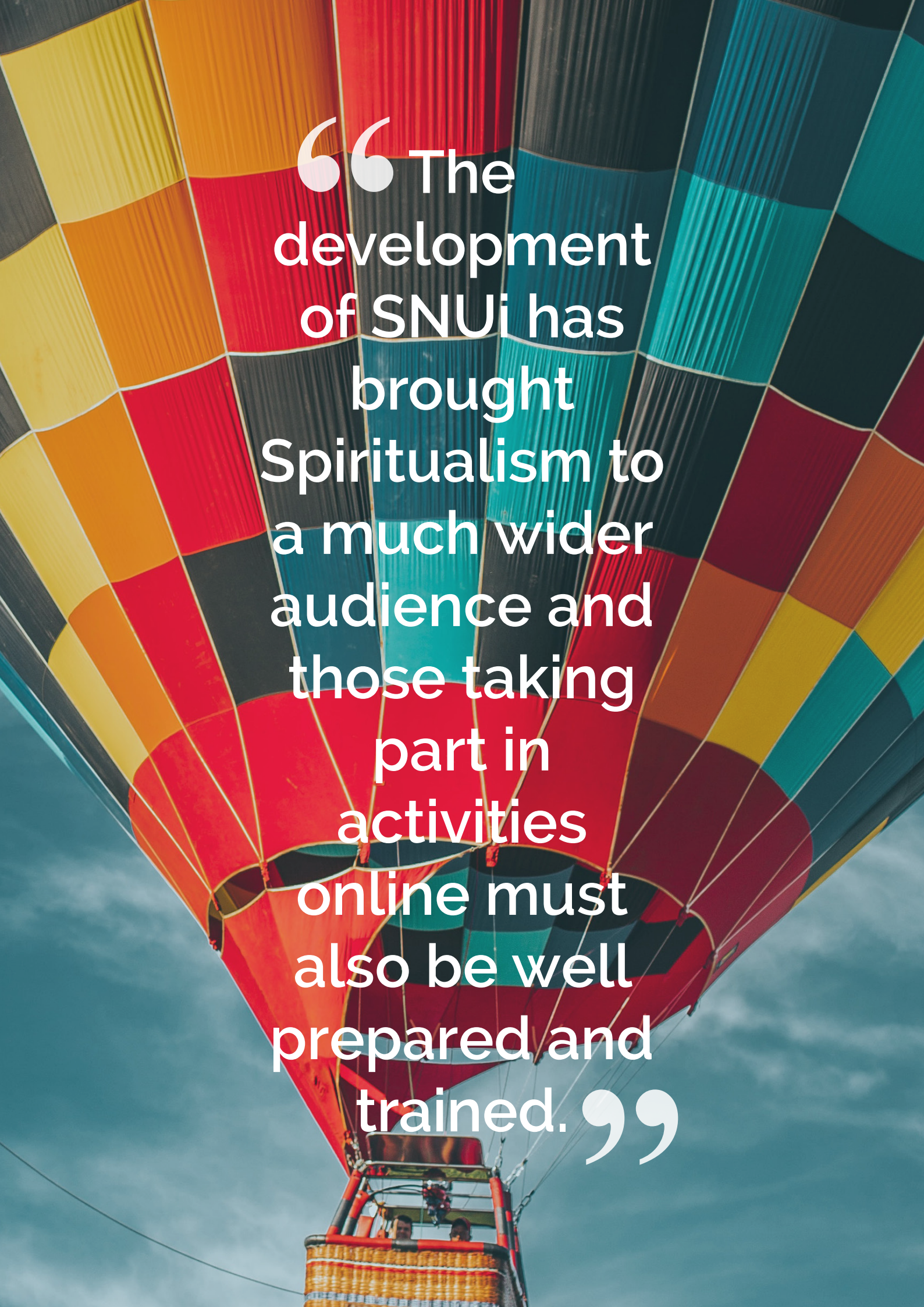
Section Seven | Page 42

SNUi and Online Work

Section Eight | Page 48

Different Types of Meetings

Page 53 | Final Assignment



“ The development of SNUi has brought Spiritualism to a much wider audience and those taking part in activities online must also be well prepared and trained. ”

# Introduction

The services we hold in our Churches and online are often the first introduction many people have to the religion of Spiritualism. It is therefore of the utmost importance that our exponents who take the services are trained and knowledgeable. This course is designed to help students explore what is required to be a speaker and demonstrator at certificate level. Representing Spiritualism as an Award Holder is an important responsibility and should not be undertaken lightly.

The development of SNUi has brought Spiritualism to a much wider audience and those taking part in activities online must also be well prepared and trained. This course, Teachings and Practice of Spiritualism Certificate Level Course (TPS2) is the academic aspect of the training required to achieve the CSNU(s&d) or CSNUi(s&d) awards. It deals with training for those who wish to work at Spiritualist services in the 'real world' or online. For the purposes of this course all references to CSNU include CSNUi. Students who are working towards the certificate in speaking and demonstrating must complete this course before enrolling on the practical training whilst they are undertaking this course.

Students can study this course without taking part in the practical training. It must be completed within three years. Should a student apply for the certificate in speaking and demonstrating at a later date, the course remains valid for five years from completion

For information about all SNU awards criteria consult the 'Guide to Education, Accreditation, Awards and Appointments' prospectus available on the SNU website.



# Overall Aim

The aim of TPS2 is to prepare students for taking services of public worship and demonstrations of mediumship around the world, as an SNU Award Holder within Churches and online, also offering private sittings and demonstrations to the general public.

# Structure of the Course

This course is made up of eight sections each of which have learning objectives which will be the focus for the questions at the end of each section. At the end of the course there is a final assignment.

# Guidelines for Students

Learning is enjoyable!

This course opens the door to greater knowledge and helps each individual to improve their understanding of the teachings and practice of Spiritualism. Learning is lifelong!

Exponents should continue to learn and develop their knowledge and abilities throughout their life.

## Useful Tips

- Always read the course notes and the question thoroughly. A common mistake is that students provide irrelevant information which does not address the question asked.
- Be clear in your answer. Imagine the tutor who is marking your work knows little about the subject.
- Plan your answer by identifying the key points before you start writing by making notes first. If you are taking notes from different books or sources, it is helpful to look at them all and list the important points. Put them in order and organise what you want to include. Reading more about the subject is helpful and will expand your knowledge.
- Think of having an introduction and conclusion to each answer where appropriate.
- Make sure that the words and the answers are your own. It is helpful to provide short quotes from sources to illustrate or back up a point, but not large amounts. It is important to annotate and show where any quotation has come from.
- All the work must be your own. Plagiarism is not accepted.

## Word Count

There is no word count for the section test papers in this course, but there is a minimum requirement of 2,500 words for the final assignment. Students should ensure that they have answered questions fully. The briefest of answers will not achieve the best marks so explain and give reasons for your answers where appropriate.



A high-angle photograph of a man with dark hair and glasses, wearing large black headphones, sitting at a wooden desk. He is focused on a silver laptop in front of him, with his right hand on the trackpad. To his right, another silver laptop is open, displaying a webpage with a green image. A smartphone lies on the desk between the two laptops. In the background, there is a small potted plant and some cables. The lighting is warm and natural, suggesting an indoor setting like a cafe or office.

“

Learning is enjoyable! This course opens the door to greater knowledge and helps each individual to improve their understanding of the teachings and practice of Spiritualism. Learning is lifelong! ”



# TPS2

## SECTION ONE

### The Teachings and Practice of Spiritualism

#### Learning Objectives

Students can:

- Understand how living as a Spiritualist has changed how they react and respond to life on a daily basis.
- Explain how they may adapt the focus of their mediumistic communication based on 'communion' rather than 'communication'.
- Detail the three aspects of Personal Responsibility: Individual responsibility; Group responsibility; Collective responsibility.
- Describe how they would respond to a modern day situation that could apply to any of the Seven Principles.



# The Practice of Spiritualism

When people enter a Spiritualist church it is usually because they are either seeking a contact with someone who has died, or they are in need of Spiritualist healing. In both situations they are in need of some help because life has dealt them a blow. They may have been told they have an incurable disease and turn to Spiritualist Healing as a potential miracle cure. Either way the blow has suddenly inspired them to seek help from Spiritualism. Let us consider the need of the person who is grieving the death of someone who they care about and desperately want to have a communication with them. That first step to seek out communication has to mean they believe there is life beyond physical death. The spark of eternal life within them knows that their dear one has just moved on to the next stage of eternal life. By attending church services, demonstrations of mediumship, or private sittings they will witness communication from the spirit world and perhaps feel the wonderful elation of communion with someone they love dearly. Most of those people will go on seeking further communication from the spirit world, over and over again. The question is "Why?" What is their purpose in so doing? Do they want their deceased relatives to advise them on how to deal with the circumstances prevailing in their lives now? Do they want their deceased relatives to predict their future? How, if at all, does this ongoing communication actually change or benefit their lives? If having spirit communication in their lives makes no difference to their lives, what is its value?

If a person is desolate because death has affected their life in such a dramatic way that they seek out to prove that there is life after death, surely that proof has to change how they feel about their own life now.

## They now know they too will live forever!

Suddenly knowing you are an eternal being has to change how you live now, not just how you will live after the death of the physical body. Making that change is starting to live by the teachings and practice of Spiritualism. Mediumship is a means to an end the so called 'end' is really just the beginning of realising that life can be so different if we live now knowing we are an eternal and invincible being. Just saying to yourself "I am invincible" makes an enormous impact on how you feel and therefore how you live on a daily basis. Say those words and see if they ripple through you like a spiritual earthquake. If you want to be a Speaker on a Spiritualist platform then you need to know how this feels and be living it yourself, otherwise your address will not be the message for all those listening which it should be!

The Speaker delivers 'The Message' of Spiritualism, which can change people's lives.

The message is:

## 'Everyone Lives Forever!'

In 2013 Lord Toulson, giving a judgement of the Supreme Court about what constitutes a religion in the UK, gave his opinion, part of which is as follows:

"... I would describe religion in summary as a spiritual or non-secular belief system, held by a group of adherents, which claims to explain mankind's place in the universe and relationship with the infinite, and to teach its adherents how they are to live their lives in conformity with the spiritual understanding associated with their belief system. ..."

It is therefore the role of the Speaker at church services to do just that: to teach those in attendance how to "live their lives in accordance with the spiritual understanding" of the religion of Spiritualism, which is 'The Seven Principles'.

The Speaker delivers 'The Message' of Spiritualism; the Demonstrator delivers the evidence to support 'The Message'.

# The Seven Principles and the Practice of Spiritualism

The Seven Principles clearly set out the responsibilities of being a practising Spiritualist whilst living an earthly existence.

'The Speaker' needs to recognise that within your Address should come the key messages from within each Principle illustrating to those listening how to begin the 'Practice of Spiritualism' in their lives. Inherent knowledge and spirit inspired thoughts should be able to produce an address that can stimulate listeners to start to live as a Spiritualist, not just declare that they are such.

An address should include spirit inspiration. The Speaker should never read their address as it then becomes a reading and not an address.

## The Fatherhood of God

The Fatherhood of God is the Key, as it is 'knowing' that we exist as a spark of the invincible seed of the Eternal Spirit that enables us to have the constant awareness that we are invincible and the only way that light shining from us can be dimmed is if we allow it to be through our own doubting of the self. We are children of God and if you have a child you encourage it in a loving way. You hold out your hands to encourage a child to walk, not tell it that it is not good enough to ever walk. We hold the power of the Divine Spirit, but it is how we use it that brings the results. That responsibility sits squarely with us. God gave us the gift of eternal life; what are we doing with his gift?

## The Brotherhood of Man

The Brotherhood of Man is really obvious, in that all religions and countries should find a way to live together, caring for all mankind equally and the planet which sustains us. So how does that change the way we apply this Principle?

All brothers and sisters argue, but beneath the surface all are of the same seed. We can make a huge difference to our own lives and the lives of others just by making small changes to how we interact with each other. One good example would be instead of reading a list of names to ask God and/or the Spirit Healers to heal certain people, why not make time in the day to sit quietly and build the power to enable those chosen people to come into the healing energy which you have taken the time to make available to them. Be involved in it instead of asking others to do it. That will make a huge difference to how you feel yourself, as you have connected to the God force and felt the presence of the source of unconditional Love. There are so many ways you can apply some time and energy to this Principle. It is time for you to decide what is the right way for you to apply the living energy of it in your life whenever you can.

## The Communion of Spirits and the Ministry of Angels.

First, we shall note that this Principle speaks of the 'Communion' of Spirits, not 'Communication'. The emphasis has been placed on this being the 'Key Principle' as it is the evidence of survival produced through mediumship that makes Spiritualism different to all other 'faith based' religions. We seek to provide evidence

through mediumship and that is a vital part of our religion, but the 'Communion of Spirits' is so much more than that. Perhaps for some of you the word 'Communion' reminds you of the sacrament being taken within the Christian faith, but the dictionary definition of Communion means 'Fellowship', or 'having ideas or beliefs in common' and 'social dealings between people'. Our third Principle is about what those words mean to you. The word Fellowship is about friendly association with others and companionship. We can see that those in the spirit world are doing just that. Being around us; caring about us. Not necessarily based on mediumistic evidence, but just being interested in our welfare and loving us, just as they did when they were alive. But that applies to how we live our lives also! Do we try to be interested in the welfare of others, without trying to tell them how to live their lives? How can we focus on different ways of doing this in our daily lives?

We have to look at the content of evidence which comes through mediumship. Does it show that those in the spirit world are caring about us? That their living mind knows what is happening in our lives now. Many people expect the spirit communicators to predict their future or tell them what decisions to make, but that is not 'communion'. It is necessary to ensure that people attending a Spiritualist service or demonstration of mediumship should be aware of the caring attitude of their loved ones, but not expect to be told what will happen or what to do.

'The Ministry of Angels' — The verb 'to minister' means to attend to people's needs, to help or serve. This Principle would therefore include all the aspects of healing and caring which come from those in the spirit world. However, we too can apply this principle in our daily lives; during times of crisis we see this happen without any need to prompt. People suddenly become 'Angels' providing help for those in need without prompting. It is just part of their soul that responds to the plight of others. Times of crisis often bring out the best in human nature and make a huge difference in the lives of those in need. What is it that prompts this response, something that seems to go dormant when times are good?

## The Continuous Existence of the Human Soul.

This is a Principle which is mentioned less than the others, but it is of vital importance. Maybe it takes more consideration to understand its real message. If the soul is continuous in its existence then that means it exists before we are born as well as after the end of physical life, so does that necessarily refer to reincarnation? This is something which is often considered within Spiritualist discussions but the SNU does not promote it as part of its teachings. It is left to each individual to decide for themselves whether they accept this aspect of the journey of the soul as there are no indisputable facts that can confirm or deny it. What it does clearly define is the absolute indestructibility of the soul. Scientists have proved that energy cannot be destroyed; it can only change its form. We are indestructible and on an eternal journey of experience and learning. As we travel this journey we should learn from each experience and thus gain knowledge and growth to become more aware of not only our individual life, but of the existence of all living things and the greatness of life itself, including the planet which sustains us and the universe in which we exist. What sense of responsibility does that promote within the individual soul?

Death does not wipe away all that we were before it. We are the same person, just free of physical restrictions. Many believe that taking their own life frees them from the issue that lead them to contemplating that very thing, but this Principle clearly shows that this is not the case. One continuous existence, just in a different environment.



# Personal Responsibility.

A Principle chosen by many when asked which is their favourite, yet one which seems not to be fulfilled in real life. What exactly is Personal Responsibility? It is a moral obligation to take care of oneself and to live life in such a way that supports and sustains the best lifestyle for the soul to be able to fulfil its planned life on earth. It means living life with that in mind but remembering that each of us are part of a greater whole and that whole is mankind and the planet which sustains us during this life. To quote from the Lyceum Manual, specifically from a piece called 'Natural Worship':

**"All are but parts of one stupendous whole, whose body nature is and God the soul"**

Suddenly that Personal Responsibility becomes something much more expansive. Now we have a duty to live in harmony with everything and everyone with which we share this lifetime. But that responsibility brings great joy as we are sharing the gifts of our planet and the people which we meet along our earthly journey. There is an exchange of gifts between us and everyone and everything we encounter along the way. This is a very special school which enables us to learn from every moment we spend meandering our way through it. Now we should consider that we must take responsibility and account for our actions whilst travelling this journey, as each action is a gift to someone else and the actions of others are gifts to us. There is a responsibility of both the giving and the receiving of each gift. If we choose our gift with the right intent and it is not accepted in that way by the receiver, then that is their responsibility, not ours. The reverse is also true. How often does someone take offence for the wrong reason? Personal Responsibility means being capable of rational conduct and accepting the important duty of sharing life with others in a trustworthy manner and accepting the important duty of how our actions affect the journey of each soul whose path we cross. Perhaps that responsibility takes on a very different understanding when we consider the widespread ripples we make on the pond of eternal life.

## Compensation and Retribution Hereafter for all the Good and Evil Deeds done on Earth.

A Principle which is often misunderstood. 'Hereafter' means hereafter this very moment, not 'After Physical Death'. Every action creates a reaction, like ripples on a pond. It happens immediately. That reaction may not always be immediately obvious, but it is there. It is a natural law. How we interact with others is one of the most important aspects of our life here on earth. We came to this life to learn from the interaction with people of different temperaments, different cultures, different faiths, different nationalities. Something very different from life in the spirit world. We should think of this as coming to the University of Life on Earth to learn from this eclectic experience. Therefore, this principle is very important as far as how we apply ourselves to our 'University degree in social interaction'. It applies in many other aspects of our life, such as how do we care for our physical body. If we abuse it, then expect the consequences. How do we care for our mental and emotional states of being? How much time and effort do we apply to our spiritual growth whilst here on earth?

We need to consider how this principle will apply to all aspects of our life whilst we are living it, not just after the transition to the spirit world. This is a very important aspect of the Practice of Spiritualism.

# Eternal Progress Open to Every Human Soul.

'The Equal Opportunities Policy for Practising Spiritualists'. This Principle is very important because it makes it very clear that we all have an equal opportunity to progress, not just during this lifetime, but into an eternal future. It reminds us that who and what we are now is exactly who we will be when we move on to the spirit world. It is one continuous journey, just taken in different stages. It promises us a future, clearly stating that death is not an end, just a change of environment along the eternal journey.

So perhaps we could look at the word 'Spiritualism' in a different way. The Practice of Spiritualism could be considered to be 'Spiritual ISM... Spiritual InSide Me!'

## Suggested Reading

- The Higher Spiritualism by John C. Leonard.
- Philosophy of Spiritualism by Minister D. Oates, Minister D. Hopkins and Mrs C. Austin OSNU.
- 21st Century View of the Seven Principles of Spiritualism by Minister B. Oates.

# TPS2

## SECTION ONE TASKS

Now complete the following tasks and send them to your tutor:

### Task 1.1

Write about how living life as a Spiritualist has changed how you react and respond to life on a daily basis.

### Task 1.2

Explain how you may adapt the focus of your mediumistic communication based on 'communion' rather than 'communication'.

### Task 1.3

Expand on how each of the three aspects of 'Personal Responsibility' apply in the modern world:

- Individual responsibility;
- Group responsibility;
- Collective responsibility.

### Task 1.4

Describe how you responded to a personal issue that connected with one of the Seven Principles, and how you may now respond differently.



# TPS2

## SECTION TWO

### Meditation, Attunement and Inspiration

#### Learning Objectives

Students can:

- Explain the difference between Meditation and Attunement and how to utilise the practical aspects of both disciplines.
- Describe their experience when they practice a meditation of their own choice.
- Understand how inspiration can come from both the spirit world, themselves and how it is used in both preparing and delivering an address.
- Explain how the practical use of 'Sitting in the Power' can strengthen the ability to deliver the message of Spiritualism both in an address and in evidential communicating mediumship.

# The Practice of Meditation

The practice of meditation is as old as mankind, as a means of finding a stillness within the mind and thus enabling a connection to what is often called 'The Higher Self'. Various cultures would give widespread definitions of how this should be practised and what benefits it brings to the individual. There is no doubt that taking time out of a busy life to find a stillness and a connection with our soul is beneficial to the mind and emotions which are the non-physical and eternal aspect of ourselves. Meditative practice is by its very nature personal and usually conducted in the silence or perhaps accompanied by suitable sound, such as music, mantra or nature sounds, all of which will be chosen according to what feels most suitable for the individual.

The practice of meditation can be beneficial to the Spiritualist as it offers a special time set aside to allow the soul to be in the ascendancy, thus giving focus to the knowing that we are an eternal being and as such should give some time to that very important aspect of ourselves. It is not the intention of this course to suggest certain practices of meditation for the individual, as each should find the method which suits them best.

It is important to understand that the use of meditation is not intended to be a means of connecting mediumistically with individuals in the spirit world. Millions of people meditate every day and most would be horrified if they suddenly became aware of people who have died communicating with them. It is a time for the self, the soul if you wish to use that term, to have some time to focus on its evolutionary journey. So much time is spent caring for the physical body compared to the eternal self and so meditation is invaluable in order to enable soul growth in what is a busy materially focussed life on earth.

"Meditation is NOT Mediumship"

For the public speaker, meditation may bring forward ideas for an address which provides food for thought to their audience. These ideas can then be worked on to build a suitable address for a Spiritualist service, utilising topical thoughts and ideas which are meaningful to living in today's world. This is the true purpose of 'The Address' within Spiritualism.

## Attunement

To 'Attune' means to harmonise one's mind with or become in rapport with someone or something. Working with the spirit world means that both speaking mediums and communicating mediums need to be able to attune to the very different vibrations of those in the spirit world. Life in the spirit realms is a non-physical existence and therefore it requires those of us in the physical world to do something to be able to make the required connection for communication between the two worlds to be established, and to be sustained for a period of time.

Although we are physical beings, we know that we are also spiritual beings, because it is the non-physical part of us which survives death. It is the eternal part of us that already has that 'quickened' energy but as we are living in a physical world our major focus is on the physical life. We therefore have to make an 'intention' to shift our focus to that eternal part of us in order to attune or become in rapport with those in the spirit world. This practice is very different from meditation as the purpose is to focus on that 'quickened' part of ourselves that is spirit, in order to be able to make contact with the spirit world.

Meditation is to be in touch with one's own inner self. The great Spirit Communicator 'Silver Birch' said, when asked how he and his medium attuned together: **"Our medium quickens his vibrations and we slacken ours."**

So, how do we do this? There are many different ways of achieving this and also learning how to sustain that attunement or rapport. Each person should find the best way for themselves. However, it does entail some form of regular practice which focusses on empowering the spirit-self and allowing it to come into the ascendancy. One often used method is by focussing on the breath and symbolically acknowledging that each inhalation is connecting to that invincible part of us (the God force) and each exhalation is enabling it to become established within our auric field (an electro-magnetic energy which surrounds our very being). The more we work on establishing this shift in focus and energy the greater the potential for connection with the spirit world. When we feel the empowerment is established, we can then put out the thought to those from the spirit world who work with us to join us and continue to build the rapport between medium, spirit teachers and communicators.

## The Practice of 'Sitting in the Power'

The 'Spirit Realms' exist in a different dimension of life to our physical world and so we have to adapt both our mind and our energy to be able to commune with them and also to be able to hold that altered state of being for long periods of time to be able to deliver the communication between the two worlds. The physical world is a heavy solid dimension, whereas the 'Spirit Realms' are a more refined dimension of life.

In order to further develop attunement which can be sustained for periods of time to allow communion with the spirit world to take place, regular practising the act of empowerment is essential, both for Speakers and Demonstrators. This is often called 'Sitting in the Power' but it really means building the power and sustaining it by utilising active practises. This is definitely not a passive act and requires active intention of building empowerment and sustaining an altered state of consciousness which can be used in different ways such as gaining a closer rapport with the spirit people who work with the medium. The regular attention of the medium's mind to this practice is essential to develop a stronger link with the spirit world.

Simple techniques such as 'anchoring the memory' of how it feels when sitting in the power is at its strongest point can be a very useful practice. When working on the platform if there is a sense of loss of empowerment at some point, a brief pause for a drink of water can enable a few moments to recall what being in full power feels like. This can be a very quick and useful tool of re-establishing good attunement to enable the medium to carry on delivering spirit communication.

## Inspiration

The Address given at church services should always include an element of inspiration. How that is developed depends on the individual. Inspiration can come at any time from the simplest experience in life. As you look out of your window you may be moved by the absolute beauty of a single daisy showing its simple magnificence in the lawn and utilise that thought in an address to illustrate every individual has their own natural beauty and should be proud of it. Whilst walking down the street you may suddenly feel moved by how many people rush to help someone who falls, even though they do not know the person, illustrating the natural feeling of the 'Brotherhood of Man'. Everyday events can promote the most amazing inspiration, as can a few words from a book, something someone says on the television that catches your attention or watching the elegant expression of a ballerina which moves you to tears. The list is endless. The developing speaker should keep a notebook with inspired thoughts and ideas for use in a forthcoming address. This is your 'Initial Inspiration'.

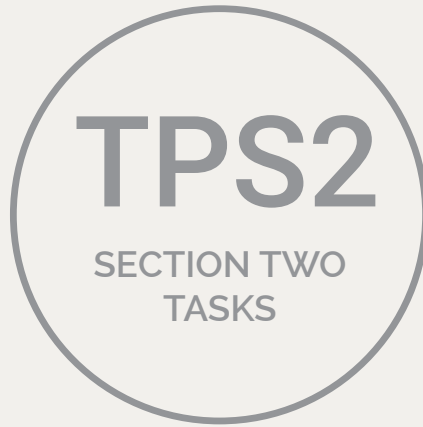
**"The Address given at church services should always include an element of inspiration."**

You can then use these notes to begin to plan your next Address. You may use the 'Mind Mapping' method utilising your notes and then open your thoughts to 'Retrospective Inspiration' which flows as you are planning the three parts of your Address. Successful businesses employ people to provide initial inspiration for new products and others to then utilise retrospective inspiration to turn those ideas into successful product lines.

However, inspiration can come from making a specific intent to be inspired by connecting with the spirit world to receive their input. Those who work with you within your mediumship will be happy to provide thoughts for the inspired address but remember this takes teamwork. You have to play your part; you have to feel the inspiration in order to be able to deliver it with true expression from within its words to allow the audience to not just hear the words but also feel the presence of what was intended. The controlled physical response to inspiration from spirit can, and often is, reflected in the physical gestures, facial expressions, pitch and pace of the Speaker's voice etc.

If you have sat with intent for inspiration and perhaps noted key words as a prompt if needed, you will have felt the presence and the power that came from the spirit world. You need to be able to step back into that feeling to share it with your audience. Therefore, there is a need to anchor the feeling as you received the inspiration, not just recall the words. The words are a means to an end, but the feeling which they bring is what the audience will recall, hopefully for a long time after your address is delivered and allow it to empower them in their own lives. When you arrive at your venue, you begin to recall that power and presence and allow it to permeate the very building, so that when you stand to deliver your address both you and your audience are in that magnificent energy.





## Task 2.1

Write about the difference between Meditation and Attunement, and ways in which each is used within Spiritualism.

## Task 2.2

Describe your experience when you practice a meditation of your own choice.

## Task 2.3

Explain how the different forms of inspiration are used by the Speaker in preparing and delivering an Address.

## Task 2.4

Explain how 'Sitting in the Power' can enhance the ability for attunement with the spirit world for all forms of mediumship, but with special emphasis on evidential communication.

# TPS2

## SECTION THREE

### Developing Speaking Mediumship

#### Learning Objectives

Students can:

- Explain what an appropriate reading for a Divine service is and give examples of possible sources for church readings.
- Select a reading for a Divine service and write two paragraphs of Spiritualist philosophy inspired by it.
- Explain why a speaker should research and educate themselves.
- Write a 15 minute address suitable for a Divine service.

# The Reading

Many services have a reading which plays a very important part in the service. It is meant to be a source of inspiration for the Speaker's Address. Offering to do a reading at a service is a very good way of gaining confidence on the platform before actually taking a full service. Selecting, practising and doing the actual reading on the day will build confidence and presentation skills for future platform work. When doing the reading it is also good practice to ask someone whose opinion is valued to listen and constructively criticise, if necessary.

Choices of reading can come from a widespread source of material, so do not be afraid to make a note of anything you read in a book, even a novel, or hear on the television, which really inspired you. The Address to be given, inspired by the reading, has to be able to relate to real life; it has to inspire within the listeners something which they can utilise in their own life situations, or even in connection with world events that affect everyone. Therefore, the correct choice is vital to promote and support a moving and inspired address by the speaker. At some services the speaker is expected to bring their own reading, so in that case you have the perfect opportunity to choose the right reading for your own address.

The Internet now provides a huge depth of opportunity to find an appropriate reading but many of the pieces that become popular are just a combination of very nice words with virtually no depth or meaning. Poetry can often fall into this category, so beware that empty words do not hatch a powerful address. If you want to use the Internet to look for a reading, perhaps on a particular word that has popped into your head, then request readings on that specific word and you may be surprised how that can source some amazing material.

The reading should ideally last no longer than five minutes and may just be one quotation from a well-known person that people can relate to. One favourite comes from the Lyceum Manual, from a piece called 'Natural Worship' includes the words "All are but parts of one stupendous whole, whose body nature is, and God the soul." What a wonderful source of inspiration can be found in just those few words. Suggested reading material could be taken from the following list, but it is most important to build your own collection of readings which you will find along life's pathway:

- Any of the Silver Birch Books.
- 'In Tune with the Infinite' by Ralph Waldo Trine.
- 'This is Spiritualism' by Maurice Barbanell.
- 'The Power of Now' and 'A New Earth' by Eckhart Tolle.

# Developing the Address

Although practice with delivery of an address is important, there is no doubt that your enthusiasm as a speaker for the topic will communicate itself very readily to an audience or congregation. The best way to inspire others is to be inspired yourself!

Inspiration comes in many and varied forms. It can come from art, music, poetry, nature, movies, speeches, books, quotes, talking with friends, during visualisations or meditations and anything which stimulates our imagination, thoughts and feeling. Inspiration may arise spontaneously as an idea or a thought where it seems to spring forth from nowhere. This can happen during research, contemplation and even when daydreaming.

Speaking mediums can be inspired by the spirit world and it can range from a single thought or idea through to a long speech or address with lots of development and practice. Initially, the inspiration developed while



“

Mind mapping is a well-known technique, often utilised as a method for organising our thoughts. The technique was first devised and popularised by Tony Buzan in the 1970's

”



speaking will only be brief inspired thoughts from spirit which can build to a more flowing stream. The spirit world will also draw upon the medium's own knowledge. It is therefore important for the speaker to research and develop their knowledge. Not everyone can be or will be a great orator, but we can all use the inspiration we do receive to help develop the construction of an address which should be put across with energy and enthusiasm. This also requires the development of presentation skills which is covered in a later section of this course.

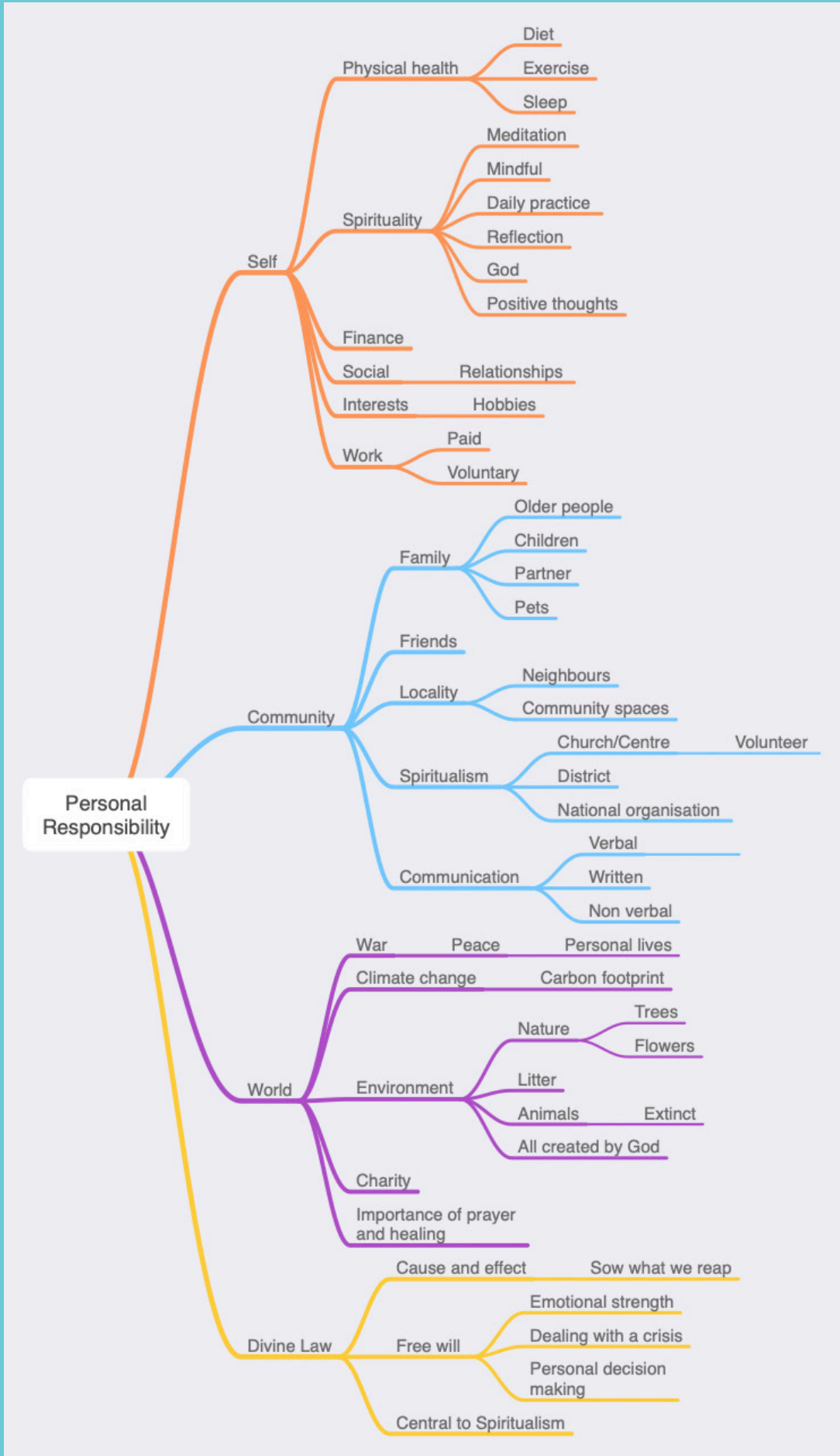
## Some Sources of Inspiration for the Address

- The Spirit World.
- One of the Seven Principles.
- Events in the news.
- An inspirational person.
- A Spiritualist Pioneer.
- The SNU 'Principle Message' cards.
- The SNU 'Key Events' cards.
- The SNU 'Stump Speech' cards
- A place.
- Nature.
- Books of wisdom from the spirit world.
- Newspaper articles.
- Music.
- Poetry.
- Quotations.

## Strategies for Developing Subject Matter

In TPS1 one technique for developing subject matter was the use of 'Mind Mapping'. Speakers may find their own approach to developing the subject matter for the address, but it is useful to try different techniques to see if they can assist either in whole or in part. Mind mapping is a well-known technique, often utilised as a method for organising our thoughts. The technique was first devised and popularised by Tony Buzan in the 1970's. A mind map is a diagram which shows the links between ideas in a visual way. Mind maps can be used to organise information, plan an address or take notes on a subject. In this example the subject of the address is placed in the middle of the page and the key ideas radiate in different directions from it. Each

# Example Mind Map



idea stemming from the subject can in turn separate out into further ideas. In this way the whole content of an address can be displayed on one piece of A4 paper. It is useful to try this approach with for example one of the Seven Principles (see diagram opposite).

## A second approach also focuses on the 'Key Theme' of the address.

1. Start with the key theme of the address which is the primary message you want everyone to remember. Use inspiration to identify and then develop the theme. Identify three points linking with this theme. One of the points may well link to an inspirational story.
2. Develop a strong introduction to capture interest. The introduction could ask a rhetorical question, make a provocative statement or include a quotation.
3. Include three main points each of which illustrates the key theme. Make a note and check any facts or quotations to ensure accuracy.
4. Develop a strong conclusion which refers back to and reinforces the key theme. Learn it.
5. Have the outline structure clear in your mind.
6. When you are speaking allow inspiration to guide your words. If you lose the thread, you have the outline in your mind to come back to.

## Effective speakers need to:

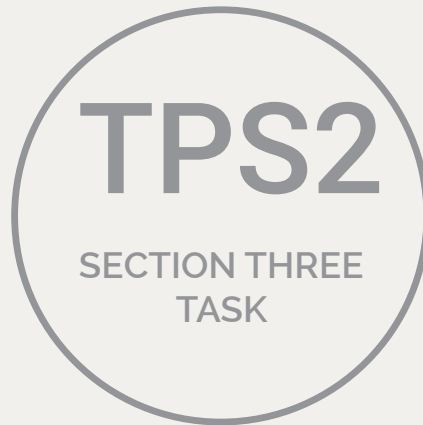
- Understand the techniques of speaking.
- Learn how to construct an address.
- Spend time contemplating.
- Build their knowledge generally and within Spiritualism.
- Practice speaking in front of audiences.
- Overcome their fears of public speaking.
- Develop techniques which promote inspiration.
- Allow space for inspiration within the prepared thoughts of an address.

When we allow spirit to inspire us, they will do this throughout the preparation, contemplation and constructing of the address. It will involve your input and most of the effort will be on your behalf. In the first instance it is important to become more proficient in the preparation and development of the address and speaking to audiences. In the next phase space may be allowed for the spirit world to inspire while the speaker is speaking. This is when the development of trust should be combined with your knowledge, experience and professionalism. The use of notes may be helpful for the earlier stages of speaking (PAS level) and can bring support to those embarking on the public speaking journey. At this level (CSNU) you will be working with prepared thoughts and no longer needing to use notes. The use of prompt cards, notes or reading an address is not allowed at CSNU level or above.



# Suggested Reading

- 'Inspiration' by Dr Wayne W. Dyer.
- 'Talk Like TED' by Carmine Gallo.
- Any book on public speaking.



Now complete the following tasks and send them to your tutor:

## Task 3.1

Explain what an appropriate reading for a Sunday service is and give examples of possible sources for church readings.

## Task 3.2

Select a reading and explain why it is suitable for a Divine service.  
Write two paragraphs of Spiritualist philosophy inspired by it.

## Task 3.3

Explain why a speaker should research and educate themselves.

## Task 3.4

Write a 15 minute address suitable for a Divine service.

# TPS2

## SECTION FOUR

### Developing Communicating Mediumship

For those undertaking this course for CSNU(s) only, they are still required to understand all of the following learning objectives, even though they may not be a demonstrating medium. This section provides the student with the theoretical understanding of the subject, without necessarily the requirement to practice it.

#### **Learning Objectives**

Students can:

- Explain how a medium receives information from the spirit world using the perceptive senses during a demonstration of mediumship.
- Describe how a medium establishes the correct recipient.
- Explain the difference between generic information and specific evidence.
- Explain the importance of and requirements of a private sitting.

# The Perceptive Phenomena of Mental Mediumship

In the Accreditation level course (TPS1) it briefly touched on the perceptive phenomena of mental mediumship. This Certificate level course will be examining further the phenomena and how it is used. All preceptive mental mediumship is a form of telepathic communication from the mind of the communicating spirit to the mind of the medium which is then conveyed to the recipient. How a medium receives this information is subjective impressions upon their mind.

The phenomena listed below are all aspects of mental perceptive mediumship:

- Clairvoyance – **Clear Seeing**
- Clairaudience – **Clear Hearing**
- Clairsentience – **Clear Feeling**
- Clairgustance – **Clear Tasting**
- Clairolfactrience – **Clear Smelling**
- Claircognisance – **Just Knowing**

## Clairvoyance

The word Clairvoyance comes from the French word 'clair' meaning 'clear' and 'voyance' meaning 'vision'. Images are impressed upon the mind of the medium by the thoughts of the communicating spirit, which are then relayed to the recipient as evidential information. This can include images of people known to the recipient as they were at the time of passing, of important shared memories, about pets they have owned or places they have visited. The list is not limited but whatever visual impressions appear on the screen of the medium's mind are classed as clairvoyance. Some mediums have the ability to see images externally, which is known as objective clairvoyance.

## Clairaudience

The word Clairaudience comes from the French word 'clair' meaning 'clear' and 'audience' meaning 'hearing'. Sounds which manifest as words or sentences are heard within the mediums mind, which they then communicate to the recipient as evidential information. The medium may be aware of different aspects of the voice such as accent, masculine or feminine, hesitant or confident or even a foreign language. Some mediums have the ability to hear words externally, which is known as objective clairaudience.

## Clairsentience

The word Clairsentience comes from the French word 'clair' meaning 'clear' and 'sentience' meaning 'feeling'. How the medium receives this kind of information is through their own sensitivity and feelings. Clairsentience is often misrepresented when a medium says, "I feel this man is wearing a brown suit". The medium cannot feel the man was wearing a brown suit! If the medium is questioned how they actually received the information about the suit they should then consider: did they see the man in the suit, were they told about the suit, or did they just know that the suit was brown?

Clairsentience can be emotional feelings such as love or sadness and can be a way that the communicator expresses a feeling about a particular time in their life or their personality. These feelings will be expressed by the communicating spirit and felt by the medium, then delivered as evidence to the recipient.

## Clairgustance

The word Clairgustance comes from the French word 'clair' meaning 'clear' and 'gustance' meaning sense of taste. The communicator may be trying to express foods or drinks which were especially important to them when they were alive or that they loved baking or cooking. Their memories of these flavours come across so strongly as it is impressed upon the medium's own sense of taste.

## Clairolfactriance

The word Clairolfactriance comes from the French word 'clair' meaning 'clear' and 'olfaction' meaning the sense of smell. The communicator may express certain aromas which were important memories from events in their earth life such as fresh baked bread, coffee or cigarette smoke. Their memories of these aromas come across so strongly as it is impressed upon the medium's own sense of smell.

## Claircognisance

The word Claircognisance comes from the French word 'clair' meaning 'clear' and 'cognisance' meaning the sense of knowing. It could be defined as pure telepathy which has not manifested as one of the psychic equivalents of the physical senses. The medium becomes spontaneously aware that they know the information. It should be borne in mind that not all mediums will use all six of these aspects of mental perceptive mediumship. It is best for the developing medium to work with the aspects which are strongest but remember to also work to strengthen those which are weaker. With practice the weaker aspects will develop to a point where they might use four or five or even all six. The more aspects of mediumship which they are able to develop, then the more the spirit world can use in the communications they deliver.

## Definition of Communicating Mediumship

'The definition of communicating mediumship is to identify a spirit communicator, with a body of information which identifies them beyond reasonable doubt, and who is known to the recipient. In addition, there must also be a meaningful communication that is relevant to the recipient's current life situation.' – The SNU Prospectus. It is important that every communicating medium understands the above statement and in particular what constitutes evidence. Information delivered by mediums can be either generic or specific.

Generic information would be statements that could be accepted by a significant number of the people present. Examples of generic information:

- "I have a man of average height with brown hair."
- "I have a small elderly lady."
- "I have a man in a brown suit."
- "I am aware of a motherly energy."



Specific information would be more precise and only be accepted by a limited number of the people present. Examples of specific information:

- "I am aware of a man who is the father of someone present and wants to speak to his daughter."
- "I am aware of a young man who passed to the spirit world in a road accident whilst riding his motorbike."
- "I can see a young girl on a horse dressed in full riding apparel and she is jumping over fences in an arena."
- "I am aware of the name Charlesworth's Butchers written on a sign over a shop."

One or two pieces of specific information will almost certainly lead to one or two potential respondents and if followed by further specific information will quickly establish both the correct communicator and correct recipient.

Working regularly to strengthen the mediums connection with the spirit world and regular practice of their mediumship will enable this level of information to be delivered and will gradually build the medium's confidence in their own ability to deliver this level of accurate information.

## Responsibilities of Mediumship – Identifying the Correct Recipient

It is important for all communicating mediums, whether they are just starting out on their journey of development or they have been working with mediumship for some time, that they understand that with this comes responsibility. The range of responsibilities are included in the Code of Conduct for Award Holders which can be found in SNU Bye Laws G. This covers how the medium behaves on the platform and in particular how the respondents in the congregation who receive a communication are treated.

A lot of people attend a Spiritualist service for the first time following a bereavement. Very few people who visit for the first time understand mediumship and do not know what to expect. It is vital that exponents behave in such a way as not to bring Spiritualism, the SNU, themselves or the spirit world into disrepute by how they present their mediumship. The exponent is responsible for representing the religion of Spiritualism in the best possible way. If exponents behave improperly on the platform, then it gives those attending the service a very bad experience of what Spiritualism is about.

A Spiritualist service of Public Worship must include Prayer, an Address and usually includes a Demonstration of Mediumship, where the medium speaks with one person at a time to deliver a communication from the spirit world to the individual who is referred to as the 'recipient'. A lot of information can be delivered in a communication and it is most important that the medium ensures that the information goes to the correct recipient. This can be done in several ways.

1. The medium goes directly to the person they wish to convey the communication to. The medium will indicate who they wish to speak with and relay the information which they have received from the spirit communicator. If they have selected the correct recipient, then the message will flow and there should be no doubt that they are with the right person. If there are several "No's" then it is likely that they have not connected with the right recipient, but they should be able to feel that for themselves. If it is the wrong recipient, they should ask themselves: "Would the spirit communicator continue to give the message to the wrong person?" It is important that the medium is strong enough to say to the person responding: "I am sorry, but I do not think this communication is for you but thank you for responding".

Then they should find the correct recipient.

2. Secondly, the medium may be drawn to a certain area of the room by the energy of the spirit wishing to communicate and will indicate where they are drawn. They may then give some specific information and whilst doing this become aware of the correct recipient or someone might raise their hand to accept the information. It is another accurate way to deliver a communication, but the medium must be sure that they are with the right person. If two people are answering "Yes" to each piece of information given, then the medium must become more aware of the communicating spirit and ask for a piece of evidence that separates the two people as quickly as possible.
3. The third method is where the medium does not feel drawn to anyone or any particular area and they start the communication by sharing with the whole congregation the information which they are receiving. The medium should not allow anyone responding to take control but ask for only those who can accept **all of the information** to respond by raising their hand. When a recipient is identified the medium then needs to reconfirm that they can accept each piece of information already given. It is important that the medium focusses their mind on the energy of the communicator and try to make the link stronger. If the medium feels it is not the correct recipient, then again, they must be strong enough to say so and find the correct recipient.

Too many mediums seem to be so desperate to get a recipient quickly that they accept the first person to respond and work with them. This outcome could be that the communication appears very 'hit and miss' – some "Yes's" and some "No's". This almost certainly means it is not the right recipient.

One problem which mediums will face is the eager respondent; a person who wants a message and will say "Yes" to everything the medium says. The medium must be sensitive to these people as they may be recently bereaved and desperate for a communication, or just feel they are trying to help the medium. If the medium has made their link and is sure they are with the correct person, then they must politely stop other members of the congregation from trying to take away from parts, or all of the communication from the correct recipient which they have identified. The medium should learn how to 'feel' and 'know' when they are with the correct recipient.

## The Public Service Recipient

Public Service recipients vary from those who attend regularly to first time attenders or casual visitors. No one type of person is more important than another.

- **The regular visitor** is more familiar with the order of service and how mediumistic communication is delivered. However, there will almost always be those who are visiting for the first time, possibly after a bereavement and are looking for something to bring them comfort and hope of being reunited at some time in the future with their loved one. Those who attend regularly usually make good recipients due to their understanding of Spiritualism and mediumship and work with the medium to best of their ability. Whilst they may have now overcome their grief, they still enjoy hearing from loved ones in the spirit world, but now have the comfort of knowing that life is eternal through the evidence they received. This brings them upliftment, hope and happiness.
- **The casual visitor** attends less regularly. This group of people have different reasons for attending. For some it may have been a bereavement initially, but they did not get what they were looking for, i.e. a communication from their loved one, but their curiosity was aroused so they keep visiting hoping to receive the contact they are waiting for, whilst for others it may be simple curiosity.

- **The one-off visitor** is usually someone who comes out of curiosity or have been persuaded to attend by a friend, but then feel it is not for them. It is essential to ensure that their one-off visit was not caused by being treated disrespectfully by an exponent. Everyone has feelings and it is vital that exponents behave in such a way as to bring credit to the church they are serving, to the SNU, to themselves and to Spiritualism. Therefore, award holders should abide by the Award Holders Code of Conduct and treat everyone how they would expect to be treated themselves.

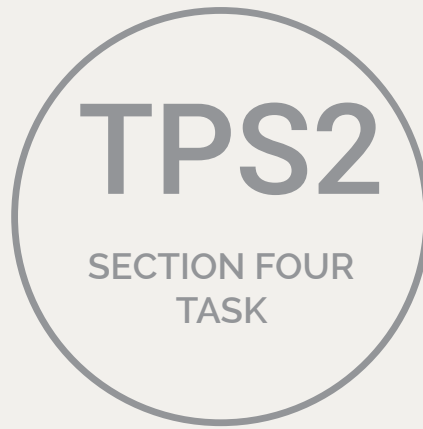
## The Private Sitting Recipient

Private sittings come in two forms, the evidential mediumistic communication or the spiritual assessment or appraisal. When working as a SNU Award Holder the Code of Conduct applies when you are promoting yourself as such. If you undertake any other form of private sitting such as those using tarot cards etc. then you must not use your SNU awards to promote that aspect of your work. The medium should ensure they advertise what they offer carefully as any misrepresentation could lead to a prosecution and possible conviction under the 'Consumer Protection (from unfair trading) Regulations 2008'.

The Private Sitting recipient may be recently bereaved and have heard about mediums but not about Spiritualist churches. If recently bereaved, the recipient may not be ready for a communication as they are seeking what they have lost, which is the physical presence of their loved one. The thoughtful medium will speak with them before entering into any form of contract. By speaking to the recipient, very often it helps them to decide if it is a mediumistic communication which they want, or whether they need the help of a bereavement councillor. Whilst it has been proved that a mediumistic communication can help bereaved people, it is not always right for everyone.

## A Note of Concern

There are mediums who leave themselves open to the influences of the spirit world all the time. They love to give a communication to anyone who will listen to them. This is very damaging for the reputation of the medium and inappropriate to give a spirit communication to someone who has not requested it. Not everyone wants to hear from someone in the spirit world and it can lead to serious problems if the recipient decides to take action against the medium. It shows a lack of discipline on the part of the medium and a lack of respect for the person. Mediums who have not undergone any formal training and have very little knowledge and do not abide by any code of conduct may bring Spiritualism into disrepute. There is a time and place for everything and the church service or the private sitting is the only place for delivering spirit communication to someone.



Now complete the following tasks and send them to your tutor:

## Task 4.1

Write about how a medium may receive information from the spirit world during a demonstration of mediumship.

## Task 4.2

Write about how a medium finds the correct recipient for the information.

## Task 4.3

Write about the difference between generic information and specific evidence.

## Task 4.4

Explain the importance of and requirements of a private sitting.



# TPS2

## SECTION FIVE

### Taking Part in a Service

#### Learning Objectives

Students can:

- Explain the fears of public speaking.
- Explain the role of the chairperson.
- Explain the different types of disturbances and how they would deal with them.
- Explain the true purpose of prayer.

# Speaking in Public

The thought of speaking in public can be very daunting if the student has not had previous experience in this discipline. However, with practice everyone can improve. There are six aspects of speaking in public which need to be considered:

## 1. Fear of the unknown

**Speaker unfamiliar with:**

- techniques of public speaking;
- delivery;
- the subject.

**Remedy:**

- Training in development classes;
- Practice whenever possible;
- Read and research to become familiar with the chosen subject.

## 2. Fear of being misunderstood

**Remedy:**

This fear can be removed if the talk is well planned in advance using the techniques in Section 3 of this course.

## 3. Fear of the audience

**Remedy:**

- Believe that you have something worthwhile which you want to say and enjoy saying it;
- Be in command but be friendly and build a rapport with the audience.

## 4. Fear of inaudibility

**Remedy:**

Project your words to those sitting in the back row without shouting and you can be sure everyone will hear you.

## 5. Fear of self

This insecurity can arise when a speaker thinks the audience knows more than they do.

**Remedy:**

If you really want to deliver what the spirit world wants to say, then believe in yourself and provide the best opportunity to do so.

Listed below are some ideas, which if practised often enough will give confidence and assurance in the presentation of any address.

- Ensure that you make eye contact by looking around the audience whilst you are speaking. Never close your eyes whilst delivering an address.
- Use your hands for expressive gestures, but not allow them to become 'windmills'.
- Do not rush; concepts are more readily understood if presented clearly, concisely and at a pace which can be easily absorbed by those listening.

More opportunities to practise speaking can be gained by offering to chair a church service or a discussion group. This will give you confidence to be on the platform without the pressure of actually delivering an address. Also, as experience grows the practice of answering questions is an excellent way of furthering speaking skills and utilising knowledge gained. It is permissible, however, to admit to not knowing the answer and respond to such a question by saying, "I will find out the answer and get back to you."

## Prayer

Prayer is an act of communion with God. Exponents should practice personal prayer in a positive way and look forward to those regular opportunities of attuning to the Divine.

**"We talk to God through prayer; He talks to us through inspiration."**

A meaningful and sincere prayer sets the scene for the whole service. It brings the congregation together and establishes the purpose of the meeting.

**'The purpose of prayer is to change the nature of those who pray, rather than to influence God.'**

In a service of religious worship prayer provides the opportunity for everyone present to connect with God through their own spirit. It is a very special part of the service and the silence which may be felt before and after a speaker prays to God on behalf of those present can be calming, comforting, uplifting, healing and a spiritual experience for all those present. The congregation may be reminded of their true identity as spiritual beings. Prayer can bring hope and meaning. Through prayer in a service we are not just building the energy for the service but helping people to pray to God for themselves.

Prayer must be sincere, heartfelt and authentic and never be read. The speaker should take time to engage through their own spirit before commencing the prayer on behalf of others.

On different occasions there will be a need to introduce different aspects to the prayer:

- Opening prayer;
- Closing prayer;
- Festival of Light;
- Business meeting;
- Healing service;
- Memorial service.

Some people find the idea of an outline structure helpful when devising a prayer, so they have an idea what to include. Although a speaker may sit and consider the content of the prayer before the meeting, using their own inspiration and that of the spirit world, prayers should be inspired and allowed to flow.

An example of a structure of a prayer is:

1. In accordance with the First Principle, the opening statement should address the prayer to 'God'. For example: "Father God, we are gathered here today in your presence ...";
2. Recognising the occasion;
3. Recognising the purpose of the prayer e.g. healing, peace etc.;
4. Showing gratitude;
5. Conclusion.

## Example for prayer on Hydesville Day:

"Father God, we are gathered here today in your presence to give thanks for the revelation of spirit communion. We celebrate this as the birth of Modern Spiritualism. We thank you for the comfort which spirit communion has brought to so many people and providing the knowledge that we are all eternal beings.

We know that many before us helped create our Union of churches because of their belief and understanding of life everlasting. We pray that the doors to all our churches be forever open to those seekers of truth and those of enquiring mind. We ask that our places of worship bring comfort and healing to those in need.

Give us the strength and wisdom to enable our religion to flourish, contributing to world peace and to recognise the responsibility of caring for our planet. Accept our thanks dear God and allow your light to ever shine from each of us.

Amen.

## The Role of the Chairperson

The chairperson is in charge of the service and it is their responsibility to deal with any interruptions or disturbances. The exponent on encountering a heckler or any other disturbance should return to their seat and hand-over to the chairperson to deal with it.

## The Latecomer

Generally speaking, the exponent must continue to talk without faltering. If, however, the latecomer is determined to sit in the centre of a row which involves everyone standing up, then it is necessary to wait with a patient smile on the face until all are settled, then reiterate the last point, continue with the address.

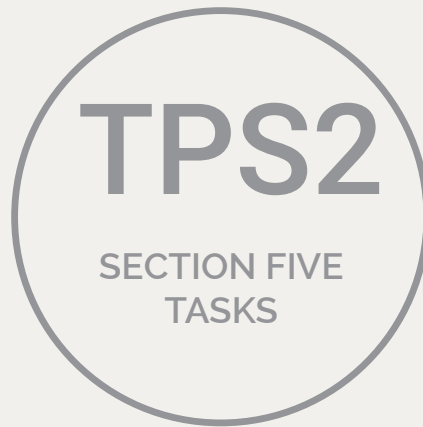
## The Cougher

It is the chairperson's responsibility to ask a steward to take them some water. During this time the exponent should pause until the water is delivered.

## The Sweet Tooth

If someone is creating a disturbance by passing a bag of sweets around the exponent should pause and look at them until they stop, then continue.





Now complete the following tasks and send them to your tutor:

## Task 5.1

Write about your own fears of public speaking.

## Task 5.2

Describe the role of the chairperson.

## Task 5.3

Write about the different types of disturbances and how they would deal with them.

## Task 5.4

Write about your understanding of the true purpose of prayer and write a prayer suitable for a special occasion service of your choice.



Good posture is important. Stand tall and be proud of who you are and have confidence in the importance of what you are about to say.





# TPS2

## SECTION SIX

### Public Speaking and Platform Presentation

#### Learning Objectives

Students can:

- Explain the importance of gestures, eye contact and pauses.
- Describe how to monitor and maintain the interest of the congregation.
- Understand how to use their voice to the best effect to deliver their address or evidential communication.
- Write a list of the most important presentation skills which they would use to assess their own performance.

# Public Speaking

Great orators with a natural ability may be few in number. Most people can however improve their public speaking through learning skills and practice. The best subject matter in the world can be wasted if not presented correctly. Spiritualists may have an advantage in that inspiration from spirit can and does play a part. The response to inspiration from spirit can and often is, reflected in the physical gestures, facial expressions, pitch and pace of voice etc.

## Non-verbal Communication

A gesture is a form of non-verbal communication which sends a visible signal to onlookers. Gestures are an important part of public speaking and if used well can contribute to the success of delivery. Gestures should be a natural extension of feelings and encompass not just the hands but also the whole body, including facial expression. Unfortunately, addresses can be marred by the self-consciousness of the speaker. Gestures are important and can emphasise a key point. They should however be natural and not overused or exaggerated.

## Stance

Good posture is important. Stand tall and be proud of who you are and have confidence in the importance of what you are about to say. Even if you feel nervous, remember the old adage of 'Fake it until you make it' promotes confidence.

A voice projected well will reach the back of most rooms. For larger venues a wireless microphone should be used as these will not interfere with movement or stance in any way. If, however, a fixed microphone is used, speakers must ensure that the Chairperson has adjusted it to their height and it is working before the service. Every speaker is a representative of spirit and Spiritualism and should adopt a professional approach.

Speakers should avoid wandering up and down the platform, particularly if a fixed microphone is being used. Natural movement can however look part of the whole expression. Speakers must not lean on the lectern. The aim must be to have contact with the audience so a natural stance should be adopted. If there is a platform remain on it and do not approach the audience. Standing absolutely still however may make a speaker seem disengaged or boring.

## Eye Contact

To establish a rapport with an audience, speakers must have mastered one of the most important skills available to them – eye contact. The gaze must be allowed to scan the whole of the audience to make them feel that they are being spoken to personally.

## Use of the Pregnant Pause

'Silence' is said to be golden. 'Pause for effect' can be a valuable tool when used in the right place. It can allow significant statements time to register with an audience, time to think, separate ideas and help develop the structure of the address.

# The Voice

It is important to vary the pace, raise and lower the volume and modulate the voice to keep people interested.

## Volume

The speaker must be audible to everyone present. Not only is it poor presentation but if everyone can hear you it builds a good rapport with the audience. If the audience cannot hear you, what is the point of delivering an address?

## Pace

The speaker using poor breathing techniques will often pause in the wrong place due to the necessity of taking a breath. Ultra-fast delivery usually results in tongue tripping and loss of audience attention. It is therefore necessary to practise speaking slowly with adequate pauses. The aim is to eventually speak quite naturally. Some speakers have bad speaking habits, for example they punctuate their speaking with a number of "Errs" and "Ums". The remedy is the forgetting of self, concentrating on the address content, being confident of the preparation and greater fluency will come naturally. Speakers who do this, generally are not aware of it and a good friend should point it out to them.

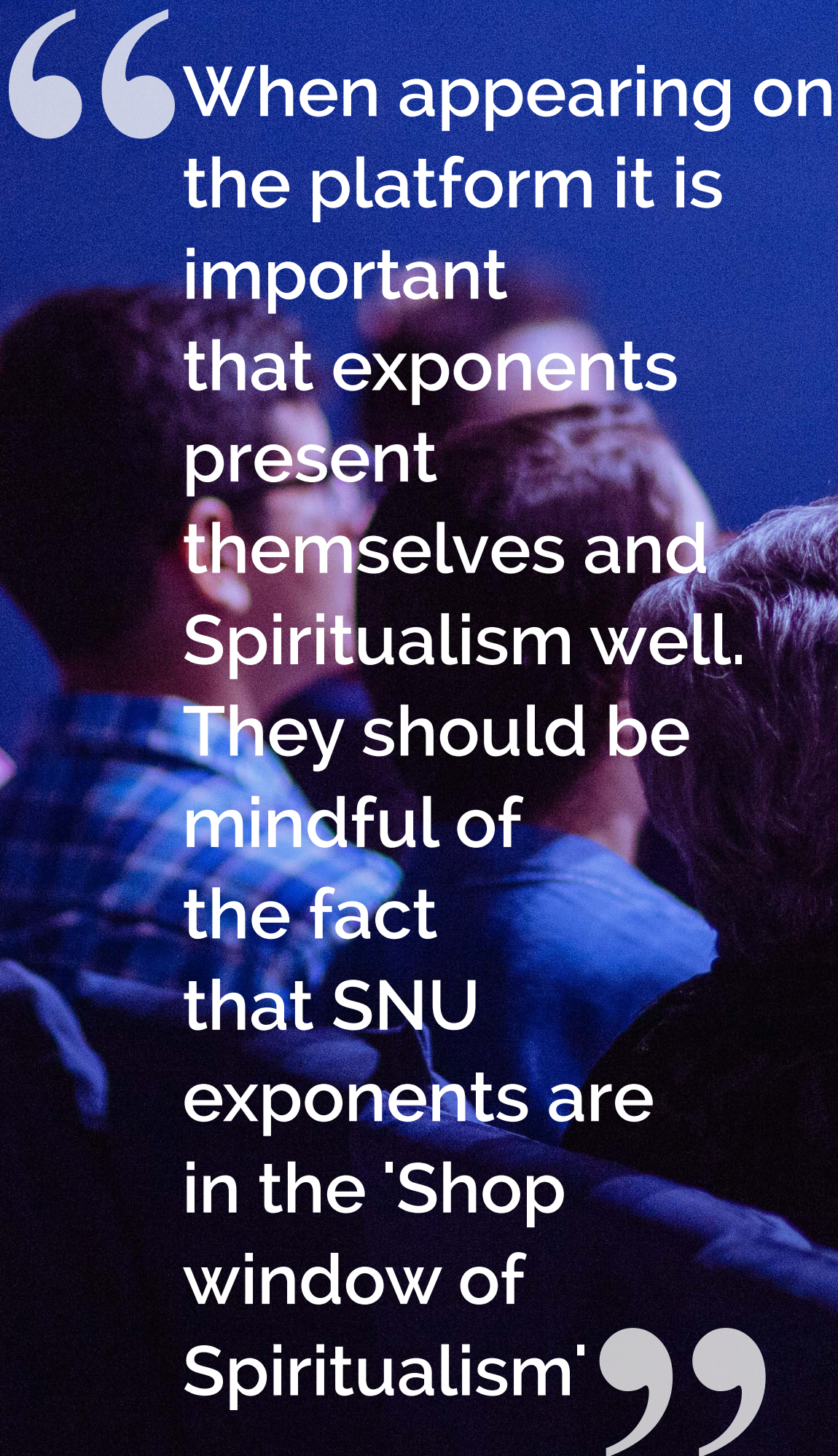
## Inflection and Tone

Emotion can control the inflection and tone of the voice for it is the source of expression and vibrancy. If however, the speaker has become disinterested in their subject, emotion will play no part and the voice will become monotonous and flat. A disinterested mind can be caused by the use of:

- **Second-hand ideas;**
- **Over-familiarity with own ideas;**
- **Memorising an address.**

Any of the above will also inhibit spirit inspiration. Speakers should always believe in the content of their address otherwise it will come across as disingenuous. Some speakers fall into the trap of over-emphasising everything and thereby emphasising nothing. Speakers are there to convey knowledge in a persuasive manner.





“When appearing on the platform it is important that exponents present themselves and Spiritualism well. They should be mindful of the fact that SNU exponents are in the 'Shop window of Spiritualism'”



# Punctuation, Accent and Enunciation

It is essential that the audience understand what is being said so every effort should be made to improve pronunciation. People from different parts of the world pronounce words differently and this can add colour to an address, providing the meaning is clear.

Colloquialisms should be avoided when delivering an address. It is not essential to produce a 'BBC English' delivery. An accent can be quite beautiful and to deliberately change it could be self-denigrating. Some people, however, have extremely strong accents and are difficult to follow. Whatever the accent, enunciate clearly. Do not drop aitches, slur words and always ensure endings of words are completed.

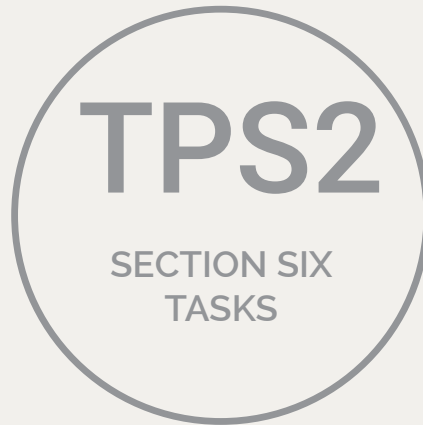
Speakers should never commence their powerful opening statement until the room is quiet and should never apologise to the audience for it only serves to detract from the air of authority that they should be conveying. If a speaker stumbles, they should repeat the sentence clearly and proceed as if nothing had happened. The last words spoken should be a culmination, a positive conclusion of a stirring and purposeful address. It must not be ruined by saying "Thank you for listening". The audience could spontaneously thank the speaker by applauding.

Yawning in the audience is not necessarily an indicator of boredom. It may well be the audience has had a heavy lunch, a late night, or the atmosphere in the building is stuffy. A greater indicator of boredom is when their eyes are on the floor, or up at the ceiling or out of the window. In fact, anywhere but on the speaker. This is the extra benefit of eye contact for it quickly informs the speaker that they have 'lost' their audience and must rectify the situation immediately. If they have been speaking for a long time, they should quickly conclude. If not, the attention of the audience must be regained by perhaps a change in pace, dropping the voice and raising it again or bringing in a dramatic anecdote. Everything must be tried to shake the audience out of their reverie and focus their attention on what is being said. If the front two rows are absorbed and the rest drifting it is probably because they cannot hear the speaker. Sensitivity to the audience will show speakers where they are going wrong.

When appearing on the platform it is important that exponents present themselves and Spiritualism well. They should be mindful of the fact that SNU exponents are in the 'Shop window of Spiritualism' and that careful thought should be applied when considering the standard of dress appropriate for a platform appearance. The Code of Conduct for Award Holders in SNU bye laws G provides all the information you need.

Speakers must keep to time. An address in a church service should be approximately fifteen minutes. At your final assessment board for the Speakers Certificate you will be required to deliver a fifteen minute address. Do remember that content is more important than precise timing. With practice, it is possible to learn to judge time. In the beginning it may be an idea to record the address and see how long it actually takes. Do remember however that 'waffling' in an address to fill in time only detracts from the contents.

All exponents should remember that they are representatives of Spiritualism and that the audience will observe and to a certain extent, judge them from how they look and act, even before a word is spoken. Appearance, posture, demeanour, manner of sitting and standing are all parts of good presentation. Decorum and professionalism should be displayed at all times in order to present a pleasant picture that will allow members of the audience to feel relaxed and enable them to enjoy the event to the full.



Now complete the following tasks and send them to your tutor:

## Task 6.1

Explain the importance of gestures, eye contact and pauses.

## Task 6.2

Describe how to monitor and maintain the interest of the congregation.

## Task 6.3

Explain how you would use your voice to the best effect to deliver your address or evidential communication.

## Task 6.4

Write a list of the most important presentation skills which you would use to assess your own performance.

# TPS2

## SECTION SEVEN

### SNUi & Online Work

For those undertaking this course for CSNU(s) only, they are still required to understand all of the following learning objectives, even though they may not be a demonstrating medium. This section provides the student with the theoretical understanding of the subject, without necessarily the requirement to practice it.

#### Learning Objectives

Students can:

- Explain the function of SNUi.
- Explain the importance of preparing to work online.
- Explain the special needs for Speaking online.
- Explain the special needs for Demonstrating online.

# SNUi Overview

SNUi was set up as a Branch of the SNU in 2009 with special responsibility for promoting Spiritualism via the Internet. As a Branch SNUi is able to accept people into membership, and its main objectives are: 'To advance the religion and religious philosophy of Spiritualism as based upon the Seven Principles', and to promote online the study and practice of 'Spiritualism as a science, a philosophy and a religion'. SNUi also provides and maintains a dedicated website as a teaching platform which provides access to information, education, training and other facilities. It encourages its members to take an active role in the SNU, work to promote Spiritualism in their own country and to foster friendship between Spiritualists through a network of contacts and mutual support. Its affairs are administered by the SNUi Committee which is appointed annually by the NEC.

Membership is open to all enquirers over the age of 17 seeking to understand more about Spiritualism and those wishing to improve all aspects of mediumship standards and ethics. You don't need to be a Spiritualist to join SNUi, but many go on to become Individual Members of the SNU and accept Spiritualism as their religion. The training and development provided by the SNUi has gained international recognition since its inception and with thanks to the vision of Vi Kipling FSNU and the many volunteers who have since continued to provide an Internet based platform which aids the advancement of Spiritualism worldwide. Accreditation and awards are available via the SNU Education & Exponents committee; they are:

- **SNUi Platform Accreditation Scheme (PASi);**
- **SNUi Certificates of Recognition (CSNUi):**
  - Speaking;
  - Demonstrating;
  - Private Sittings;
  - Spirit Art;
  - Teaching.

One of the major benefits of SNUi is to be able to connect from the comfort of your own home. There are some preparations and tips for good practice that should be considered and carried out prior to and during the online experience, either as a member of an audience, a student on a course or working as a medium.

## Use of technical equipment

- Try to ensure that you have a good Wi-Fi and broadband connection.
- Position your camera at a suitable level in front of you and avoid strange and unflattering angles.
- Establish consistent level of light in the room as natural light may change during the session.
- Ensure your microphone is switched off unless you are required to speak.
- Ensure all telephones are switched off.
- Try to have a suitable background (remember everyone online will see it) and be in a room where you will not be disturbed.
- Review the Zoom help centre to understand how you can improve your technical experiences on SNUi.  
<https://support.zoom.us/hc/en-us/categories/201137166>

# General hints and tips

- Sessions vary from one to two hours. Make sure you can complete and are committed to the time allocated. Ensure you will not be interrupted or distracted.
- Test everything before the session starts.
- Make sure you will be comfortable during the session and have no need to move rooms.
- Close all other applications (email and social media) when you are online. This avoids you being distracted by reading unrelated messages popping in.
- Eat before or after going online. It is not professional or flattering to eat while you are online. Have a drink available.
- If you are expecting a delivery, put a note on the door to leave the package or if a signature is required arrange for a neighbour to take delivery.
- If you have noisy or disruptive pets, ensure they are in another room.
- Consider your appearance for the occasion – speaking at a service versus attending as a student.
- Workers should login 10 to 15 minutes early to ensure they are ready for the start of the session.
- Once you are online you should keep your camera on and remain in frame, unless instructed to do otherwise.
- Watch your facial expressions. Remember that in Zoom everyone can see you.
- When speaking look at the camera. This gives the feeling of eye contact to your online audience.

Through discipline and respect the online platform will continue to gain credibility and professionalism within the Spiritualist community.

## Speaking Online

The energy being used online is no different to when working in the 'real world' as it is not affected or diminished in any way by time or space. The speaker who is going to deliver an address online should 'move into the power' in exactly the same way as they would in a 'real world' situation. Whatever your usual preparation routine is, do not neglect it just because you are sitting in your own home working through a computer. Exponents should be established in the room where they will work with all that they will need and take the time to move their focus from everyday issues to become aware of the attunement with the spirit inspirers. It is recommended that twenty minutes is allowed for this, or longer if you prefer.

## Demonstrating Online

Demonstrating communicating mediumship online is not entirely the same as working in 'real world' services and these differences need be understood. Working with the spirit world is the same, working with the audience or congregation is different.

# Working with the spirit world

The demonstrator who is going to deliver evidential communication online should 'move into the power' in exactly the same way as they would in a 'real world' church. Whatever your usual preparation routine is, do not neglect it just because you are sitting in your own home working through a computer. Exponents should be established in the room where they will work with all that they will need and take the time to move their focus from everyday issues to become aware of the attunement with the spirit communicators. It is recommended that twenty minutes is allowed for this, or longer if you prefer.

# Working with the audience or congregation

During a demonstration of mediumship the medium's mind should be totally focused on the communicating spirit as that is where the evidence is coming from. The energy of the congregation in a 'real world' church can become distracting to the medium if they allow it. This leads to a potential psychic connection being made. Due to the remote audience when working online the psychic draw upon the medium is not present. When working online the medium should disregard the audience until they have established a strong link with the communicating spirit, presenting the evidence which is supplied by that communicator. This evidence should be so specific that only one or two people will identify with it. This enables the link to the correct recipient to be established more quickly, however, if more than one person responds further specific evidence will identify the correct recipient.

The medium should focus on their spirit link whilst the chairperson observes and manages the respondents by looking for the blue 'raised hand' against their name. The chairperson will inform the medium when there is only one 'raised hand' and 'unmute' that respondent to allow them to speak to the medium. If there is more than one 'raised hand' then the chairperson can inform the medium and ask if they wish to know the names of the respondents. The medium should then feel a connection to one of those names. The chairperson then 'unmute' that respondent to allow them to speak to the medium.



# TPS2

## SECTION SEVEN TASKS

Now complete the following tasks and send them to your tutor:

### Task 7.1

Explain the function of SNUi.

### Task 7.2

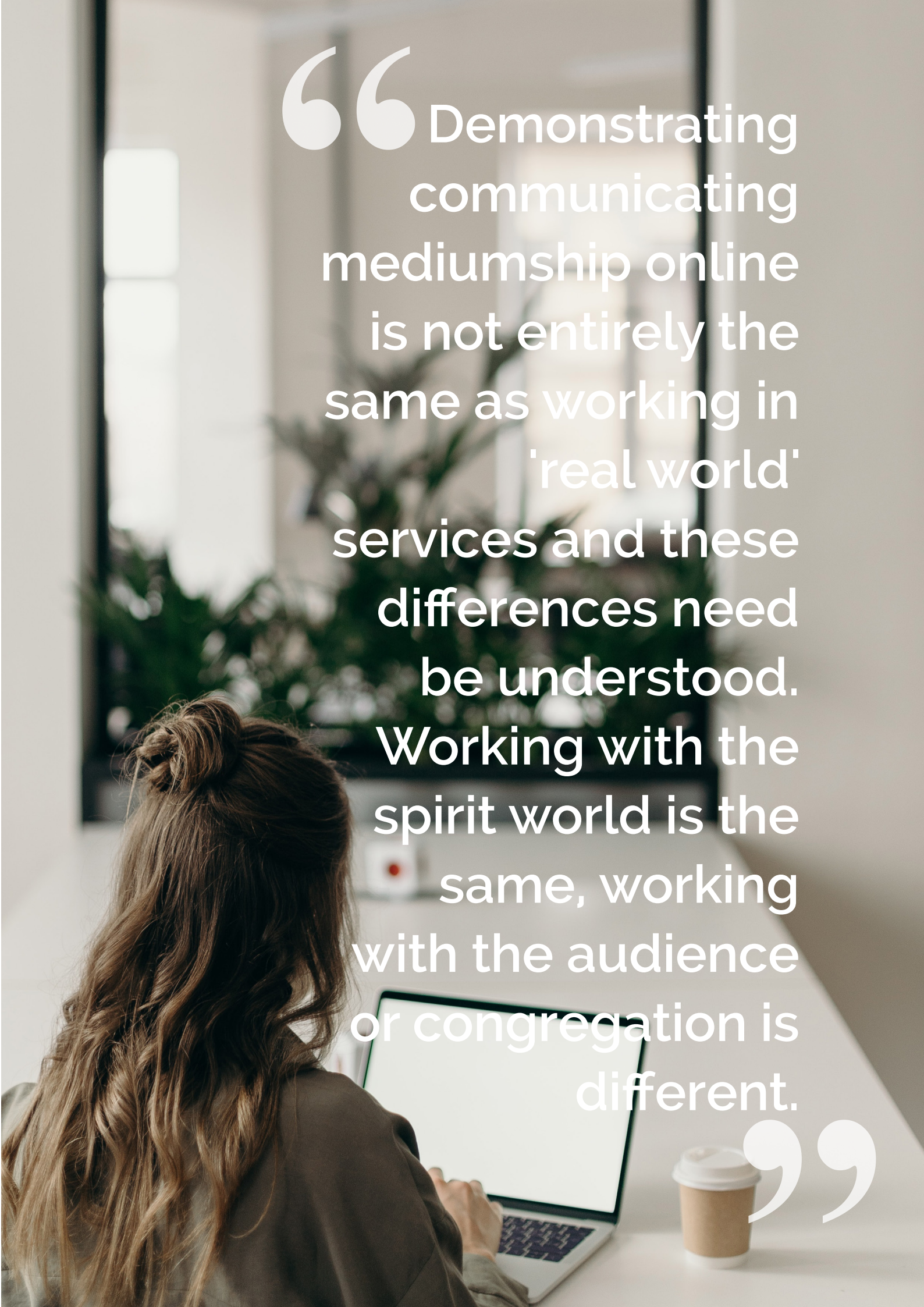
Explain the importance of preparing to work online.

### Task 7.3

Explain the special needs for Speaking online.

### Task 7.4

Explain the special needs for Demonstrating online.

A woman with long, wavy brown hair is seen from behind, sitting at a white desk. She is looking at a laptop screen. To her right is a brown paper coffee cup with a white lid. In the background, there is a large window with a green plant in front of it. The scene is brightly lit, suggesting an office or home workspace.

“ Demonstrating communicating mediumship online is not entirely the same as working in 'real world' services and these differences need be understood. Working with the spirit world is the same, working with the audience or congregation is different.

”

# TPS2

## SECTION EIGHT

### Different Types of Meetings

#### Learning Objectives

Students can:

- Explain the different meetings an exponent may attend.
- Explain how different audiences might change the exponents approach, to and the content of, an address.
- Explain how the presentation of an address or demonstration may differ for a public meeting as opposed to a church service.
- Explain how to prepare for and chair a discussion group and a Q&A session.

# Speaking at Different Types of Meetings

There are several different types of meetings at which an exponent of Spiritualism may be invited to take part in as a speaker. All the previous information in this course in relation to the preparation to an address is relevant in relation to speaking at any type of venue at which an exponent is invited to work as either a speaker or a demonstrator. These may include:

- **District council event;**
- **Church special event:**  
Remembrance Day;  
Hydesville Day;  
Church anniversary;  
Spiritualist World Peace Day.
- **Non-SNU church service;**
- **Publicity event.**

It is important to know the audience and in particular, whether they are likely to have any prior knowledge of Spiritualism. The exponent should contact the organiser well in advance to ascertain the nature of the event, for example is it a religious service or what other type of presentation they are expecting? If the exponent is not happy with what is being expected of them, then they should decline the invitation. If the exponent has established that it is to be a religious service where the audience will be predominately Spiritualists then it should include prayer and an address which offers teaching about how Spiritualists should live their lives in accordance with the Seven Principles including inspirational input which makes the audience feel uplifted. If the audience is to be predominately made up of the general public then it should include a prayer, however the address should be more informative about the religion of Spiritualism. If it has been established that it is a non-religious event then it is essential to ascertain more information about the exact purpose of the event, the expected audience such as likely age group and if they are from a similar background or associated with a specific organisation.

An address for a non-religious event may benefit from visual aids which could include a PowerPoint presentation which has great flexibility in that photographs, video clips or other visual aids can all be introduced into the address. It is important not to use too many slides and to ensure that each slide is easily visible, not overcomplicated and have outline notes to ensure facts or quotations are accurate. Some of the types of events that SNU Award Holders should not take part in are listed in the Award Holders Code of Conduct. It is left to the exponents discretion to decide if they wish to accept any invitation. They should consider whether if accepting would bring into disrepute their own reputation as well as that of Spiritualism.

## The debate

The debate is something that does not take place very often within Spiritualism, however exponents may be asked to take part in such an event. The exponent should establish the theme of the debate and decide if they have sufficient knowledge of the subject to be the right person to be involved. If they choose to decline, the invitation could be passed on to another person with more knowledge on the subject. A slight variation on the debate is the 'Talking Heads' approach which is less formal and used to allow two people to explore and expand on different views of issues.



# The discussion group

The discussion group is similar but less formal than a debate, however as an award holder the exponent may be asked to chair such a group. When chairing, they should be aware of the following:

- Ensure that everyone present has the opportunity to speak;
- Ensure that no one person has too much time to air their personal views and take over. The group should be brought diplomatically but firmly back to the subject matter;
- Ensure it does not turn into an argument and degenerate into a free for all.

# Question and answer sessions

Question and answer sessions can be a good substitute in the absence of a demonstrator, however wide knowledge of Spiritualism together with the ability to answer questions is required. In a stand-alone question and answer session there is the unknown factor as any subject could be asked. In all cases, however, answers should be given where possible. If an answer cannot be given it is preferable that this is admitted and the speaker should offer to find out and provide an answer later. Speakers should not try to waffle their way through because, for the discerning individual, such tactics are quite evident and detract from the speaker's authority. It is important to keep to the question and to the point. The primary function of a

question and answer session is to give factual, well-reasoned and analytical conclusions on different subject matters.

An award holder of the SNU is an ambassador for Spiritualism and should try to attend appropriate SNU general meetings such as district council members meetings. As an award holder you may be called upon to give an Invocation (opening prayer) or Benediction (closing prayer). Part of the responsibilities of being a Spiritualist is to support the organisation and administration of the SNU at all levels. With the exception of Head Office staff and the President, all posts within the SNU are held by volunteers. It is important to understand how the SNU, district councils and churches operate and participate fully in the democratic process.

# Demonstrating at Different Types of Meetings

There are several different types of meetings at which an exponent of Spiritualism may be invited to take part in as a demonstrator. All the previous information in this course in relation to the preparation for a demonstration is relevant to delivering evidential communication at any type of venue at which you are invited to work. It is important to know the audience and in particular, whether they are likely to have any prior knowledge of Spiritualism. The exponent should contact the organiser well in advance to ascertain the nature of the event, for example is it a religious service or a demonstration of mediumship? If the exponent is not happy with what is being expected of them, then they should decline the invitation.

It has become common-practice for some mediums to use old-fashioned terminology when delivering evidential communication. It is important, particularly in non-church events, that appropriate modern day language and terminology is used that the general public can easily understand. Be precise in the delivery of the evidence.

# Media Contacts

If an Award Holder is contacted by a representative of the media inviting them to take part in a radio or televised event, they should ask for the details of what is required and when the event is to take place. They should also request contact information and advise that the SNU Public Relations Officer will contact them to discuss the request. The Award Holder must contact the PRO and pass on the information. An Award Holder may be contacted by a member of the press asking for the SNU's opinion on a current news item. The SNU's Media Contact Policy states that only the President of the SNU and the Public Relations Officer are permitted to speak on behalf of the SNU. Award holders must never give their own opinion to the press in the name of the SNU. They should request contact information and advise that the SNU Public Relations Officer will contact them to discuss the request.



# TPS2

## SECTION EIGHT TASKS

Now complete the following tasks and send them to your tutor:

### Task 8.1

Describe the different meetings an exponent may attend.

### Task 8.2

Describe how different audiences might change the exponents approach to, and the content of, an address.

### Task 8.3

Describe how the presentation of an address or demonstration may differ for a public meeting as opposed to a church service.

### Task 8.4

Describe how to prepare and chair for:

- a discussion group; and
- a Q&A session.

# TPS2

## FINAL ASSIGNMENT

Once you have completed all the sections of this course you should then complete your final assignment which will be sent to you by your tutor.



Find us and follow us!

**The Spiritualists' National Union**  
Redwoods, Stansted Hall,  
Stansted Mountfitchet,  
Essex CM24 8UD

01279 816363 | [www.snu.org.uk](http://www.snu.org.uk) | [snu@snu.org.uk](mailto:snu@snu.org.uk)