

# TPS1

## TEACHINGS & PRACTICE OF SPIRITUALISM

Accreditation Level Course



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Accreditation Level Course

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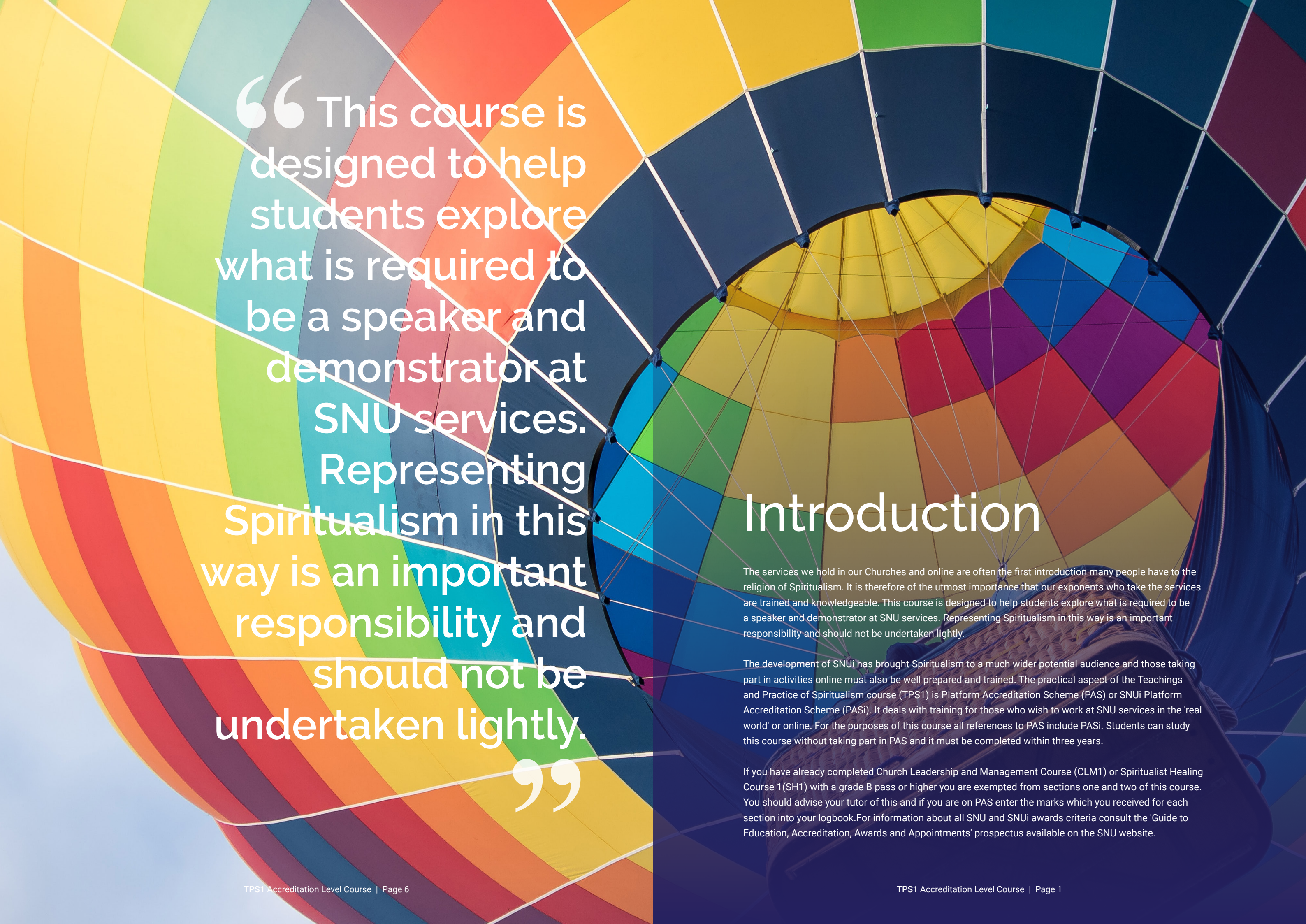
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“ This course is designed to help students explore what is required to be a speaker and demonstrator at SNU services. Representing Spiritualism in this way is an important responsibility and should not be undertaken lightly. ”

## 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 SNU services. Representing Spiritualism in this way is an important responsibility and should not be undertaken lightly.

The development of SNUi has brought Spiritualism to a much wider potential audience and those taking part in activities online must also be well prepared and trained. The practical aspect of the Teachings and Practice of Spiritualism course (TPS1) is Platform Accreditation Scheme (PAS) or SNUi Platform Accreditation Scheme (PASI). It deals with training for those who wish to work at SNU services in the 'real world' or online. For the purposes of this course all references to PAS include PASi. Students can study this course without taking part in PAS and it must be completed within three years.

If you have already completed Church Leadership and Management Course (CLM1) or Spiritualist Healing Course 1 (SH1) with a grade B pass or higher you are exempted from sections one and two of this course. You should advise your tutor of this and if you are on PAS enter the marks which you received for each section into your logbook. For information about all SNU and SNUi awards criteria consult the 'Guide to Education, Accreditation, Awards and Appointments' prospectus available on the SNU website.



## Overall aim

The aim of TPS1 is to prepare students for taking services of public worship and demonstrations of mediumship around the world within SNU 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!

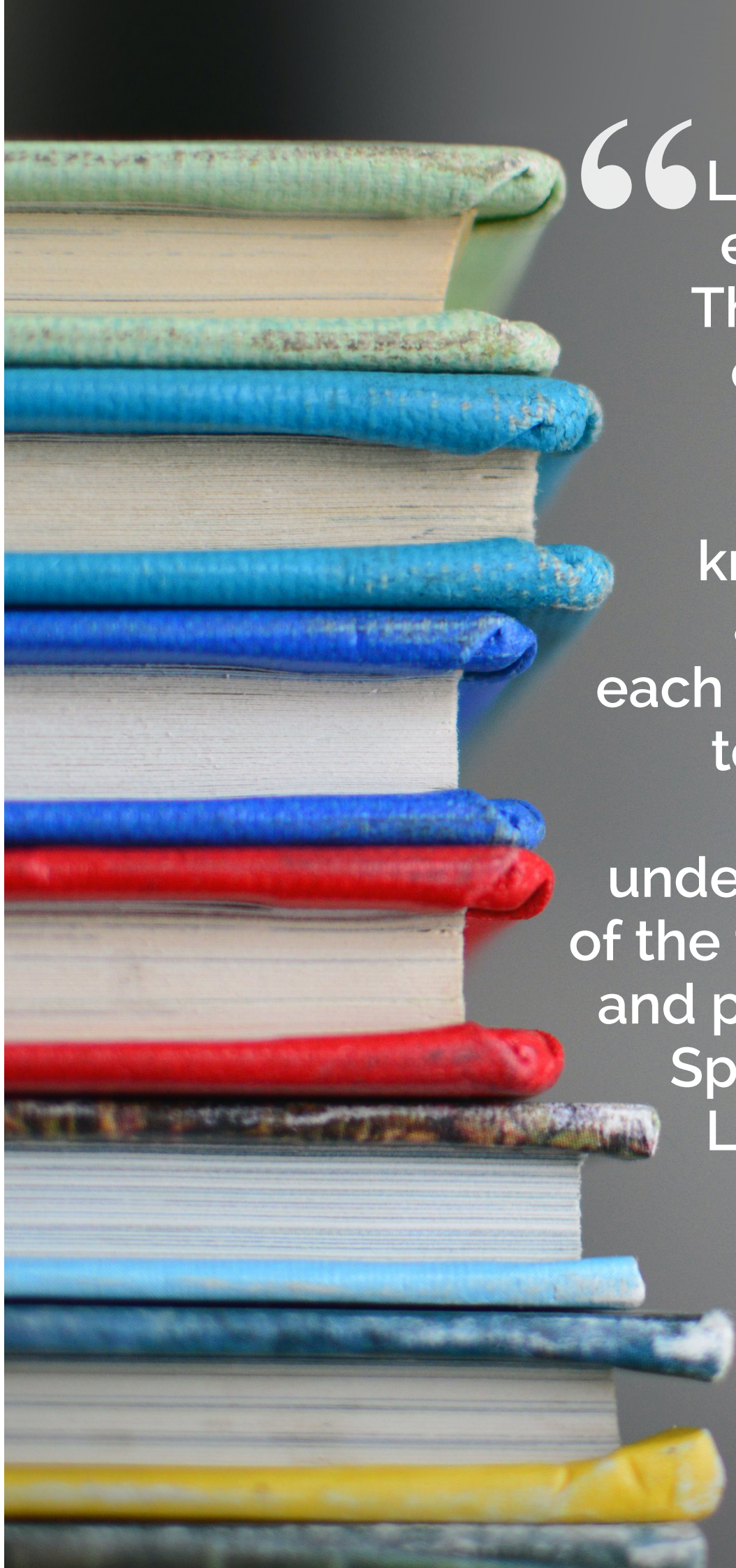
## Useful tips

Exponents should continue to learn and develop their work throughout their career.

1. 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 and miss the point of the question!
2. Be clear in your answer. Imagine your tutor who is marking your work knows little about the subject.
3. Plan your answer by identifying the key points before you start writing by taking 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. Then put them in order and organise what you want to include. Reading around the subject is helpful and will expand your knowledge.
4. Think of having an introduction and conclusion to each answer where appropriate.
5. 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 huge chunks. It is important to annotate and show where the quotation has come from.
6. All the work must be your own. Plagiarism is not accepted

## Word Count

There is no word count for the answers in this course, but 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.



“ 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! ”



# TPS1

## SECTION ONE

### History of Modern Spiritualism and the Development of the SNU

This section will cover the following Learning Objectives:

Students will be able to:

- Describe the importance of the Hydesville Rappings;
- Choose three key events in the history of Spiritualism and explain why they think they are important;
- Understand the SNU structure;
- Explain the different forms of membership of the SNU and the importance of being an Individual Member.

## Introduction

Basic knowledge of how modern Spiritualism began and developed is essential for an exponent of Spiritualism. This brief summary provides an outline which can be supplemented by further research. The phenomena of spirit communication is as old as mankind and has been recorded throughout history. Modern Spiritualism, however, is usually described as developing from the middle of the nineteenth century and in particular, following events in Hydesville USA. There had been occurrences of spirit presence in the years before, but the events at Hydesville in 1848 took the phenomena to a whole new level.

One example of mediumistic activity prior to the Hydesville Rappings was through Andrew Jackson Davis (1826-1910). He was an American-born medium who, through his 'out of the body' experiences to the spirit world, which he called the 'Summerland', initiated Lyceum education and is acknowledged today as the Father of the Lyceum Movement. He wrote a number of books. His approach to education was revolutionary at the time, especially as he had received very little formal education himself.

## Hydesville Rappings

March 31st, 1848 has been accepted as the beginning of Modern Spiritualism and is celebrated as Hydesville Day or World Spiritualist Day.

The 'Hydesville Rappings' established that:

It is possible to communicate with the spirits of the so-called dead;

The communications were made possible because of the development of an easily understood code;

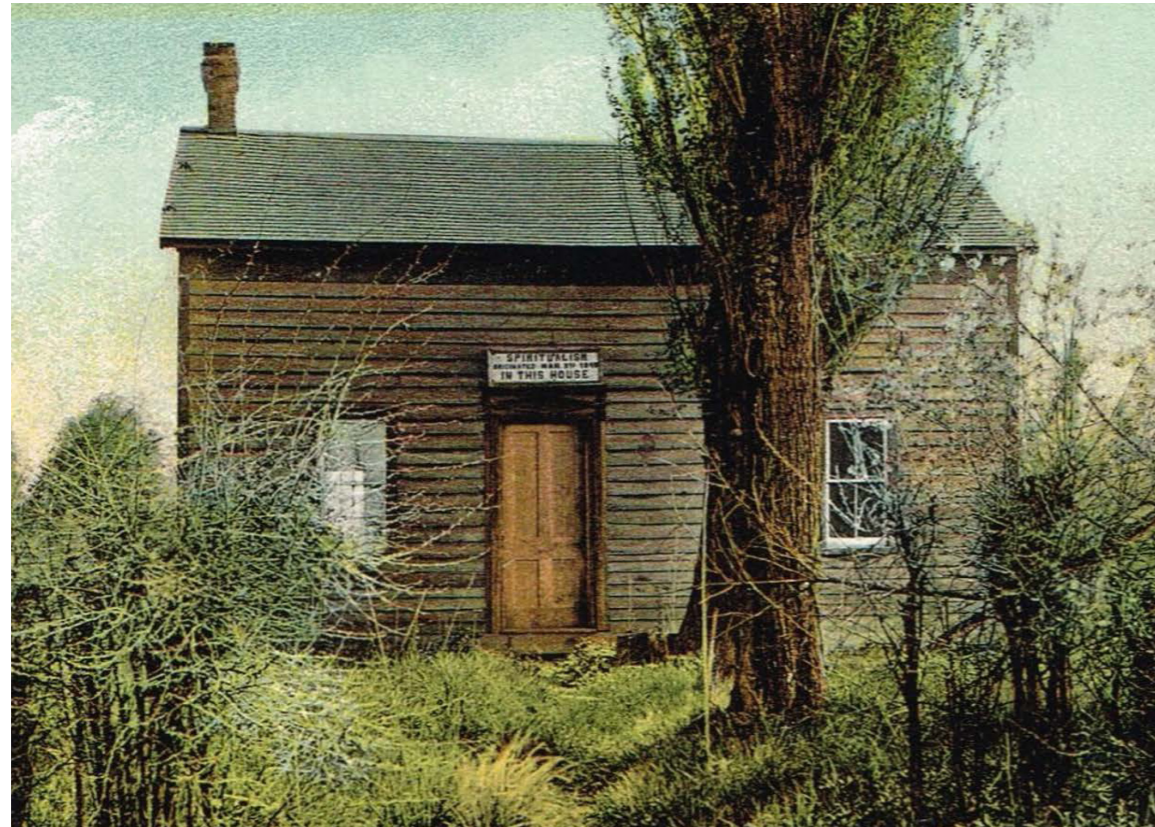
Certain people are mediums.

Let us consider what led to the events that occurred on March 31st, 1848:

Mr and Mrs John Fox and their daughters, Katherine and Margarette, moved into temporary accommodation in Hydesville, a small hamlet in the town of Arcadia, New York State, USA. For approximately two weeks unusual noises were heard every night. On Friday, March 31st, 1848 the noises were heard again; up until this time the noises had never been heard in the daytime. Mrs Fox gave the following account to Mr E. E. Lewis. The youngest girl, Katherine, 'made a noise with her hands or fingers' and the raps responded with the same number of noises. The older girl, Margarette, 'then spoke in sport and said, 'now do this just as I do. Count one, two, three, four.' etc., striking one hand in the other at the same time. The blows which she made were repeated as before.' Mrs Fox continued: 'I spoke, and said to the noise, "Count ten", and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.'

It was realised that the creator of the noises could see as well as hear. Neighbours including Mr Duesler were called to witness the rappings and further questioning by Mrs Fox, Mr Duesler and others gained information about the communicator, who claimed to be the spirit of a peddler who allegedly had been murdered for his money and possessions in the same house by a former tenant and buried in the cellar around five years previously. The rappings continued over a number of years and were heard by hundreds of





people. The Hydesville rappings aroused great interest among the people in the local area and, as the news spread further afield, the phenomena was recorded by Mr E. E. Lewis, who in April 1848 gained twenty two signed statements from those who witnessed and those who were involved in the events, and published the statements. The report describes how communication with the spirit world was able to confirm for example the ages of those present. The report also includes the account of two previous incumbents of the house who also had heard unexplained rappings. The SNU republished in 2005 the original report compiled by Mr. E. E. Lewis in April 1848. There is a large level of agreement between the various statements included within the report. Refer to: "A Report of the Mysterious Noises." Researched by Paul J. Gaunt, SNU Museum Curator.

Many circles were established all over America and a huge amount of spectacular phenomena took place. A number of Spiritualist associations were established in America, based not only on the psychic phenomena but the religious implications which were present in communications from the spirit world.

## Mediumship Comes to England

Maria Hayden came from America in October 1852 and was the first professional Spiritualist medium to work in England. The press and clergy were very antagonistic towards her but in spite of this she succeeded in demonstrating spirit return. One of the many public figures who defended Mrs Hayden was Robert Owen, founder of the cooperative movement. Robert Owen had a number of private sittings with Mrs Hayden and became convinced of spirits ability to communicate. David Richmond (1816-1891) was a native of Darlington, in County Durham. He worked in a local mill as a weaver but because of his interest in social reform he went to London, where he met Robert Owen, another Social Reformer. He then went to America and joined a religious group who were called 'Shakers'; he also met the Fox sisters and Andrew Jackson Davis. He became an ardent Spiritualist whilst living in America but upon his return to his native town of Darlington he failed to convince the local people. In 1853 David Richmond brought Spiritualism to the attention of the people of Keighley and with the assistance of David Weatherhead delivered three lectures on Spiritualism. David Weatherhead took steps, resulting in the formation of a society called 'The Spiritual

Brotherhood', later becoming 'The Heber street Spiritualist Society'. This was the first recognised Spiritualist society in England. He was also instrumental in setting up the first Spiritualist newspaper "The Yorkshire Spiritual Telegraph" published in 1855 at Keighley. David Richmond's gravestone reads: 'In Loving Memory of David Richmond Native of Darlington, Social Reformer and First Missionary Spiritualist Medium in Great Britain, who introduced the subject of Modern Spiritualism, or the Phenomenal Labour of the Divine Spirit, to Public Notice in Darlington and Keighley Yorkshire in 1853, died February 15th, 1891, age 75 years.'

## Organisation of the Spiritualist Movement in Great Britain Begins

By 1870 many societies had been formed throughout the country and it became desirable to unite these isolated bodies into some kind of federation. This would provide a common front against persecution and win religious recognition and freedom of worship. It would also be helpful to agree a greater unanimity concerning the fundamental basis of Spiritualist beliefs. It would bring a new impetus to the movement through coordination and cooperation. Initially some groups of societies came together at District level. Lyceums were opened in 1870 at Keighley and Sowerby Bridge. Alfred Kitson (1855-1934) attended the first anniversary of the latter and thereafter devoted himself to this cause. He began to develop a system of Lyceum teaching for the U.K. based upon the American model of Andrew Jackson Davis. Alfred Kitson was jointly responsible, with Harry Kersey and Emma Hardinge Britten, for the British Lyceum Manual.

In 1890 Emma Hardinge Britten (1823-1899) called a meeting of all Spiritualists to establish a national movement, the National Federation of Spiritualists. She was on the first Executive committee along with her husband William and her sister Margaret. She was co-founder of the journal, 'The Two Worlds', with Edward Wallis and was editor for five years. She used this position to promote national unity. A gifted orator and writer, she was largely responsible for the philosophical outlook of Spiritualism. Through her mediumship and inspiration, the Principles of Spiritualism were given by the spirit world. These original Principles were to become the basis of the Seven Principles used in the Memorandum of Association when the Spiritualists' National Union Limited was incorporated in 1901. A number of national conferences were held in Darlington, Newcastle, Liverpool and London. Eventually on 1st April 1890 another conference was convened in Manchester encouraged through Two Worlds by Emma Harding Britten. The Spiritualists' National Federation was constituted in 1891 following the 1890 National Conference of British Spiritualists and gathered many churches, societies and individual members under its wing.

During the 1890's there were a number of initiatives to take a national approach towards different aspects of Spiritualism. In 1893 the first national hymn book was published and the Fund of Benevolence was formed which was transferred to the Spiritualists' National Federation in 1899. In 1895 the Spiritualists' National Federation discussed Sunday services and described how for over twenty years services had been held at over 200 venues with an estimated 10,000 people attending (refer to The Pioneer Vol 4 No 6). At the Annual Conference of the Spiritualists' National Federation in Liverpool in 1896 education was discussed and a proposed Board of Examination to assess and approve mediums. Following Emma's death in October 1899, the Britten Memorial fund was founded to provide a permanent base for the Spiritualists' National Federation. Under its auspices a library was developed initially based at the Office in Manchester.





## Development of the SNU and Establishment of Spiritualism

The Spiritualists' National Federation was formed in an attempt to consolidate and unite the various Churches, Societies and groups into a single religious organisation. The Spiritualists' National Federation had no legal status, and so in October 1901 a limited company was formed incorporated under the Companies Act and called the Spiritualists' National Union Limited which had power to hold properties, etc. as a company limited by guarantee. The first AGM of the Spiritualists' National Union (SNU) was held in 1903 and the first Council and first President John J. Parr was elected. The first scheme to regulate certification of Exponents and Demonstrators was in 1902. The first Registered Office of this new limited company was established in 1904 at 68 Crown Street, Halifax, with Hanson Hey as the General Secretary. In 1948 Britten House was purchased at 12 Tib Lane, Manchester courtesy of the Britten Memorial Trust Fund and became the Union's registered office. In 1971 the Union's Registered Office moved to Stansted Hall.

In 1902 the new SNU discussed and agreed that an exponents committee be established to arrange for "the examining, recommending, appointing and certificating of exponents and demonstrators of phenomena" (refer to *The Pioneer* Vol 2 No 4). There was some opposition to national certification, although there was no compulsion about the scheme. In 1904 the first applicants for the scheme came forward. Spiritualists supported the war effort 1914-1918. The publications committee decided to send 7000 Spiritualist leaflets to the men at the front "and so supply comforts for the mind as others have for the body" Donations were asked for to support this. In addition, Spiritualists led by a letter from W. H. Evans in the *Two Worlds* raised funds to supply motor ambulances for the front. "Let us help to save life, for that cannot offend any that claim that all war is murder. This fund should appeal to militant and pacifist alike... It is a concrete life made up of the actual doing of the things that matter in a world of sorrow" (*Two Worlds* Nov. 15, 1915). James Johnson Morse supported this and was Treasurer of the Fund. Subscriptions were listed weekly in *Two Worlds* and six cars were purchased (refer to *The Pioneer* Vol 1 No 3 April 2014) In 1916 Sir Arthur Conan Doyle (1859-1930) publicly identified himself as a Spiritualist. He was a member of the Society

for Psychical Research and as a result of prolonged investigation Doyle openly championed the cause of Spiritualism and published his book 'The New Revelation'. Owing to the widespread sorrow after the First World War (1914 – 18) Doyle decided to make Spiritualism his life's mission. He travelled very widely in his missionary zeal and became known as 'The St. Paul of Spiritualism'. He was President of the London Spiritualist Alliance, and prior to his death Honorary President of the SNU and he has been regarded, since his transition, as an Honorary President of the SNU in Spirit.

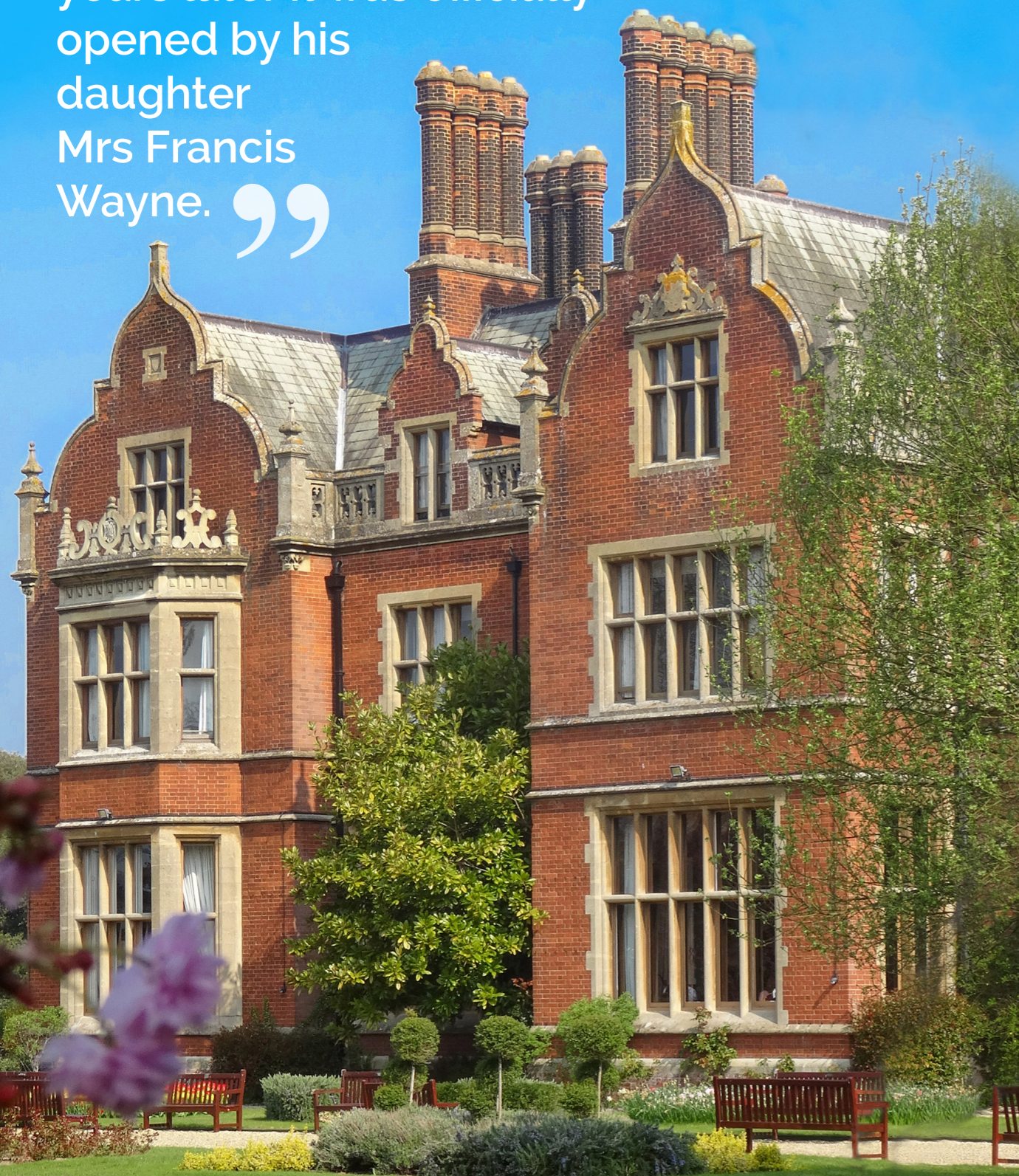
In 1916 Ernest Oaten began the campaign for legal changes in relation to mediumship. Ernest Oaten was Conan Doyle's tour organiser and right-hand man, but years prior to this he had devoted his life to the building up of the SNU. A parliamentary fund was set up to support mediums being prosecuted under the Vagrancy Act 1824 and to work towards its repeal. In 1919 he became editor of 'The Two Worlds', in 1934 he gave the first radio broadcast through the BBC about Spiritualism. Healing mediumship is a vital part of Spiritualism and the first healing committee was appointed in 1924. Until this time healing had been governed by individual church committees. The committee was tasked with preparing a constitution and outlining methods of work (refer to *The Pioneer* Vol 1 No 3 April 2014). The first female President of the SNU was Jessie Greenwood from 1923-25. During her time as President the first official journal of the SNU was produced 'The National Spiritualist', which was issued monthly at a price of 2 pence (refer to *The Pioneer* Vol 1 Aug 2013). This continued until 1932 and bound copies are kept in the Britten Museum and Library. The directors of the then weekly paper 'Two Worlds' offered the SNU a page each week for "news and views". Hannen Swaffer (1879-1962) author, journalist and socialist, created a sensation when he made public his conversion to Spiritualism in 1924 in his book 'Northcliffe's Return'. He was a great propagandist through the spoken and written word. It was in his famous home circle that Silver Birch, the spirit guide of Maurice Barbanell, used to speak.

In 1932 'Psychic News' was founded by Maurice Barbanell and Jack M. Rubens. In 1937 Spiritualism was investigated by a Church of England committee set up by the Archbishop of Canterbury, Dr. Lang. The report was favourable but suppressed although it was leaked to 'Psychic News'. In the 1930's Arthur Findlay's (1883-1964) trilogy was published: 'On the Edge of the Etheric', 'The Rock of Truth' and 'The Unfolding Universe', He later also wrote 'The Psychic Stream', 'The Curse of Ignorance' and 'Looking Back' etc. He saved 'Psychic News' by supporting it financially. In 1938-9 the first Ministers of Religion were appointed by the SNU and their twenty-two names were listed in the diary for 1939. In 1940 the SNU was granted a certificate to act as a trust corporation. In 1946 Ernest Thompson instigated a National Education Scheme for the SNU. He wrote lectures and devised a syllabus which provided a framework for the Education Courses. He was editor of the 'Two Worlds' for a time (refer *The Pioneer* Vol 2 No 2 March 2015). In 1948 the British Spiritualists Lyceum Union and SNU joined together and the Lyceum became a Branch of the Union. 1948 also saw the celebration of the Centenary of Modern Spiritualism at the Royal Albert Hall.

A landmark ruling for Spiritualism came in 1951 with the Passing of the Fraudulent Mediums Act which had been long campaigned for. It repealed the Witchcraft Act of 1735 and excluded Spiritualist mediums from the Vagrancy Act 1824. This enabled Spiritualists to openly and legally to practice their religion. Before this point some Churches had to meet in secret and a number of mediums had been arrested and prosecuted. The fight for religious liberty had stepped up during the 1940's. M.P.'s were petitioned. During 1947 mediums Estelle Roberts and Helen Hughes demonstrated before M.P.'s at a series of private dinner parties in the Houses of Parliament. A private members bill was introduced by Walter Monslow M.P. who was a Methodist who believed in religious liberty, seconded by Tom Brooks M.P. a Spiritualist Labour M.P. for Normanton and President of Castleford SNU church. Tom Brooks wrote to fellow members of the Labour Party asking for support. In Parliament at the second reading Walter Monslow said his sincere desire was to clear away a great injustice and a restriction on religious freedom for Spiritualists. The Fraudulent Mediums Act became law in 1951. In 1964 J. Arthur Findlay bequeathed Stansted Hall to the SNU for it to be used as a College of Psychic Science, and two years later it was officially opened by his daughter Mrs Francis Wayne. The Arthur Findlay College developed as a world-renowned residential college for Spiritualism and kindred matters.



“ In 1964 J. Arthur Findlay bequeathed Stansted Hall to the SNU for it to be used as a College of Psychic Science, and two years later it was officially opened by his daughter Mrs Francis Wayne. ”



In 1970 Minister Gordon Higginson became President of the SNU and later Principal of the Arthur Findlay College, two posts which he held until his passing in February 1993. It was his work in fundraising that enabled the College to survive through a very difficult financial period. During his presidency he inspired the Union and Spiritualism with his spiritual leadership.

To commemorate the sesquicentenary of Modern Spiritualism in 1998, President Minister Judith Seaman dedicated a foundation stone was laid to mark the start of the building of the Pioneer Centre at the Arthur Findlay College. In 1999 the Pioneer Centre was dedicated as a healing centre by President Minister Judith Seaman and Vice President Minister Duncan Gascoyne. Minister Duncan Gascoyne was very instrumental in generating the fundraising effort, and in 2019 it was renamed as the Duncan Gascoyne Healing Centre. At the SNU AGM in July 2008 Vi Kipling FSNU delivered an impassioned speech on propagating Spiritualism via the Internet. Subsequently the National Executive Committee of the SNU (NEC) created a new Branch to be called SNU International (SNUi) and invited Minister Steven Upton to initiate it. The SNUi website went live on the January 7th, 2009. This internet presence has extended the reach of all aspects of Spiritualism across the world. Access through the internet has also been beneficial in areas in the U.K. where there are no Churches.

In 2010 the Spiritualists National Memorial was built at the National Memorial Arboretum at Alrewas. This was sponsored through donations from many Spiritualists and Spiritualist Churches. Every year a Peace service and walk to the memorial is held on the first Saturday in July. In 2011 the Arthur Findlay Centre was opened in Stafford providing a national education and conference centre as well as a home for Stafford Church. This was renamed the Barbanell Centre in 2018 and a year later residential accommodation was added on site through the purchase of Barbanell House. In 2014 the SNU was accepted as a provisional member of the National Inter Faith Network (IFN) and was confirmed as a full member two years later. The SNU was also accepted as a member of the RE Council which promotes the religious education curriculum in schools. On November 11th, 2018 Spiritualism was represented for the first time at the National Service of Remembrance at the Cenotaph in London by President Minister David Bruton and Minister Steven Upton.

## How is the SNU Organised?

The primary object of the Spiritualists National Union is:

To promote the advancement and diffusion internationally but particularly in the UK of knowledge of the religion and religious philosophy of Spiritualism and such other charitable activities as the Trustees shall from time to time determine. Spiritualism is generally understood to recognise the Seven Principles. The SNU is a religious charity that supports Spiritualist Churches throughout the U.K., including the training of Spiritualist healers, evidential communication mediums, public speakers and teachers. The Union has charitable status in England and Wales (No. 261898) and Scotland (No. SC041714) with the goal to advance SNU Spiritualism in the U.K. The SNU is a not for profit limited company, registered in 1901. The SNU has a worldwide membership including affiliated churches. The SNU has helped to unify over 330 Spiritualist churches and centres throughout the world with over 2700 Individual Members. Churches and centres also have approximately 11,500 subscribing members. Another key part of the SNU is the support from many volunteers who play a vital role in the success of the organisation. The SNU is directed by a National Executive Committee (NEC). Reporting to the NEC are Committees, an advisory National Council, fourteen District Councils and two Branches which are the Lyceum Union, and SNUi the online Spiritualist community. To achieve the aims of the SNU in its work and communication, the organisation has a structure that is known as the 'Three Tier System'. The aim of this system is to provide two-way channels for the voice of the membership to reach the directors and the return of direction and support from the directors and committees back to the membership. It can be seen that the voice of the membership is expressed through their local representatives, onward through to national level in the SNU Council and from there by representation on the NEC. The officers of the SNU have a seat on the SNU Council and it is here in the Council that we find the



key hub of communications across the membership. In addition to this an Annual General Meeting is held where the NEC reports to the membership on the Union's activities and where all Individual Members and representatives of Affiliated Bodies may make their voice heard. There may also be voting on key motions presented at the meeting.

## Three-Tier System of Administration

### First Tier: The National Executive Committee (NEC)

The SNU's National Executive Committee is responsible for coordinating the functions of the SNU, putting into operation policies and procedures, and for monitoring the performance of all areas of the SNU.

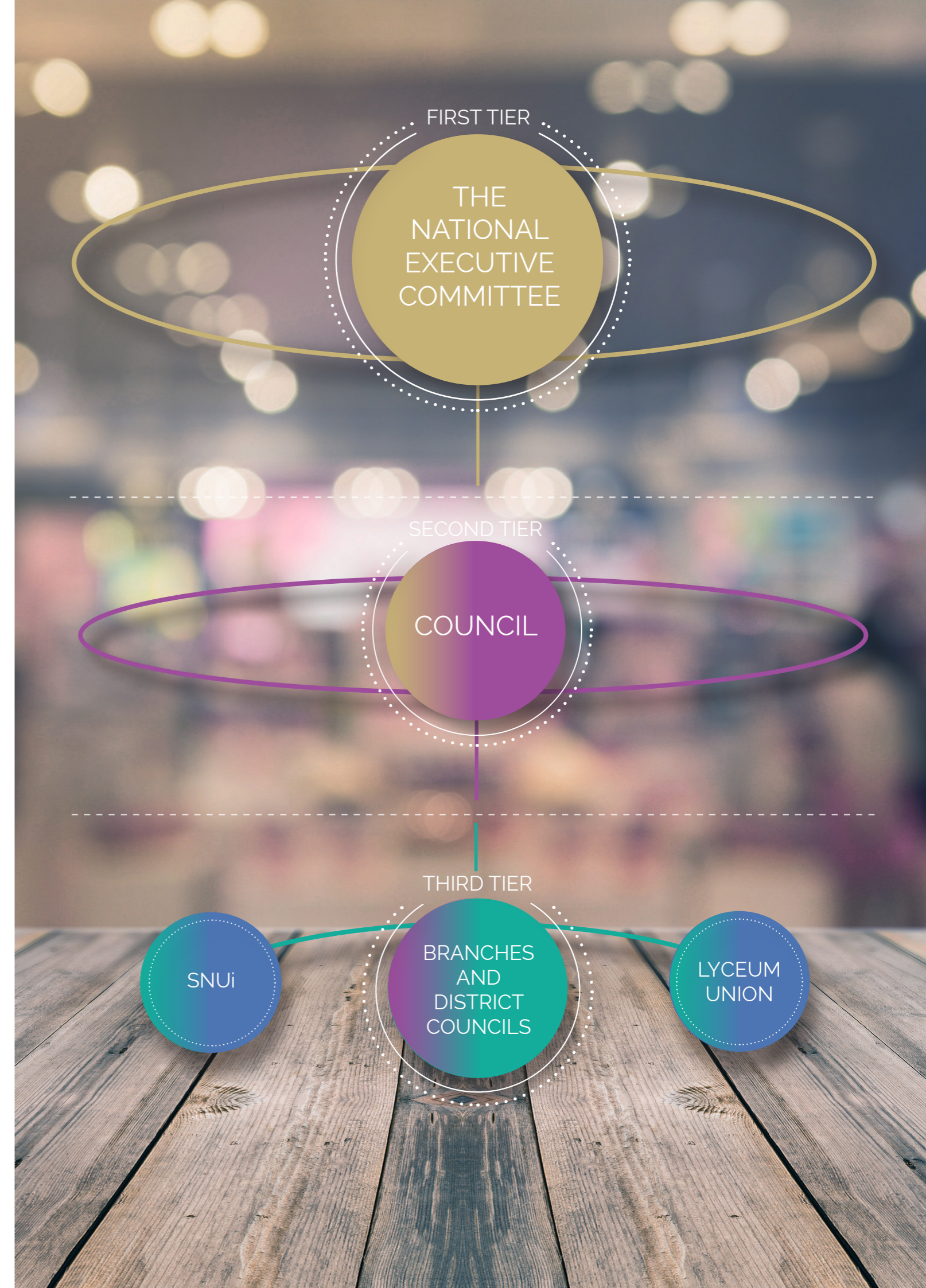
The NEC meets seven times per year; it consists of the four SNU Officers, the two designated Directors for Education and Exponents and Communications, a representative of the Council, and up to three Ordinary Director Members. Members of the NEC are unpaid volunteers and are registered with the U.K. authorities as directors of the company and Trustees of the charity. The President and two Vice-Presidents are directly elected in alternate years from among nominated Individual Members, holding office for two years. Every Individual member and Affiliated Body have a vote. The Financial Director is appointed biannually by the President and Vice-Presidents from validly nominated Individual Members. Details of the committees and Directors can be found on the SNU website: [www.snu.org.uk](http://www.snu.org.uk)

### Second Tier: The Council

The Council of the SNU constitutes the second tier of administration and comprises the Officers of the SNU together with representatives from the Branches and District Councils of the Union together with the Individual Members' Representative. The Council is an advisory body to the NEC. The structure of the Council is designed to incorporate a wide representation of opinions.

### Third Tier: The Branches and District Councils

There are currently two Branches which are the Spiritualists' Lyceum Union and SNUi. There are fourteen District Councils which are the local administrative branches of the Union. It can be seen that the administration of the work of the Union is supported at all levels and that there are opportunities available to the Union's Churches and Individual Membership to bring motions to the AGM and thereby influence future policies of the Union.





# Membership of the Spiritualist's National Union

Individual membership of the Union brings rights and responsibilities.

As a member of the Union you can:

Add your voice to the community;

Keep up to date with the movement;

Attend, speak and vote at District and National Meetings;

Gain discounts on SNU courses;

Become active within District and National Committees (subject to qualification);

Seek advice and support from the SNU about Spiritualism;

Receive all our member circulations, including SNU Today magazine twice a year.

## Reading list for this section

Pioneer Journals available to download [www.snu.org.uk](http://www.snu.org.uk)

A Report of the Mysterious Noises by E.E. Lewis;

Edge of the Etheric by Arthur Findlay;

100 Years of National Spiritualism by Minister Jean Bassett;

Further information regarding the Union and its structure can be found in the Administration Education Courses and on the website.

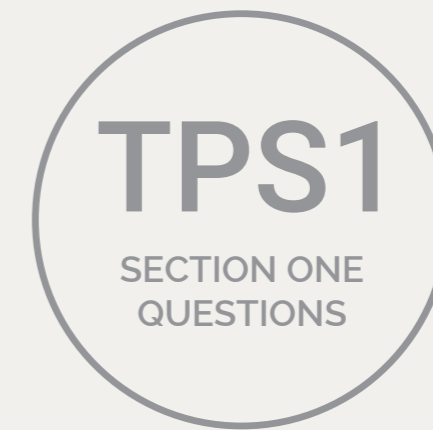
## Reference

Important reference documentation includes:

Memorandum and Articles of Association;

Byelaws;

Church Rules.



### Question 1

Describe the importance of the Hydesville Rappings.

### Question 2

Choose three key events in the history of Spiritualism and explain why you think they are important.

### Question 3

Describe the structure of the SNU.

### Question 4

Explain the different forms of membership of the SNU and the importance of being an Individual Member.



# TPS1

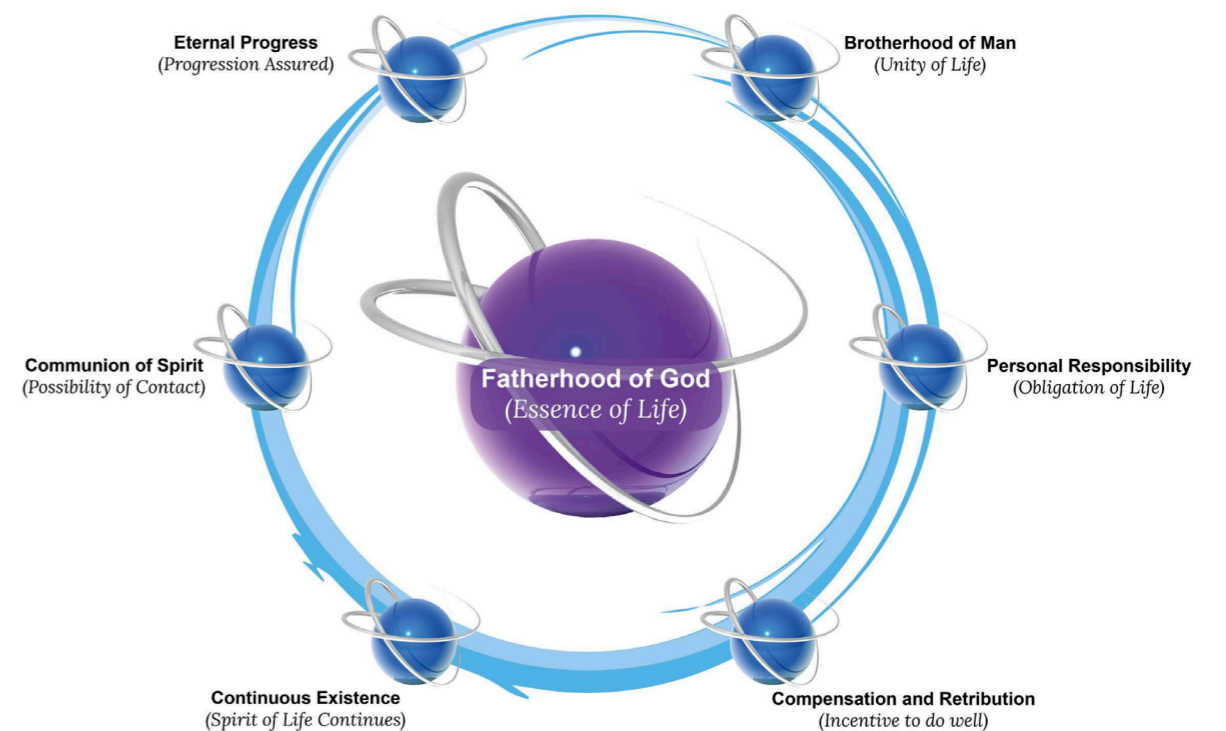
## SECTION TWO

### The Teachings of Spiritualism

This section will cover the following Learning Objectives:

Students will be able to:

- Describe the importance of the Seven Principles within the religion of Spiritualism;
- Have an understanding of each principle;
- Write an essay on the place of God in Spiritualism;
- Choose a passage within a book from the reading list which speaks strongly of the Seven Principles and explain why you chose it.



## The Seven Principles

The philosophy of Spiritualism is contained within the Seven Principles of Spiritualism, which were given by spirit and developed through the mediumship of Emma Hardinge Britten over two decades. Much of the substance of the Principles was included in a lecture given by Emma at Cleveland Hall in London on April 30th, 1871. This lecture is available in the SNU Publication 'Creed of the Spirits.' Four Principles were identified at this point and these were later added to. A later publication the 'Spiritual Commandments' in the 'Lyceum Handbook' include a slightly different four Principles (refer to Golden Chain Recitation 109). However, by the time Emma came to open the Oldham Spiritual Temple on April 9th, 1887, she read a paper called 'What has Spiritualism taught and what good has it done for humanity'. The last of twelve statements described a summary of Spiritualist's beliefs which included six of the current Seven Principles, however, number 3 was missing. The principles were amended to seven when they became the legal definition of the religion of Spiritualism which was required within the memorandum of the new limited company formed in 1901, called the Spiritualists' National Union Ltd.

The Seven Principles of Spiritualism are:

1. The Fatherhood of God.
2. The Brotherhood of Man.
3. The Communion of Spirits and the Ministry of Angels.
4. The Continuous Existence of the Human Soul.
5. Personal Responsibility.
6. Compensation and Retribution Hereafter for all the Good and Evil deeds done on Earth.
7. Eternal Progress open to every Human Soul.

Those interested in researching further on how the Principles were received should read the following booklet: 'The Creed of the Spirits' Compiled and researched by Paul J Gaunt, SNU Museum Curator.



“What I have learned from my journey, which has spanned over 50 years, is that contrary to popular belief Spiritualism is about life not death”

-Minister Barry Oates.

## A Summary of the Principles

Below is a brief summary of each Principle. A fuller description can be found in The 'Philosophy of Spiritualism' written by Minister Barry Oates, Minister David Hopkins and Carole Austin OSNU. It is recommended that students of Spiritualism who wish to become exponents should explore, read widely and build up their own notes about each of the Principles. A speaker should ultimately feel confident enough to give an address on any Principle. The Principles are all connected and are complimentary, together forming the basis of a vibrant clear philosophy for us to live our lives by.

"What I have learned from my journey, which has spanned over 50 years, is that contrary to popular belief Spiritualism is about life not death" Minister Barry Oates.

## The Fatherhood of God

God is the source and creator of all life. Study and observation of the world of nature on the planet on which we live and of the universe lead to the inescapable conclusion that there is an intelligent force which has created life in all its forms and the universe itself. This force also keeps existence in a state of balance, allowing expansion, transformation and creation to take place. This force we call God and belief in God is the foundation of the religious philosophy of Spiritualism. God has created the universe and all life and so is spoken of as the Divine Parent, 'The Father.' God cannot be described in personal terms. The Fatherhood of God implies acceptance of mankind's inherent divinity as children of God, each person containing within, a spark of that eternal and everlasting life force.

"That which is called God is the natural law of the universe. The Great Spirit is within everything. Everything is the Great Spirit. Because the soul knows itself the Great Spirit knows the soul. Because the sparrow is the Great Spirit, the Great Spirit knows the sparrow. Throughout the whole of your world and mine, throughout the universe the laws of the Great Spirit reign supreme."

Refer to: Silver Birch Book of Questions and Answers page 34

## The Brotherhood of Man

Each one of us is part of God and are therefore equally part of that relationship to the 'Fatherhood', just as we are in a human family. A brotherhood is a community for mutual support and comfort and, as people learn to give to others in this relationship, so must they also learn to receive, thereby achieving the necessary balance in their lives. To live up to this Principle, 'The Brotherhood of Man' ensures that man looks not only to the material needs of his fellow creatures, but also to their spiritual need. We are all equal; we are all spiritual beings; we are all loved by God. We need to develop tolerance and understanding.

"God loves each of us exactly as we are with all our faults and imperfections. Why then, should we not equally love our brothers and accept their faults and imperfections, for we have before us the example of the master who demonstrates the truth of absolute love."

Refer to: 'Philosophy of Spiritualism' page 19 by Oates, Hopkins, Austin



# The Communion of Spirits and the Ministry of Angels

The communion of spirits is about the fellowship of spirits here and in the spirit world. It not only teaches that life is eternal but also through the workings of this Principle gives substance to these teachings. Energy cannot be destroyed; it can only change its form. The creative force is eternal and so each individual is eternal. Death cannot sever the bonds of love and fellowship. It is natural therefore, that those who have 'died' should wish to come back and minister to their family and friends.

**"In authentic communication the spirit world will not impose their ideas. Spirit communication seeks to prove to humanity that all life survives death. It seeks to encourage us to reflect upon life, upon our beliefs and actions and take responsibility for the evolution of our spiritual nature"**

Refer to 'The Potential of Mediumship' by Glyn Edwards page 73.

The ministry of angels acts as intermediaries between the Divine Source and mankind on earth. Their mission on earth is not to tell us what to do but to inspire us with hope for the future and encourage us to live more spiritual life.

# Continuous Existence of the Human Soul

Life is eternal. Spirit as part of the Creative Force is indestructible. On the death of the physical body the spirit continues in a different dimension of life; this is referred to as the spirit world. When living in the spirit world people are the same individuals in every way with the same personalities and characteristics and can change only by progression as a result of their own efforts.

**"In death the individual simply changes the state of being, divesting himself of his outer garment, or the body, and then continues to live on in a new more beautiful body, in which are retained all his personal traits and characteristics."**

Refer to 'The Higher Spiritualism' by John C. Leonard page 381.

# Personal Responsibility

We have freedom of choice. By the acceptance of immortality through the Fatherhood of God and by acknowledging responsibilities to others through the Brotherhood of Man, Spiritualists are also accepting responsibility for their own words, actions and even unspoken thoughts. We decide what is right and wrong and we determine our own behaviour. Only we can address our misdeeds and put things right. Spiritualists accept that their spiritual progression is wholly dependent upon themselves and it is very important therefore that as full an understanding as is possible of all the implications of this Principle is achieved. It is only by service to others that individuals can serve themselves.

**"It is easy to be wicked if you are not to be held responsible for your misdeeds... each of us has to bear the consequence of his own sins and shortcomings and that as we sow so shall we reap"**

Refer to 'The Rock of Truth' by Arthur Findlay page 222/3.

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

As with all the other Principles, the natural laws apply and this one echoes the Law of Cause and Effect (as you sow, so shall you reap). One cannot be cruel and vindictive towards others and expect love and popularity in return. No one can escape Divine justice. Everything we do and think has consequences for us. Personal Responsibility asks that people should 'Do as they would be done by'. Compensation and Retribution says, 'Be done by as you did'.

**"Each one of us will receive compensation or suffer retribution both here and hereafter for all good and evil done on earth. Each one of us will receive his reward as effect follows cause just as it does here... We shall not appear before a judge on some judgement day. Every day we are passing a sentence on ourselves. As we live here, so shall we live there because here on earth we are making our future conditions."**

Refer to 'Rock of Truth' by Arthur Findlay page 225.

# Eternal Progress Open to Every Human Soul

There is spirit in all of us which remains with us through the death of the physical body. Accepting Personal Responsibility means that spiritual progress is wholly within the hands of each individual and it is only by developing individual spiritual qualities that progress can be made. We continue to learn and progress in the spirit world. Progress is never easy and great progress demands sacrifice. Spiritual blessings are in proportion to the efforts made, stimulating finer vibrations within each soul which raises it ever higher in the great Divine spiral of spiritual progression. With God's love there is always further progress to be made.

**"Spiritual progression is open to all and it is for each person to choose when and in what manner and even in what surroundings to make progress... Each of us is undergoing a life that is just a tiny proportion of the time we will exist in an individualised form. Progress will always be open to all who make that choice"**

Refer to 'Philosophy of Spiritualism' by Oates, Hopkins and Austin page 71.



## Reading for this section

'Philosophy of Spiritualism' by Minister Barry Oates, Minister David Hopkins and Carole Austin OSNU.

'A 21st Century View of the Seven Principles of Spiritualism' by Minister Barry Oates.

'The Creed of the Spirits' researched by Paul J Gaunt SNU Museum Curator.

'Pioneer Journals' available on the SNU website in the members section.

'The Higher Spiritualism' by John C Leonard.



### Question 1

Describe the importance of the Seven Principles within the religion of Spiritualism.

### Question 2

Give a brief explanation of each principle.

### Question 3

Write an essay on the place of God in Spiritualism.

### Question 4

Choose a passage within a book from the reading list which speaks strongly of the Philosophy within the Seven Principles and explain why you have made this choice.

### Question 5

Write about how you would introduce one or more of the Principals into a church service rather than just reciting them without any emphasis or personal feeling of what they may mean to each individual at the present time.



# TPS1

## SECTION THREE

### The Phenomena of Spiritualism

This unit will cover the following Learning Objectives:

Students will be able to:

- Understand the difference between physical and mental mediumship;
- Describe and give examples of the two different types of mental mediumship;
- Describe and give examples of two different types of physical mediumship;
- Explain why early forms of mediumship were of a physical nature.

## Mediumship

After the Hydesville Rappings it was found that many people were potential mediums, or sensitives, and that it was possible for the spirit guides/helpers to unfold the mediumistic abilities of these people. This development usually took place within circles, or séances, which are basically groups of people sitting together to become aware of, and be guided by, the spirit operators who join with them in their small groups.

In the early days of Spiritualism, the pace of life was much slower and there was none of today's technology offering numerous distractions. After the day's work was done, families would sit together around a warm fire in the glow of an oil lamp and talk to each other, sing, play a musical instrument or otherwise entertain themselves. It can be seen how conducive to spirit communication such conditions would be and the spirit people would naturally take advantage of this.

There are only two forms of mediumship and they are PHYSICAL and MENTAL.

The phenomena produced by these two types of mediumship are quite distinctive and readily recognisable and we shall begin with the earlier of the two aspects to be developed.

## Physical Mediumship/Phenomena

The simplest and most primitive forms of psychic phenomena were of a physical nature. The Spiritualist movement itself commenced with simple raps upon furniture and walls. The special characteristic of physical phenomena is that the effects produced can be perceived through the physical senses of everyone present so that those who experience such phenomena can have no doubts. Because of this, many whose materialistic view of life had prevented them from accepting survival evidence became convinced that discarnate spirits are able to manifest and thereby provide indisputable evidence of life after so-called death. Some of the different forms of early physical phenomena were:

## Table Tilting/Rapping

There was a requirement for a small wooden table around which the people would sit, with their fingertips lightly touching the surface of the table. The table would eventually respond and begin to feel energised. It would begin to tilt backwards and forwards as the alphabet is recited by one of the sitters, or raps may be heard. In this way words and sentences were built up as the table pauses, or a rap is heard at the chosen letter. The bulk of the energy provided to tilt the table was supplied by the sitters and when very good results were obtained it was clear that at least one person in the circle had developed mediumistic powers for this type of phenomenon. The other sitters, together with the communicating spirit, supply the remainder of the energy required. Apart from using the alphabet, a basic code was used which was usually one tilt or rap for 'Yes', two tilts or raps for 'No' and three tilts or raps for 'Uncertain'.

There are two main methods of table-tilting:

**By using the psychic energies of sitters and spirit direction.**

**By using ectoplasmic rods.**

In the former the energies of the sitters and spirit are used and the table can be tilted in a room that is lit either by sunlight or a white light, as ectoplasm is not being used.

For the second method to take place, the presence of a physical medium is required. The medium would sit in a room with subdued or coloured lighting so that the spirit people can utilise the substance known



as ectoplasm, which was formed into a kind of rod and was then used in two principal ways. If the table is a light one, the rod projects direct from the body and terminates with an ectoplasmic sucker or grip, which becomes attached to the under-surface or legs of the table. In the case of a heavy table, an ectoplasmic strut is placed between table and floor so that this lever mechanism relieves the medium of the weight and reaction of the table.

Ectoplasmic rods produce two principal varieties of phenomena which are those visible to the physical eye, such as the movement of objects and levitation of tables or other objects, and those audible to the physical ear, such as raps and their variations.

## Percussion

The audible type of phenomena is caused by the percussion or sudden impact of psychic force or ectoplasmic rod with a material body. Raps vary from faint taps to sledgehammer blows. These raps, however, can be artfully transformed on occasions into imitations of the sound produced by a match being struck, a man walking along the floor, the rustling of tissue paper or the scraping of sandpaper. Any sound that is audible to all within the circle is classified under the heading of percussion. It was indeed percussion, or raps, controlled by the spirit people, which ushered in the Spiritualist movement in Hydesville in 1848.

## Telekinesis

Telekinesis is the movement of objects. An object will stir without being touched, jump into the air, move across the room and drop, either slowly or suddenly. An object may sometimes be directed towards a certain person and if they hold out their hand for the reception of the object it will drop into their palm. Sitters in a circle may change seats, yet the object will come to the individual for whom it was intended.

## Apports and Asports

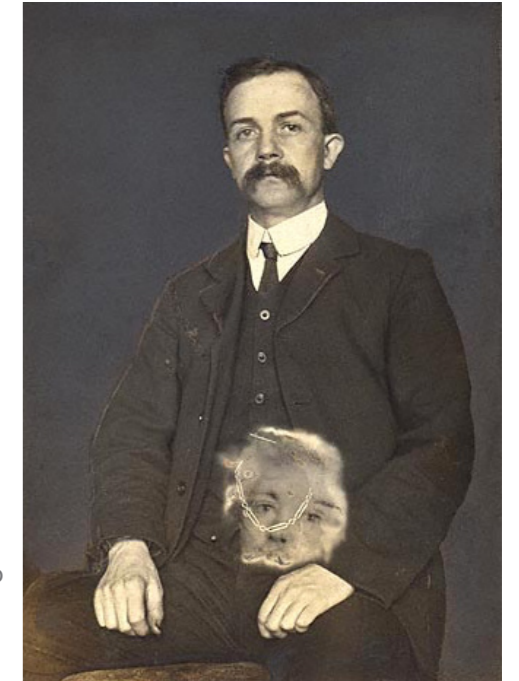
Apports usually come in the form of a 'gift' from the world of spirit and can often appear as if from 'out of thin air'. A flower can be taken from a vase in the kitchen and appear in the middle of the circle which is being held in the lounge. The spirit people are able, in some way, to de-materialise objects and then rematerialise them, and quite often the original source of them is never discovered. These facts do, of course, show that there is intelligence behind the directing force. The Apport should, as always with mediumistic communication, have a purpose or reason for it being presented which is often very evidential to the recipient. It is not just a party trick! The word 'Apport' is used to mean the arrival of the object and the word 'Asport' is used to mean the departure of the object from its original source.

## Levitation

This form of phenomena varies from movement of an object to the actual levitation of the human body. There is no dematerialisation of the object or person, just purely levitation from one place to another. The medium Daniel Dunglas Home was witnessed being levitated out of a sixth-floor window and back into the room through another window.

## Spirit Photography

This term is used to identify the production of a face or form of 'spirit extras' on photographs. The chemicals on the photographic plates were sensitive to spirit manipulation. They were able to transpose by using the power of their minds, an image of their appearance from when they were on earth. Once recognised, the power, if consciously developed by experimental sittings, would gradually produce small forms and likenesses of people, animals, written words and other types of images.



## Automatic Writing

Automatic Writing is where the hand of the medium is controlled to write words of which the mind of the medium has no cognisance. The medium can hold a conversation with someone in the room whilst this phenomenon is taking place and has no knowledge of the content until it is read afterwards. The practical application is that the hand of the medium is physically moved to produce the writing without any form of mental awareness of what is being written. This is physical mediumship.

## Cross Correspondence

This form of mediumship was widely used in the late 19th Century and was spirit controlled writing (Automatism) done in the trance state. What became known as the 'Psalm Sunday Case', named as such because it was the day the main spirit communicator, May Littleton, had died, was the most well known and most researched case of amazingly evidential writing. Arthur James Balfour (U.K. Prime Minister) was going to marry May Littleton but she died of typhus fever on March 21st, 1875. Cross correspondence from as far afield as Australia and USA produced the most amazing evidential information for Balfour that convinced him of life after death. It was researched for over 30 years by prominent members of the Society for Psychical Research (SPR), Henry Sidgwick, Edmund Gurney and Frederick W.H. Myers and the SPR claimed at the time that this was the most evidential proof of the existence of life after physical death.

Cross correspondence involves incomplete messages from spirit communicators through different mediums who practice controlled writing, spread around a wide geographical area and know nothing about each other. These messages when received appear to mean nothing until they are pieced together and produce the most amazing evidential communication such as that mentioned above (refer to 'The Palm Sunday Case' by the 'Proceedings' of SPR).

## EVP & ITC

While Electronic Voice Phenomena (EVP) has been experienced for numerous years, Instrumental Transcommunication (ITC) is a new phenomenon which appeared at the latter end of the 20th century. EVP required the energies of a medium and a lot of patience and dedication. A tape recorder is left running while radios are tuned into white noise, which spirit use as a sound source and imprint their voices and even songs on to the audio tape. With ITC, the spirit operators use available technology such as computers and televisions to create and produce writing and images on them.



## The Ectoplasmic Era

Much later, after the established methods mentioned above, came a new era of Physical Mediumship where a substance which was called Ectoplasm began to be used by the Spirit Operatives. This was probably found to be necessary by the spirit operatives in an era when everything had to be seen to be believed. Ectoplasm comes from a medium who has the potential to be able to be used for this method of physical mediumship. It is predominantly made up of waste products from the human physical body of the medium including lymph, sputum and skin detritus and is utilised by the spirit operators. It is not always necessary for the medium to be in a trance state for physical phenomena to take place, but this may sometimes be the case.

## Materialisation

With this form of phenomena ectoplasm begins to slowly flow from one of the orifices of the mediums body or from the solar plexus area of the body and gradually takes the form of a physical body of a spirit communicator. It may be a full form or just head and shoulders. The figure thus produced is constantly linked to the medium by a channel of nourishment, a sort of umbilical cord, comparable to that which joins the embryo to its mother. The ectoplasmic figure is not consistent with normal physiology but is subject to change under the direction and control of mind and it should be noted that the controlling mind is a combination of spirit and medium.

## Transfiguration

Because ectoplasm is involved in transfiguration, the medium producing this type of phenomenon may utilise a diffused red light, or a light of another suitable colour, which is adequate enough to illuminate the medium's face but not bright enough to prevent the formation of an Ectoplasmic mask in front of the mediums face. If a person is seated to the side of the medium, the space between face and mask is clearly visible. The medium is in what is usually called a 'physical trance state' during a transfiguration séance. This means they will be aware of the energy being utilised with their permission, and not necessarily in a non-perceptive trance state.

## Direct Voice

When the phenomenon is first developed, a device which is called a 'trumpet' is usually employed. This is made of lightweight material in the shape of a megaphone which acts as an amplifier for the voice sounds being produced from the Ectoplasmic Voice Box created within it. It does not actually increase the sound but concentrates all of it in one direction and is therefore pointed at the intended receiver of the communication. As the development of this form of mediumship increases the trumpet can ultimately be dispensed with and the voice box may be materialised in any part of the room. Again, this kind of phenomenon may take place in a room with subdued or coloured lighting. Sometimes the edge and tip of the trumpet are painted with luminous paint so that its progress may be followed if the lighting in the room is subdued. The medium may be in a trance state but there have been instances when, as the mediumship develops and unfolds, the medium remains conscious and, indeed, is able to participate in the conversations taking place with the spirit communicators.

## After the Ectoplasmic Era

In our modern age there is no need to see to believe. Scientists have discovered many things which cannot be seen but have been proved to exist and the effects which they have on matter. In the early days of mediumship, the existence of a mind, separate and very different from the human brain had not even been thought of. Now we live in an age where the word 'mind' is commonplace, and its application of direction of energy and life is indeed very powerful. It therefore stands to reason that the forms of mediumship being utilised in today's world would change and focus on the use of the mind in mediumship. It should be reiterated at this point what was said earlier, and that is that there are only two forms of mediumship and they are PHYSICAL and MENTAL. The phenomena produced by these two types of mediumship are quite distinctive and readily recognisable and we began with exploring the earlier of the two aspects to be developed. Now we shall move forward to the more recent aspects of mediumship to be developed under the heading of Mental Mediumship.

## The Mind in Mediumship

We often hear the term 'altered state of consciousness' mentioned when mediumship is being discussed, but we need to recognise that our mind is altering its level of consciousness all the time according to what we are doing in our everyday lives. When we go to sleep the level of consciousness changes drastically from deep sleep, restful for the body, to the very active 'REM' sleep when dreaming takes place, and dreaming is a very important part of keeping our minds healthy. So, we need to explore exactly what we mean when we use the term 'altered state of consciousness' in relationship to mediumship.

## Attunement

All mediumship requires the medium to alter their level of consciousness. If this was not required, then everyone would be able to be in touch with the spirit world all the time, which we know is not the case. We are here to live out life in a physical world and need to concentrate on doing just that. So when the intention is made to make contact with the spirit world, it requires the medium to alter their state of consciousness. Whether it is to do a private sitting, a public demonstration of mediumship or to give Spiritualist healing, it is necessary to allow their mind to move into an altered state with which the spirit operatives can blend or/and communicate. The regular practice of attunement is usually known to Spiritualists as 'Sitting in the Power', which is an active mental practice to enhance the mediumistic ability. It is not a form of Meditation which is a mental practice to enhance personal levels of awareness and understanding of the self and not to communicate with the spirit world.

## Psychic

The word "psychic" is derived from the Greek 'Psychikos' ("of the mind" or "mental") and refers in part to the human mind or psyche, however the Greek word also means soul. French astronomer and Spiritualist Camille Flammarion is credited as having first used the word psychic, while it was later introduced to the English Language by Edward William Cox in the 1870s. However, elaborate systems of divination and fortune-telling date back to ancient times. A psychic is a person who claims to use extrasensory perception



(ESP) to identify information hidden from the normal senses. Psychics encompass people in a variety of roles. Some are theatrical performers, such as stage magicians who use various techniques such as cold reading to produce the appearance of such abilities for entertainment purposes. A large network exists where people advertised as psychics provide advice and counsel to clients. Every medium is psychic but not every psychic is a medium; a psychic may unintentionally/accidentally contact someone in the Spirit World.

## Mental Mediumship

Mental Mediumship is sub-divided into two Headings: Perception and Control.

### Perception

Perception is where the medium becomes aware of the communicating spirit within their own mind and relays the information received to the recipient. Under the heading of Perception would come the various faculties used by the medium to become aware of the spirit communicators. In very simple terms this means using the Extrasensory Faculties which we all possess. They are the non-physical counterparts of our physical senses, such as feeling, seeing, hearing, smelling, tasting and knowing. Whilst everyone has these faculties only a small percentage of people are able to develop them to a sufficient degree to enable mediumship to function.

These mediumistic senses would include:

**Clairsentience** - The ability to feel the presence or become aware of spirit communicators, or items of an evidential nature which they bring forward either subjectively within the mind of the medium or within the medium's auric field of energy.

**Clairvoyance** - The ability to visually become aware of spirit communicators either subjectively within their mind, or much more rarely, objectively as if the spirit person was physically present and visible.

**Clairaudience** - The ability to audibly become aware of spirit communicators either subjectively within their mind, or much more rarely, objectively as if the spirit person was actually speaking to them from somewhere close-by.

**Clairolfactriance** - The ability to apparently smell aromas produced by the spirit presence.

**Clairgustance** - The ability to apparently taste flavours produced by the spirit presence.

**Claircognisance** - The ability to just know something without it manifesting through the other five faculties. These faculties are separate aspects of mediumship, but mediums use a combination of one, or more of them when providing evidence of the presence of a spirit communicator. They are primarily used to provide evidence of survival and mediums should endeavour to obtain the information that will establish the identity of the spirit communicator, e.g. gender, first name, surname, description, age, profession, characteristics, relationship, memory links etc. and, in addition, any personal communication they wish to pass on the recipient.

When these aspects of mental mediumship are being used the energy felt by the medium is very energetic, exciting, uplifting, and often the medium will be seen to be animated as they are working, though this should be kept to a minimum. This active altered state of consciousness is sometimes referred as 'quickenig'. These aspects of mediumship are mostly used for personal evidential communication from those in the spirit world to their loved ones who are seeking evidence of life after death. The medium can only provide

the evidence which is given by the communicator; it is up to the recipient to decide if that constitutes proof for them. What is accepted as absolute proof for one person may not be so accepted by another. So, the medium provides evidence, the recipient decides if that constitutes proof.

## Spirit Controlled Mediumship

Spirit controlled Mediumship is often referred to as Trance Mediumship. This is where the mind of the controlling spirit blends with the mind of the medium who is in a passive and receptive altered state of consciousness. The medium is receptive and willing to be used as the voice of the Spirit Communicators. The medium can stop the control at any time if they wish to do so. As the gradual coming together of minds takes place with the medium's permission, the communicating and controlling spirit operatives assume control of the communication. The personality and presence of the controlling spirit should be evident to all present with possible different types of speech and or vocabulary being used. The content of the communication should produce information beyond that known by the medium. The medium will experience various levels of consciousness ranging from a very light altered state to an extremely passive one where they will have little awareness of what is taking place. This form of mediumship usually takes quite a long time to develop to the level where the medium can become purely an observer of the communication.

The control is not just of the voice, but the spirit operative can, and often does, animate the body of the medium with different mannerisms and movement which can be observed. From the medium's point of view the entranced state is the suspension of ordinary consciousness of external surroundings which can best be described as a semi-conscious state in which the entranced person has subdued the ability to employ their thinking powers. Perceptive mental mediumship is primarily used to provide personal communication and evidence of survival. Whereas control mental mediumship brings forward the higher spirit teachings to benefit all of mankind. It brings ideas and teaching to provide mankind with the opportunity to make a difference for good in our world.

## Spirit Controlled Writing, Composing Music, Drawing or Painting

During the controlled state spirit operatives can utilise the medium to write, draw or paint. This is often referred to as 'Psychic Art' but there are no psychic faculties being used in control mediumship. To be regarded as a 'Spirit Artist' all drawings, whether in the controlled or perceptive state, must be of a recognisable person, known to the recipient, and accompanied by a body of evidence to identify who they are. It still falls into the category of mental control mediumship and all that is written about the control mediumistic state above also applies to these forms of mediumship.

## Inspirational Speaking

Many people confuse 'Inspirational Speaking' with 'Trance Controlled Speaking' but there is in fact no control of the mediums mind. Inspirational Speaking is when the medium moves into a passive attuned state and allows words to flow through their mind which they become cognisant of and subsequently speak the words they are aware of. Very valuable philosophical information comes through this form of mental mediumship as well as evidential communication.



# Inspirational Writing

Inspirational writing is the transfer of inspired words into written form. One of the greatest uses of inspirational writing is to provide a means for obtaining teachings from the spirit world. It is also a valuable means of communicating messages from spirits to their friends and relatives on earth. Automatic Writing is a form of Physical Mediumship where the medium's arm is controlled and will apparently move of its own volition whilst the medium has no thought or prior knowledge of what is being written. In Inspirational Writing, the medium writes down the thoughts that are flowing through their mind (see section on automatic writing above under physical mediumship).

# Healing

A Spiritualist or Spiritual Healer is a medium. This statement is made because many Spiritualists have in the past been heard to say "I am not a medium. I am only a healer!" Like all other types of mediumship, the healing medium must achieve attunement with spirit. Working with the healing energy does require the person to be a medium. They need to be able to attune to the operatives in the spirit world as in all other forms of mediumship, and also be able to attune to their patients. The healing energy originates from the pure Divine unconditional love of God and is modulated by those in the spirit world who have dedicated themselves to work in this way, to ensure that the correct energy is directed according to the needs of each patient. These same spirit operatives have the ability to diagnose the needs of the patient and ensure that the correct energies are applied. Healing energy is a very intricate and sometimes complex mix of treatment directed through the Healing Medium to the patient.

Therefore, it is obvious that the Healing Medium has to learn how to attune to the spirit operatives and to the patient. This form of healing is often referred to as 'From Spirit, through Spirit, to Spirit', the latter referring to the spirit of the patient. An SNU Spiritualist Healing Medium will find, with continuous development, that they are able to attune more quickly to the healing energies and also to their patients. There are three methods of application of Spiritualist healing. These are Contact Healing, Distant Healing and Absent Healing. The definition of 'Spiritualist Healing' means a form of healing by the use of forces and energies from the world of spirit channelled through a healing medium by the laying on of hands on the body or prayer or the direction of thought from a distance.

**Contact Healing:** With Contact Healing the healing medium makes some personal contact with the patient from the outset of the healing by placing a hand on the patients upper back or if that is not possible (if the patient is in a hospital bed) by holding the patients hands. However, before any contact is made the healing medium must ask permission to touch the patient, otherwise contact may be considered to be an assault. At all times the hands must be disciplined and controlled and minimum movement is essential once contact is made.

**Distant Healing:** Distant Healing is given by the power of thought or prayer to a patient who is physically present but not receiving Contact Healing. The medium will usually sit close by and allow the healing energies to flow to the patient.

**Absent Healing:** Absent Healing is when the medium and patient are in separate locations. This form of healing combines the power of thought and the power of prayer. Once the intention is set to attune to spirit and to the patient the healing energy will go to the patient anywhere in the world.

The training process for SNU Spiritualist Healing Mediums is very thorough and includes an understanding of the 'SNU Healing Code of Conduct & Healing and the Law'; this is relevant to U.K. law. There is also restriction on hand placement as far as Contact Healing is concerned, so that there is no contact with

sensitive areas of the human body. An SNU Spiritualist Healing Medium will find, with ongoing development, that they are able to attune more quickly to their patients and become receptive more quickly to the healing energies.

# Trance Healing

Before a Spiritualist Healing Medium is going to work in the 'Spirit Controlled State of Consciousness', they must be aware that the law does not recognise the third party i.e. The Spirit Operatives. The responsibility and liability rests with the medium. However, it is recognised that some healing mediums work in the spirit-controlled state and where this is practised it is mandatory that a third party be present at all times during private trance sittings. Trance healing requires the level of attunement to be closer in order for the spirit operatives to work unfettered by the personal limitations of the medium's mind. The development of this very close level of attunement usually takes many years to develop.

# Magnetic Healing

This is the application of energies from the physical world and not from the spirit world. Magnetic healing is merely a transference of the energy of the physical bodily from a person who has it in abundance to another person who is in a depleted condition. The person practising this form of healing may well feel tired afterwards and need to replenish their own physical energy.



## Reading for this section

'Great Moments of Modern Mediumship' by Maxine Meilleur.

'A Guide to Spirit Healing' by Harry Edwards.

'University of Spiritualism' by Harry Boddington.



### Question 1

Explain the difference between physical and mental mediumship.

### Question 2

Describe and give examples of the two different types of mental mediumship.

### Question 3

Describe and give examples of two different types of physical mediumship.

### Question 4

Explain why early forms of mediumship were of a physical nature.



# TPS1

## SECTION FOUR

### Development and Training

This section will cover the following Learning Objectives,

Students will be able to:

- Explain the importance of development and training by the SNU and in our Churches and Centres;
- Describe some of the strategies and approaches used by the SNU, Churches and Centres for training and development;
- Explain why it is important for a student to prepare for both speaking and demonstrating in our Churches, Centres and SNUi;
- Describe the importance of self-development as a Spiritualist;
- Explain the purpose and practice of attunement, sitting in the power and meditation within spiritual development and the difference between them.

## Continuous Personal and Professional Development

Within the context of this course the term 'Professional Development' means being able to present Spiritualism in a professional manner, not 'Professional' as in running a business. Studying an education course is an important component of learning within the SNU. This will help equip the student with some of the knowledge necessary to become an Exponent. In addition, it is important to undertake a variety of practical activities to put learning into practice. Continuous personal and professional development embraces a variety of approaches that will help the student manage their learning and development. It is the process by which an exponent continuously engages in studying, training and other enrichment activities to improve themselves as an exponent of Spiritualism. Learning is lifelong and as the student progresses it is part of their responsibility to keep informed and up to date.

Each individual will have their own journey of discovery of their mediumistic qualities. This could be something which they have been aware of from birth, or something which developed suddenly after a very emotional period in their life, to making a deliberate attempt to find out if they were able to become aware of their Extra Sensory Perceptive abilities. The journey may commence in a church environment, at a seminar on mediumship or by connecting to an Internet teaching site such as SNUi but should begin by taking small steps into awareness of the non-physical aspects and energy of all living things.

## Introduction to Spiritualism

Many Churches offer an 'Introduction to Spiritualism' course which accompanies the 'Introduction to Spiritualism' book. The course prepares students for membership of a SNU Church or Individual Membership of the Union.

## Awareness Group

An awareness group is often one of the first opportunities available to the student. The content of the group may vary from teacher to teacher but there are usually some common themes. Here students will be taught the difference between psychism and mediumship, usually by beginning with encouraging their own psychic awareness to develop. This can be done in a number of ways and will obviously depend upon the leader of the group as to which methods are used. Psychic awareness can be developed through simple exercises in focussing on sensing, perhaps first for beginners, just sensing the energy in a room. It will change according to the people within it and if you enter you will know if they are happy or if they have had a disagreement. By carrying out exercises using flowers or personal objects those present will begin to feel the energy retained by these things that has been affected by those who have touched them or owned them. This is called Psychometry. The next stage could involve sensing the electromagnetic energy which surrounds all of us which we call 'The Aura'. Students can practice sensing what they feel by becoming aware of another person's aura, and gradually be taught to delve deeper into this storehouse of the life of the person, rather like peeling the skins of an onion. Quietening the mind and linking into the auric emanations of another person can often produce some startling results. It must be pointed out however, that linking into another person should only ever be done with their permission, otherwise it is an act of intrusion and a psychic or medium should never intrude upon another person's privacy.

The 'Awareness Class' will also encourage those attending to explore their potential for public speaking, as if they are to take public services this is a very important aspect of the work of the Spiritualist exponent. This can be encouraged by giving out cards with a picture or words on them and getting each student to express how they feel about their card, and gradually get them to expand further as classes proceed. This



must include the use of the 'Seven Principles' as this is the basis of the Spiritualist religion and its teachings. Students should be encouraged to research material which inspires them to want to share their thoughts on issues which could uplift and inspire others in their everyday lives.

Awareness of those in the spirit world will also be part of the self-development encouraged in the awareness class as this is the ultimate aim of all aspects of mediumship. During this aspect the students are encouraged to become more aware of the different influences from those in the spirit world who make their presence felt when invited, and this may also begin to show what aspect of mediumistic development is predominant for each student, such as speaking mediumship, evidential communication or healing mediumship. This aspect of self-development enables them to have a greater awareness of themselves and their own mediumistic abilities and how all mediumship requires them to work as part of a team with those who guide them from the spirit world.

## Further Self Development

There will come a time when a student is ready for further aspects of development and they will join some form of training scheme to do just that, either by joining a group within a church or SNUi, or a group run by an experienced medium outside of the church environment. The SNU also offers training at the Arthur Findlay College in Stansted and the Barbanell Centre at Stafford. At this stage the student will also be expected to step-up their own self-development practices on a daily basis if possible. This will involve them being clearly aware of the difference between a meditative practice which enables them to connect with the God force within them but does not involve making any type of connection with the spirit world and attunement with people in the spirit world. The former is a personal experience intended to encourage a closer awareness of self as an eternal being and therefore enabling a more fulfilling spiritual life. The latter is all about developing a stronger attunement with the spirit world and is a very active practice utilising focus and power to gradually enhance the student's ability to communicate accurately with those in the spirit world and deliver their communications. One of the most utilised ways of encouraging this aspect of self-development is often called 'Sitting in the Power'.

Sitting in the power is an active self-development practice where the student sets the intention to focus on building their own power to establish an ability to be able to be aware of communication from the spirit world. When Silver Birch was asked how he worked with his medium to have such a close link as they had, his answer was "The medium quickens his vibration and we slacken ours". This is a very basic way of saying that those in the spirit world exist in a vibration which is non-physical and therefore of a much quicker rate than we who live in a physical environment. So we need to remember that we are also 'Spirit' here and now and can, if we practice, move our focus to that aspect of ourselves and thus be able to become aware of and communicate more easily with the spirit world and they with us. Sitting in the power means doing just that. The student just needs to focus on becoming aware of that power which exists within them and perhaps by using some breathing techniques begin to empower and expand that non-physical energy. Practising this regularly will help the student's ability to stabilise and maintain the link with the spirit world for longer periods in order to be able to sustain their demonstrating mediumship. When a student is practicing this it is possible to mentally experience the spirit influence drawing close when the power and strength of the spirit presence is felt, and be able to remember what it feels like when it is at its greatest level of empowerment. When working with their mediumship recalling that memory will re-empower the connection through the ability of the mind to recall all past experiences as if they were happening in the now.

## Development Circle

When sitting in the power in the development circle sometimes it is possible to be aware of impressions within the mind of thoughts, pictures, words and even smells may be received and should always be relayed to others present; these and many other indications will be noted within the circle as mediumship unfolds and should be welcomed. Also, within this development training will be the practice of public prayer required when working on the platform. This will be dealt with in more detail elsewhere within this course. Speaking mediumship, healing mediumship, spirit art, spirit writing and other types of mediumship, including spirit controlled mediumship, may also be developed and the 'Circle Leader' will ensure that further help is given in respect of appropriate unfoldment of these. The circle usually closes after approximately one hour and is followed by a discussion about what happened in the session.

## Church Open Circle or Open Platform

Most churches throughout the country hold open circles or open platforms to give novice mediums the chance to work in front of an audience before starting to take part in public services. This is a perfect opportunity to put into practice all the different aspects of their mediumship such as speaking mediumship as well as evidential communication which the students are being taught in their development circle. It is a public service, open to anyone to attend and it is therefore essential that churches that do run open circles or platforms have fully qualified and capable people leading them. This is a step between the security of the development circle and the critical eye of public platform

## Development of Speaking

The developing speaker should take opportunities to speak in public as often as possible as this builds confidence and experience. Many churches have a reading as part of a service and selecting, practising and doing the actual reading on the day will help the student, not only with the reading but also in presentation and growth of confidence. When doing the reading it is also good practice to ask someone whose opinion is valued to listen and give constructively feedback, as appropriate. There is obviously more speaking involved in chairing a service than there is in doing a one-off reading. Chairing a service, where this is available, gives practice in appearing and presenting before a congregation. The Church Leadership and Management Accreditation Scheme (CLMAS) provides useful background and training for chairing a service. Many churches have a prepared order of service for the Chairperson. Chairing can also be undertaken in business meetings and discussion groups. The more practice that is given to public speaking, the easier the actual speaking will become. Student speakers should start to plan suitable addresses for use within church services and this aspect is covered elsewhere within this course. Invite fellow students to give constructive feedback on the talks to enhance further development. The student can then adapt or amend the content and keep the final notes on a file to be used again at future dates. It is never too soon to start constructing address which include the key message of Spiritualism, which is living life in accordance with the 'Seven Principles'.

## Lord Toulson Ruling

In 2013 Lord Toulson ruled that the standard definition of religion in U.K. law 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. By spiritual or non-secular I mean a belief system which goes beyond that which can be perceived by the senses or ascertained by application of science. Such a belief system may or may



not involve belief in a supreme being but it does involve a belief that there is more to be understood about mankind's nature and relationship to the universe than be gained by the senses or from science."This clearly places a strong emphasis on the address being based on living life in accordance with the Seven Principles.

## Stump Speeches

This is where subjects are presented on cards in both written and illustrated form and the students select one at a time and have to speak for one minute on it without any preparation – a difficult exercise initially but good, solid practice for a speaker. There are many different exercises that students can invent for themselves, using as their foundation the fact that the aims of the exercises are to give them speaking practice, to build their confidence in regard to speaking in public and to work as a team within the group, offering constructive feedback and support when required.

## Mini Services

Exponents may get the opportunity within churches to practise putting on a Spiritualist service, in miniature, breaking down the component parts and taking turns to undertake the various aspects. The service should be conducted with the same dignity that a public service enjoys. Afterwards each student should carry out some self-reflective feedback, both positive and saying where improvement is possible. This aspect of the training can then lead on to shared services, where a new exponent may take part in a service with an experienced medium or where two new exponents work together to take services until they feel strong enough to take one on their own.

## Discussion Group

Another area in which a developing speaker can gain confidence is by leading or taking part in a discussion group. In a discussion there is usually one particular theme that is the subject of discussion and the leader has to ensure that people do not side-track from the original theme. The leader controls the group and should try to make sure that every person present is afforded the opportunity to state their views; quite often the quiet person can be overlooked. The leader must also ensure that the meeting does not get out of hand and that people do not start holding cross-conversations and there is more than one person speaking at a time. Anyone who wishes to speak in a discussion group should indicate his desire to the leader, who will take all speakers in order whilst at the same time noting who has spoken and who has not and keeping the discussion under control. A discussion group can be a very exciting and educating experience as people's views are put forward and shared. In this way the understanding of our beliefs and philosophy can be strengthened and deepened.

## Day Workshops and Seminars

These are often offered by churches and centres as standalone opportunities usually provided by visiting speakers and mediums. Subjects offered are varied and may be concerning a topic of special interest. SNUi also offers online seminars and training. It is worthwhile to experience the teaching of different tutors.

## Longer Courses

Weekend and 4 to 5 day courses are available at the Barbanell Centre in Stafford. There is residential accommodation on site. The Arthur Findlay College in Stansted Essex runs mostly week long fully residential courses. Subjects covered are wide and varied and can be found on the website of both colleges. Students attend these colleges from across the world.

## Recommended Reading:

'Unleash Your Spiritual Power and Grow' by Glyn Edwards and Santoshan.

'Spiritual Realisation' by Ivy Northage.

'The Higher Spiritualism' by John C. Leonard.



### Question 1

Explain the importance of development and training in our colleges, churches, centres and online.

### Question 2

Describe some of the strategies and approaches used by colleges, churches, centres and online for training and development.

### Question 3

Explain why it is important for a student to prepare for both speaking and demonstrating in our colleges, churches, centres and online.

### Question 4

Describe the importance of self-development as a Spiritualist.

### Question 5

Explain the purpose and practice of attunement, sitting in the power and meditation within spiritual development and the difference between them.



# TPS1

## SECTION FIVE

### Speaking: Preparing the Address

This unit will cover the following Learning Objectives,

Students will be able to:

- Explain the purpose of a good address;
- Describe the three parts of the address;
- Explain the role spirit may play in developing and delivering an address;
- Create a mind map and write or record a ten-minute address for a Spiritualist service.

## The Address

The Address in a church service is a very important part of the service and should have within it a message for everyone. For those attending a Spiritualist church service it should provide thoughts on how to live their lives in accordance with Spiritualist teachings, which are of course the Seven Principles. In 1970 Lord Denning made the ruling that a service in a church should include public worship by those attending which was to be fulfilled by including hymns and prayers which the public took part in. In brief, those practices provided for the church building to retain its charitable registration as a 'Place of Religious Worship'. In 2013 a new judgement was made by Lord Toulson and the following excerpt from that ruling changes the focus greatly.

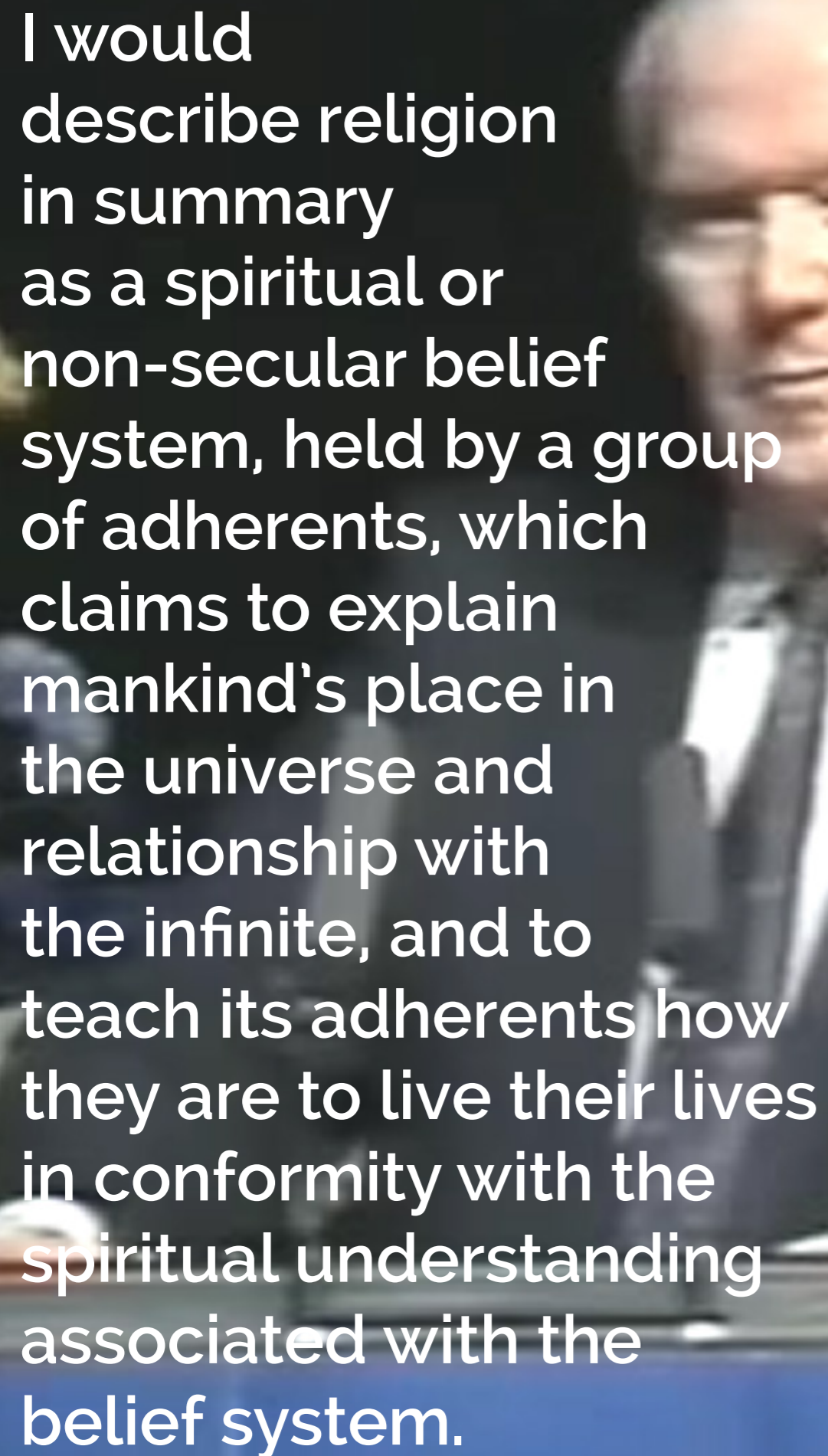
**"I would describe religion in summary as a spiritual or non-secular belief system, held by a group of adherents, which claims to explain mankind's place in the universe and relationship with the infinite, and to teach its adherents how they are to live their lives in conformity with the spiritual understanding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

This new ruling emphasises that for any church to retain its charitable registration as a place of public worship every church service must provide teaching to those present on how to live their lives in accordance with the teachings of SNU Spiritualism, the Seven Principles. This now places the emphasis on the speaker at every church service to provide what the ruling requires, which is to give an address which can offer to those present thoughts on how they can indeed live their lives as a Spiritualist based on the backbone of our religion, the Seven Principles! Only a few people will receive a personal evidential communication from their loved ones in the spirit world, so what does the service offer to those who do not receive such a communication? It is necessary for it to provide some form of upliftment and inspiration which can help all present in their everyday lives. Not just through the words which are spoken but by the very presence of the power of the spirit in that church.

**"One of the things I recall being taught was that as I stepped on to the church platform, to allow the presence of the spirit to fill the whole building, just by expanding the energy which I had prepared before the service; to allow the presence of spirit to be tangible to all who were in attendance. It was an amazing feeling and it was why many people came to church; just to feel that presence!"** (Minister Judith Seaman)

The content of the address needs to include statements which touch each individual personally and is appropriate for each of them. The same words will be meaningful to each one present in a very different way. You may ask 'how is that possible?' It is possible if the speaker taking the service has developed their speaking mediumship in the same way as they have developed their evidential communication mediumship, and that entails attunement with the spirit world for both aspects of mediumistic ability. If we visited a Spiritualist church service about seventy years ago, we would find that every church service had a separate speaker and demonstrator, as each was trained and developed in their own skills. Those developing to be platform workers sat in church development circles every week to develop whatever mediumistic abilities were right for them. They practised attunement to and with the spirit world and allowed their particular mediumistic abilities to flourish. Speaking mediumship was just as important as the demonstrating, if not more so. Somehow, and somewhere that has been lost and it is time to revive that very powerful aspect of the church service. It is not suggested that we return to how things were seventy years ago, but that more emphasis is placed on developing the speaking mediumship which can carry a message for the many, not just the few which evidential mediumship touches.

Before a Spiritualist speaker takes their first tentative steps upon a public platform, they should ensure that they are totally capable of preparing an address. Speaking mediumship is just as important as evidential communication mediumship. One of the first criteria for a good address is knowledge and it is important that all speakers, whether or not they also work as evidential communication mediums, should study



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 the belief system.

philosophy—the philosophy of Spiritualism and also some of the teachings of the great philosophers. It is important to study the religion and its history and develop an understanding of the Seven Principles. Suggestions for reading are included in the bibliography. An understanding of current issues in the world may also be useful in helping to show the modern-day relevance of our philosophy.

The theory of a good address is that the speaker should introduce with impact the important message they have for the assembled audience, then repeat it again but in a different and more expansive way, and finally deliver it a third time leaving it as something the audience will recall in the days which follow and hopefully fill them with the presence of the spirit in their lives.

## So how do we go about preparing good speakers?

It is essential to begin by teaching those sitting in development classes and all those working toward taking public speaking how to:

Plan the skeletal structure for an address;

Attune to the inspirational flow which comes from the spirit world;

Be able to choose a good reading or quotations which will support the content of the address.

## Deciding the Theme for the Address

First of all, it is necessary to decide on the theme of the address. A good place to start is with one of the Seven Principles of Spiritualism. A speaker may be inspired to choose a particular topic for an address perhaps from something they have read or listened to on the news. Often inspiration from their own spirit or from the spirit world leads the speaker to explore a particular theme.

## Developing the Theme

Students sometimes have difficulty developing a theme into a ten-minute address. Using a mind mapping technique has been found helpful to many. Take for example the Principle 'The Continuous Existence of the Human Soul'. When the theme has been decided just start by writing down everything which comes into your mind on that subject without stopping to consider how they will come together; e.g.

Natural Law;

Energy cannot be destroyed; it only changes its form;

Invincibility of the soul;

Implications of how that changes attitude to life;

Emma Hardinge Britten;

Robert Owen;

Constitution of the Union;

We do not just leave everything behind at death as the soul continues, etc.



# The Speakers Map



## Mind Mapping

One approach to creating a mind map is to start grouping the ideas together as you write them down. Start with the main idea in the centre and then draw lines out from the centre as a branch for different ideas. In the example opposite branches are used for related ideas. It is important to put all ideas down as they occur!

What/Who	How	Where	Effect
Soul	Caterpillar	Spirit World	Invincibility
Mind	Continuity	Before	Proof
Emotions	Science	Now	Outlook on Life
Spirit Body	Natural Law	After	Changes
Spirit	Energy	Evolution	Mediumship
Personality			Phenomena
Everyone			
Animal			

A mind map is a way of remembering knowledge and creating ideas. Once you have listed as many ideas as you can think of, then you can start making connections and grouping ideas together, see above example. The notes should be put in some sort of order so that the address will make sense. In the example above the initial ideas are grouped under the headings What/Who, How, Where and Effect. Both mind maps are examples and not meant to be blueprints. It is useful to organise your thoughts from the mind map into three main sections or ideas to avoid overcomplicating the key message but rather create a structure. It is important to take time to attune to the spirit world as you are developing your thoughts and ideas. You will find that new ideas, connections and inspiration will come to you.

It is important to remember when developing the address that:

- The intention is to educate and inform;
- The address should be easy to understand;
- The address should be aimed at both newcomers to Spiritualism and those who have been in Spiritualism a long time. Therefore, avoid abbreviations or words that only those involved in Spiritualism would understand unless you give an explanation;
- Any facts quoted should be accurate, especially dates and names;
- A short quotation or reading may be used to substantiate or enhance any information included, remembering to give details of its author. If a speaker misquotes then they can lose credibility with the audience. It also allows for a person in the audience to follow up on the quote if they find it interesting; It increases impact if the speaker is clear from the outset what the key message will be for the audience. This should be succinct.

# The Structure of the Address

## Introduction

The address should have three parts, a beginning, a middle and a conclusion. The introduction must capture the interest of the audience because at the start you have their maximum attention.

Some suggestions to capture interest include:

- Ask a rhetorical question;
- Use a quotation;
- Use a relevant anecdote.

However, the introduction must be relevant to the theme and the key message of the address. Many speakers find it helpful to plan both the introduction and conclusion and often this is done when the content of the main body of the address is clear. The address should be related to one or more of the Seven Principles. However, it is not acceptable to quote one of them without expanding upon it and how it relates to the context of the address.

## Main Body of the Address

The important middle section is developing ideas around the chosen theme, not a selection of random ideas or experiences. The key message which should be succinct should be emphasised and illustrated. The inclusion of three main points or key elements is probably enough to avoid over complication and distraction from the main theme. It is acceptable to utilise a story to illustrate the theme as long as the address does not become autobiographical i.e. all about the speaker. As an example, a story may be about an event in the news which has inspired you. This also serves to illustrate how our philosophy is meaningful to life today. A quotation may be added to add evidence or emphasis. The address should be easy to understand. Use short sentences and pauses to increase effect and allow people time to think about what has been said. Remember the power of repetition.

## Conclusion

The address now needs a Conclusion. This is a brief but powerful recap of the main points made within the address. Refer back to the key message and emphasise the main point you would like the audience to remember. Do not end by saying thank you for listening, finish with a powerful statement or fact.

## Use of Prompt Cards

It is acceptable to use prompt cards at accreditation level. From the information gathered you can make a list of 'Bullet Points' on card or cards, which can be used as prompt to remind the speaker of the important elements of the address. They can be read just before the address or be placed on a lectern if available in case you lose the thread at any time and need to move to the next important bullet point. The reading of a pre-prepared script is not considered to be an address. Finally, just before the address, set aside some time for attunement, so that when you begin your address the spirit world can play their part to inspire you whenever possible to enhance your speaking mediumship.

## Assessing Speakers for PAS(s) - Length of the Address

For the purposes of the PAS(s) assessment a ten-minute address is required. The length of the address in a church or centre service should be approximately fifteen minutes. However, assessors place more emphasis on content than duration.

# Recommended Reading:

Talk Like TED' by Carmine Gallo;



## Question 1

Explain the purpose of a good address;

## Question 2

Describe the three parts of the address;

## Question 3

Explain the role spirit may play in developing and delivering an address;

## Question 4

Decide on a theme for an address and create a mind map for it.  
Write or record a ten-minute address for a Spiritualist service based on the mind map.



# TPS1

## SECTION SIX

### Mediumship: Demonstrating the Evidence

This section will cover the following Learning Objectives:

Students will be able to:

- Describe what does and does not constitute survival evidence;
- Explain the purposes of mediumship.

## The Definition of Demonstrating Evidential Mediumship

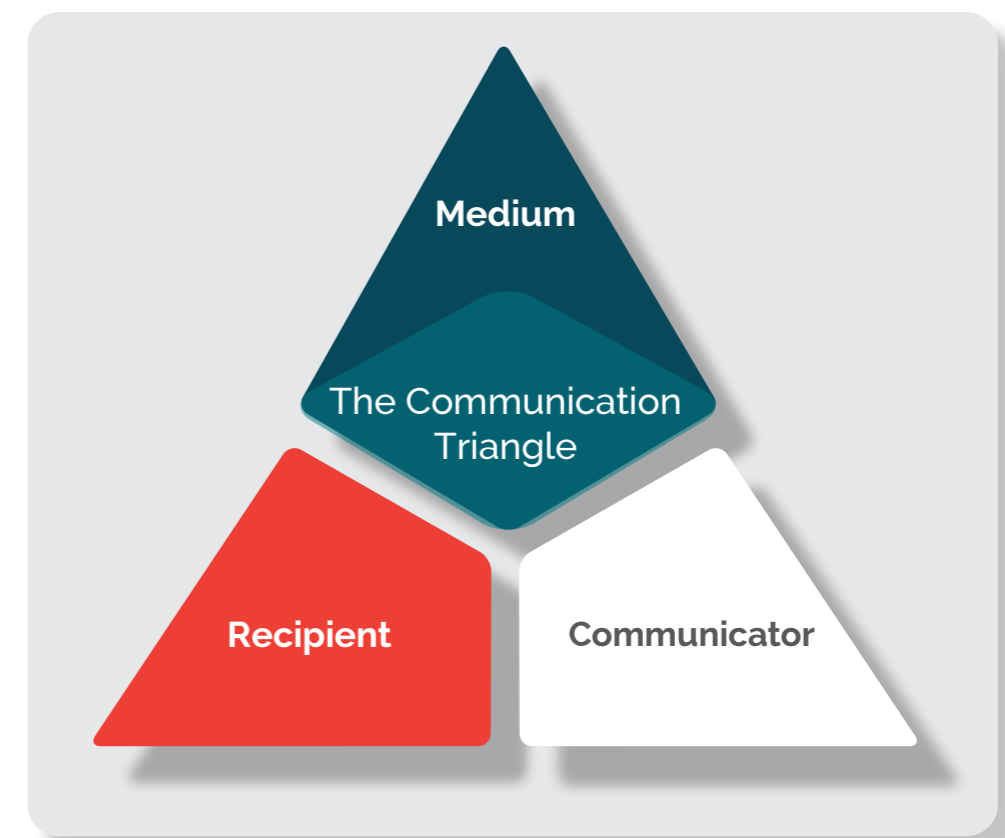
In relation to PAS demonstrating evidential mediumship is defined as: The primary objective of demonstrating mediumship is to identify a spirit communicator, with a body of information which identifies them beyond reasonable doubt, and who is known to the recipient. In addition, there should also be a meaningful communication that is relevant to the recipient's current life situation.

## The Purpose of Mediumship

The purpose of mediumship is to give evidence of survival which gives substance to the teachings of Spiritualism. Good mediumship can prove that life is eternal, that the human soul survives physical death and continues to live in the spirit world. In this way we are encouraging people to become more aware of their own inner spirit. In addition, mediumship can bring comfort to the bereaved, bring upliftment to those receiving the personal communications and those receiving private sitting.

## Evidence and Communication

Evidence within mediumship can be described as: Information previously unknown to the medium acquired through the intelligence of Spirit. Some information may not be known by the recipient at the time of delivery but can later be verified, and this is often the best evidence. A complete communication should include information about events that have happened in the life of the recipient since the communicator passed to spirit. This provides evidence of the ongoing existence of the communicator. When working as a medium there are three requirements in the process of delivering a spirit communication: a medium, a communicator and a recipient; this is the communication triangle.



When the medium is working with the spirit world to bring a communication to the recipient, they receive information from the communicator, and pass it to the recipient as evidence. It is intelligent two-way communication between the medium and discarnate spirit. The information that is received is usually relevant to the recipient and can link to the communicator, or both as a shared memory.

The information can be acquired in different ways, through one of the following:

**Clairvoyance** – Clear Seeing

**Clairaudience** – Clear Hearing

**Clairsentience** – Clear Feeling

**Clairgustance** – Clear Tasting

**Clairofactriance** – Clear Smelling

**Claircognisance** – Just Knowing

Most mediums will use all of them though not at the same time.

Someone working psychically may get information through one of the faculties mentioned above, and it is important that a medium understands the difference. When someone is working psychically, they are linking to the energy of the recipient and picking up information from their aura. The aura is the energy field surrounding the human body, and it stores information about the person. A medium, reaches beyond the vibrations of the recipient, and links with a loved one, friend or other person that has touched the recipient's life in some meaningful way, who now resides in the spirit world. It is through this link, that the medium is given information by the communicator that constitutes evidence of survival. This information can take many forms and a few are listed below.

**Names** – of the communicator or their link to the recipient.

**Relationship** – parent, grandparent, siblings, aunts, uncles, children.

**Age** – at passing, or age they are discussing their life at.

**Physical Description** – unusual or outstanding features only.

**Character Description** – funny, personality, serious, professional, happy, sad.

**Health Issues** – through life, prior to passing, someone has now.

**Cause of Passing** – illness, accident etc.

**Place of Residence** – can form part of the message if it pertains to the communicator or the recipient.

**Shared Memories** – holidays, other family members, events they shared together.

**Knowledge of Recent Events** – things that have happened around the recipient since the communicator passed away.

Each of the above can form part of the message, you do not have to list them all. Anything the medium receives can form part of the evidence, as long as it is understood by the recipient. In some cases, the medium may give some information that the recipient cannot understand and ask them to check on it later however, it should only form a small part of the communication. This kind of information can sometimes be very evidential to the recipient. When any of the above form part of a communication, then the medium should deliver them in such a way that the recipient knows it is coming from or links to the communicator.

e.g. "I have a man with me, and his name is John". Several people in the audience might have known a John, therefore it is not evidence on its own. The medium should try to get more information. "I have a man with me, and he is telling me his name is John and that he is your father." This is now more precise information, you have three facts, 1. Man, 2. John, 3. Father, backed up by the rest of the sentence. As a student develops their mediumistic abilities they become able to acquire more precise information and feel the presence and character of the communicator.

## What Does not Constitute Evidence

None of the items below should form part of an evidential communication, as some of them cannot be proved, whilst others are unethical.

**Guides** – describing a guide or spirit helper in a public demonstration cannot be construed as giving evidence, even if the recipient does have an awareness of the helper in question.

**Prescribing anything** – medicines, homeopathic remedies, even a glass of water could be dangerous to some people.

**Telling people to stop taking medication.**

**Predictions of any kind** – death, future accidents, illnesses.

**Fortune Telling** – lottery wins, babies waiting to come to the earth.

'It is inappropriate to tell anyone that they are a 'healer' or a 'medium' as this is not evidence.

## The Responsibility of the Medium

With all mediumship, there is a responsibility on the medium to behave in such a way so as not to bring into disrepute, the SNU or the organisation that has booked them, themselves, or the spirit world. It should be remembered at all times that they are representing each of the above and it should be to the highest standard possible, making evidence of survival of the human soul their first priority.

**Some Do's and Don'ts of Mediumship:**

### DO:

- ensure that a practical working knowledge of the religion of Spiritualism is achieved.
- correctly identify the recipient; demonstrators should always make sure that after making a link with spirit they establish the correct recipient for the communication. Far too often a communication is accepted by the wrong person because the link between spirit, medium and recipient has been established incorrectly and, whilst it is very tempting to continue giving the communication to somebody who is saying 'Yes' to everything being given, an experienced demonstrator should sense it is the wrong recipient.
- give what is received without embellishment.
- monitor communications.
- make evidence of survival a first priority within a demonstration.
- ensure that anything that needs to be researched at a later date is a very small part of an evidential communication.



- observe the audience and try and include everybody as far as possible.
- keep an eye on the time.
- continue to work on future development, which is ongoing.

## DON'T:

- use colourful language or offensive remarks.
- use personal remarks to recipients; There should never be an occasion in any demonstration where a member of the audience is embarrassed (by personal remarks) or harassed (by a bullying or dictatorial attitude) by the medium.' A medium who is guilty in this respect is insufficiently developed and should not be taking demonstrations.
- bully recipients or force information upon them.
- give you own personal advice.
- prescribe or diagnose.
- predict the future.

Mediumship is a sacred office and not to be undertaken lightly. It is often used to offer comfort and evidence of survival to the bereaved at a time in their lives when they are at their most vulnerable. Mediums should be able to offer secure lifelines to sustain people during their greatest need. It is important to remain professional at all times. Exponents are at the centre of the church religious services and public demonstrations and should retain a dignity at all times.



## Question 1

Describe what does and does not constitute survival evidence.

## Question 2

Explain the purposes of mediumship.

## Question 3

Describe what elements should and should not be given in an evidential communication.

## Question 4

Explain how you would prepare for a public demonstration.

# TPS1

## SECTION SEVEN

### Prayer

This section will cover the following Learning Objectives:

Students will be able to:

- Identify and explain the different purposes of prayer;
- Identify and explain the different types of prayer;
- Write an opening prayer for a divine service;
- Write a closing prayer.



“ The act of prayer, the revealing of oneself, the opening of the heart, binds us all together in unity. ”





# Personal Prayer

Prayer is a communication process with God, a connection between the soul of the individual and God. Prayer may be spoken out loud or communicated mentally. Prayer involves listening and opening ourselves to the reality of the Divine source. Through prayer an individual soul may touch and be part of the great universal power. Through personal prayer, where we open our hearts to God, we can feel part of the greater whole and share thoughts of thankfulness, forgiveness and compassion.

**Would you consider that it is important for people to pray? (This question is answered by the guide Silver Birch in 'Teachings of Silver Birch' page 78 also repeated in 'Silver Birch Book of Questions and Answers' page 5.) "That depends on the prayer. The aimless repetition of words merely creates ripples in the atmosphere, but those who pray with their hearts and their souls, seeking in prayer closer unity with the Great White Spirit, seeking to make themselves useful instruments for His manifestations, emerge, because of prayer, stronger and more fitted to be his servants. The act of prayer, the revealing of oneself, the opening of the heart, binds us all together in unity."**

This is a very different approach from the old idea of prayer as a shopping list of requests. Prayer should be approached in a positive manner, after all we are initiating communication with the greatest power of all, which is a privilege. We should approach the activity of prayer with intent to be open to understanding more about our place in the world and ways to serve. Prayer can help us to connect with our own eternal spirit and link us more closely with the spirit of others and the God force. Regular personal prayer can form an important part of each individual's spiritual unfoldment and growth.

# Prayer in a Spiritualist Service

For Spiritualists the only acceptable title for the Deity is 'God'.

Exponents are normally invited to open and close a service or demonstration in prayer, so it is important that practice in saying prayers is developed. A good place to start is by listening to the prayers of others. If you are present at a service and the speaker's prayer really moves you, then you will begin to know what you are working toward yourself, but don't try to copy them. The first time the exponent taking a service has any influence in the service is usually when they step forward to do the opening prayer. That in itself makes the prayer important as the gathered audience will tend to make a judgement on the exponent by their first response to them, so how this is delivered sets the scene for the whole service or demonstration.

We need to remember that public prayer is also very important as a service of religious worship is meant to provide for all those present to make a form of prayer to a deity, however that is referred to in their religion. Within Spiritualism that is God. The Fatherhood of God is our First Principle; therefore, all Spiritualist prayer should be addressed to God. Not to any other form of title that may feel right to the exponent. The prayer should also provide for all those present to be part of it, thus offering a time for public worship by everyone. A religious service should provide the opportunity for everyone present who wishes to do so, to pray to God. Therefore, the exponent needs to ensure within the prayer that it is clear to all that they are included in this time of connecting to God. That can be difficult to do, but one simple way is for the exponents to ask the audience to join them in the quiet and allow themselves to share time with God in whatever form of words suits them, and then allow a short time of silence before the exponents begins their opening prayer.

This immediately sets the scene and allows the right atmosphere to build. The old-fashioned word for the opening prayer was the 'Invocation', and that in itself clearly indicates that it is meant to indeed invoke the presence of God and those in the spirit world to join the gathering. In the opening prayer it is usual to ask for God's blessing on the service and those present and also extend invitations to the spirit people to join in the

service. It is not the time to present God with a detailed 'shopping list' and it can be assumed that a blanket request for help for everyone in need will be acted upon. Healing for those in need may also be invited if there is not a separate healing aspect set aside within the service, so it is good to establish that before you step on to the platform. It is also not the time to slip into philosophical thoughts as the time for the address has been set aside especially for philosophy and the prayer needs to be specifically for that purpose. With Prayer the old adage 'less is more' is often the best format. The opening prayer should help bring people together and build the energy for the service, establishing the purpose of the meeting and a calm positive atmosphere.

The closing prayer should bring the proceedings to close by giving thanks for everything that has been a part of the service, both to God and to the spirit world, and whatever other thoughts may occur. A few powerful words that the congregation can recall that may just help them in the days ahead. This could simply be to say that they only need to be still and open their hearts to God and His presence will be there for them whenever they need it. It is not a time to indulge in a lengthy philosophical meandering. Prayers should never be said parrot fashion and should be felt rather than read from a text.

To enter into true prayerfulness, it's necessary to place the thought of intent into our minds and from there move into the power of the Creator, that which we call God. Praying on behalf of others is a huge responsibility and there is a great need for every prayer to be unique and befitting the occasion. Appropriate language and meaningful sentiments are important when entering into prayers for special occasions. There should be suitable prayers offered after unexpected national or world tragedies through to prayers for traditionally recognised special dates.

## Recommended Reading:

'Teachings of Silver Birch' or 'Questions and Answers of Silver Birch.'



### Question 1

Identify and explain the different purposes of prayer.

### Question 2

Write an opening prayer for a divine service.

### Question 3

Write a closing prayer.

### Question 4

Identify and explain the different types of prayer.



# TPS1

## SECTION EIGHT

### Code of Conduct

This section will cover the following Learning Objectives:

Students will be able to:

- Understand the need for a code of conduct;
- Describe the key features of the code of conduct;
- Explain the importance of the dress code;
- Explain why it is important to arrive 15 minutes before the service.

## The Accreditation Holders Code of Conduct

A well-written code of conduct explains an organisation's values and principles, linking them with standards of professional conduct. The definition of a code of conduct is a collection of rules and regulations that include what is and is not acceptable or expected behaviour. The SNU Accreditation Holders Code of Conduct can be found in Byelaws G, Schedule 2. As an Accreditation holder you are required to abide by this code. Church service and public demonstrations are the shop window of our religion, and as such should present Spiritualism to the highest standard possible. When a church or organisation books an award or accreditation holder, they are doing it on the understanding that they are booking someone who has been through a series of training and assessment sessions and passed a final area board held by the SNU's Education & Exponents Committee. This tells them that they are booking someone who meets the standards required within the SNU.

The SNU has a code of conduct to ensure our accreditation holder knows what is expected of them whilst representing the organisation, the Church, the spirit world and themselves. They must act in a manner which promotes and encourages the practice, study and investigation of the religion philosophy and science of Spiritualism as based upon the Seven Principles, and act in a manner at all times to bring credit to Spiritualism and the SNU. They are expected to abide by the law, not only in their own country but also of the country they may be working in. The code of conduct contains the SNU policy for accreditation holders, ethics and courtesy, dress standards. It is in no way meant to restrict accreditation holders in the work they do, but it is meant to be a standard for all accreditation holders to live up to. The accreditation holders' standards are tested rigorously through our training system, and by gaining our accreditation, they are entrusted with the reputation of the SNU. It is also important that all members of the SNU, have an awareness of the Memorandum and the Articles of Association, as well as the Byelaws.

## Bye Laws G

### Schedule 2

Code of Conduct for Holders of PAS and CLMAS Accreditation

#### 1. Interpretation

- 1.1 SNU - The Spiritualists' National Union.
- 1.2 Union - The Spiritualists' National Union.
- 1.3 SNUi – SNU International.
- 1.4 Accreditation-holder - For the purpose of this Schedule only, this term means a holder of any accreditation scheme, excluding the Healing Accreditation Scheme.
- 1.5 Church – For the purpose of this Schedule only, this term includes Churches, Pioneer Centres and other organising bodies.

#### 2. Objects

- 2.1 To act in a manner which promotes and encourages the practice, study and investigation of the art, science, religion and philosophy of Spiritualism as based upon the Seven Principles.
- 2.2 To act in a manner at all times to bring credit to Spiritualism and the Union.
3. Advertising and Promotion
  - 3.1 Accreditation-holders must not use the letters PAS or CLMAS as an appendage to their name.
  - 3.2 Accreditation-holders should endeavour to ensure that their accreditation is promoted/announced precisely.
  - 3.3 Accreditation-holders should endeavour to make it clear in what category their

accreditation was granted, i.e. speaking, demonstrating or administration.

#### 4. Accreditation-holders and the Law

- 4.1 All accreditation-holders must observe the laws of the country in which they are working.
- 4.2 The relevant law in the UK is enshrined within trading standards and consumer protection legislation. In case of doubt the accreditation-holder should state the facts of any problems encountered to the chief administrative officer of the SNU and seek guidance.
- 4.3 It is essential that every accreditation-holder, particularly anyone who practises outside of an affiliated body or Pioneer Centre, understands and observes the law as it relates to mediumship. Disregard of the law may result in legal difficulties for anyone involved.

#### 5. Ethics and Courtesy

- 5.1 Accreditation-holders must show loyalty, respect and support to the SNU at all times in all verbal, written and electronic communications, including in social networking sites.
- 5.2 The SNU wishes to ensure that the impact of mediumship is properly understood: accordingly, accreditation-holders must maintain the highest standards of competence and conduct.
- 5.3 Accreditation-holders must remember that they have a responsibility to perform in consoling the bereaved, assisting people when they are at their lowest ebb and being relied upon to be truthful and caring at all times.
- 5.4 Accreditation-holders must not pretend to be in communication with the spirit world if they are not: it is morally wrong to do so.
- 5.5 If an accreditation-holder wishes to take another exponent (who has not been booked) to participate in a service, he must obtain prior permission from the body.
- 5.6 When taking a booking accreditation-holders should advise the body how much they charge for expenses and how much their fee will be.
- 5.7 If an accreditation-holder does not receive a reminder from a body he must try to contact a Church representative to confirm his booking: if unable to do so, then he is not obliged to attend.
- 5.8 Accreditation-holders must make every effort to keep bookings: however, if it becomes necessary to cancel a booking, they must inform the body and (if giving less than fourteen days' notice) they should offer a replacement if possible.
- 5.9 If an accreditation-holder honours a booking but finds that the body has double-booked, he is entitled to receive his expenses.
- 5.10
  - (1) Accreditation-holders must not allow their accreditation to be used in connection with psychic fairs or similar events.
  - (2) Accreditation-holders may take part in any Spiritualist or psychic activity on licensed premises provided that in the room where the activity is being held there is no open bar and alcoholic drinks are not consumed.
- 5.11 When giving a private sitting to a child under the age of 18 it is required to have a parent or legal guardian present for the benefit of both the accreditation-holder and the child. If no such person can be present, the sitting must not proceed.

#### 6. SNU Policy

- 6.1 An accreditation-holder must not be a member of, hold an appointment, award or accreditation of, or take part in the management of, an incompatible religious body.
- 6.2 An accreditation-holder must not take part in the management of a non-affiliated body whose meeting-place is within a distance of three miles of an affiliated body or Pioneer Centre.
- 6.3 An accreditation-holder must not serve, be a member of, hold an appointment, award or accreditation of, or take part in the management of, a body which imposes restrictions on his services to the Union or its affiliated bodies or Pioneer Centres.
- 6.4 An accreditation-holder must not use the accreditation in a manner which constitutes serious misconduct harmful or potentially harmful to the Union or any part thereof.
- 6.5 Accreditation-holders must behave with integrity, courtesy, dignity and discretion. Their attitude

should be competent and sympathetic, hopeful and positive at all times.

- 6.6 Accreditation-holders must not claim an ability to contact a particular individual in spirit.
- 6.7 Accreditation-holders must not make predictions during mediumistic communication.
- 6.8 Accreditation-holders must not give a communication of a harmful or distressing nature.
- 6.9 Accreditation-holders must treat as strictly confidential all information of a personal nature which is confided to them.
- 6.10
  - (1) The use of any object (including the use of flowers previously touched by the recipient) during the course of a demonstration of mediumship shall not be allowed: the use of such aids shall be limited to experimental sessions for training purposes only.
  - (2) During private sittings the medium shall use only his mediumistic faculties and the use of objects is forbidden.

#### 7. Presentation

- 7.1 People attending a private sitting should be asked whether it will be their first experience of a sitting: if this is the case, then an explanation of what to expect should be given.
- 7.2 Accreditation-holders should always remain in front of the congregation or audience during a public service or demonstration. An accreditation-holder should not move amongst the congregation or audience during the proceedings.

#### 8. Platform Dress Code

- 8.1 When appearing on the platform it is important that exponents present themselves well. Whilst there are no 'hard and fast' rules, speakers, demonstrators, Chairmen and any other persons appearing on the platform should dress appropriately for the occasion, because what is worn on the platform should be complementary to their work as exponents of the SNU and as representatives of Spiritualism.
- 8.2 For men, the ideal dress is a suit, shirt and tie, with shoes suitable for a formal occasion. However, as an alternative, a smart casual summertime dress code could be adopted such as lightweight jacket and trousers, smart shirt tucked into the trousers with top button open, and smart shoes. With the consent of the Chairman, who is in overall charge of the service, it would be acceptable in hot weather for a man to remove his jacket and wear a short-sleeved shirt tucked into trousers with a tie or top button open. Casual wear such as shorts, T-shirts, sweatshirts, jeans, tracksuits, trainers or sandals are not acceptable on the platform.
- 8.3 For women, a dress and jacket, trouser suit or two-piece outfit, together with smart shoes, would be suitable. A smart casual summertime dress code could be adopted such as lightweight dress, suit or two-piece outfit with short sleeves. All fabrics worn should be of a density that cannot be seen through when standing in bright light. Skirts should be of a moderate length to preserve modesty when standing or sitting on a raised platform. Casual wear such as shorts, T-shirts, sweatshirts, jeans, tracksuits or trainers are not acceptable on the platform.
- 8.4 In all cases colour, style, texture and fabric should be taken into consideration, together with an assessment of whether the chosen outfit is appropriate for a formal platform appearance. Jewellery should be kept to a minimum.
- 8.5 Chairmen have a responsibility to ensure that professional standards are achieved and maintained during events and should be aware that the SNU dress code applies to them also, as representatives of the body.
- 8.6 All platform workers should remember that they are representatives of the body. Appearance, posture, demeanour, manner of sitting and standing are all part 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.



# WORKING WITH CHURCHES AND CENTRES

Exponents play a very vital role in Spiritualist church services and public demonstrations of mediumship and, whilst having an awareness of this fact, they should always remember that they are invited guests. Exponents will be reminded of their commitment to serve the church, centre or organisation and even though sometimes, owing to a number of reasons, a reminder may not be received exponents should endeavour to establish that they are expected to conduct the event for which they were booked. Whilst it is incumbent upon the organiser of the event to advise them of the booking, the exponent should endeavour to honour all their engagements.

If, of course, exponents find that, through unforeseen circumstances, they are going to be unable to attend the venue, then adequate notice should be given to the organiser in order that someone else can be engaged. The exponent should ensure arrival at the venue in good time, not only for their own benefit but also in order to give the organiser an opportunity to take full details of names, qualifications, etc. and to relate the order of the service which is to take place. Exponents are not allowed to alter the order of service. It is possible, however, to request permission of the organiser to include a special item if the reason for this is given. Exponents wishing to promote and/or sell their own books should request permission in advance from the organiser. Sufficient time should be allowed for the organiser to consider the request.

Their decision could be facilitated if a copy of the book is forwarded with the request. It is unfair to announce the sale of books or tickets for any event without prior permission from the organiser.



## Question 1

Give the reasons why a code of conduct is needed.

## Question 2

Describe the key features of the code of conduct.

## Question 3

Explain and describe the importance of the dress code.

## Question 4

Explain why it is important to arrive fifteen minutes before the service.

# FINAL ASSIGNMENT

Once you have completed all the sections of this course you should then complete your final assignment. Write a service including an opening and closing prayer and a ten-minute address. These should be different from those submitted in answer to section 5.





Find us and follow us!

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