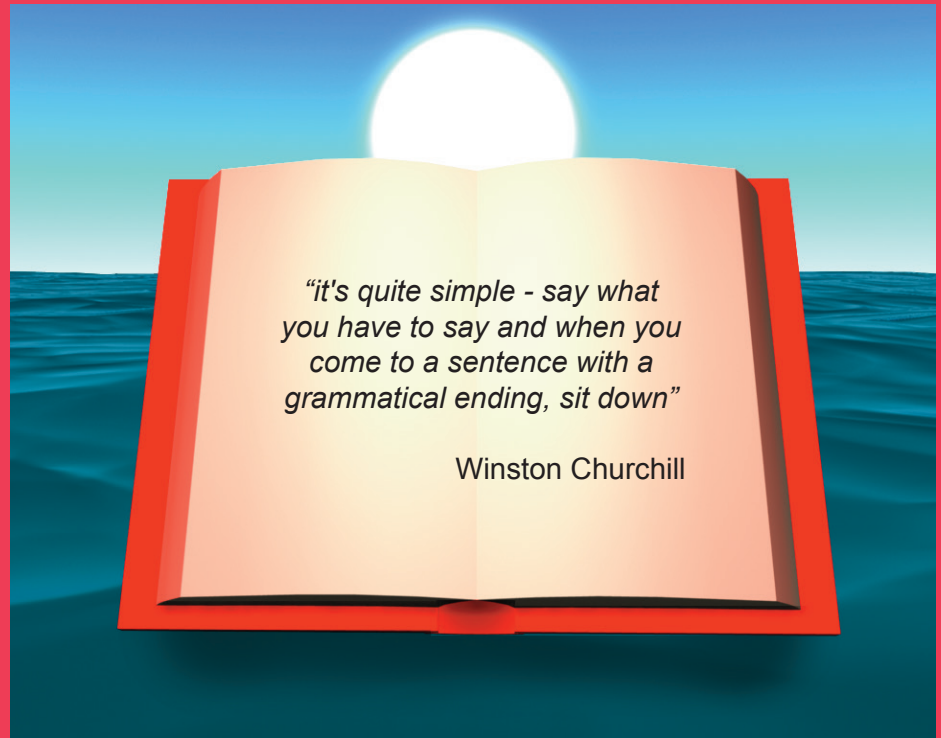


SPIRITUALISTS' NATIONAL UNION

SD4

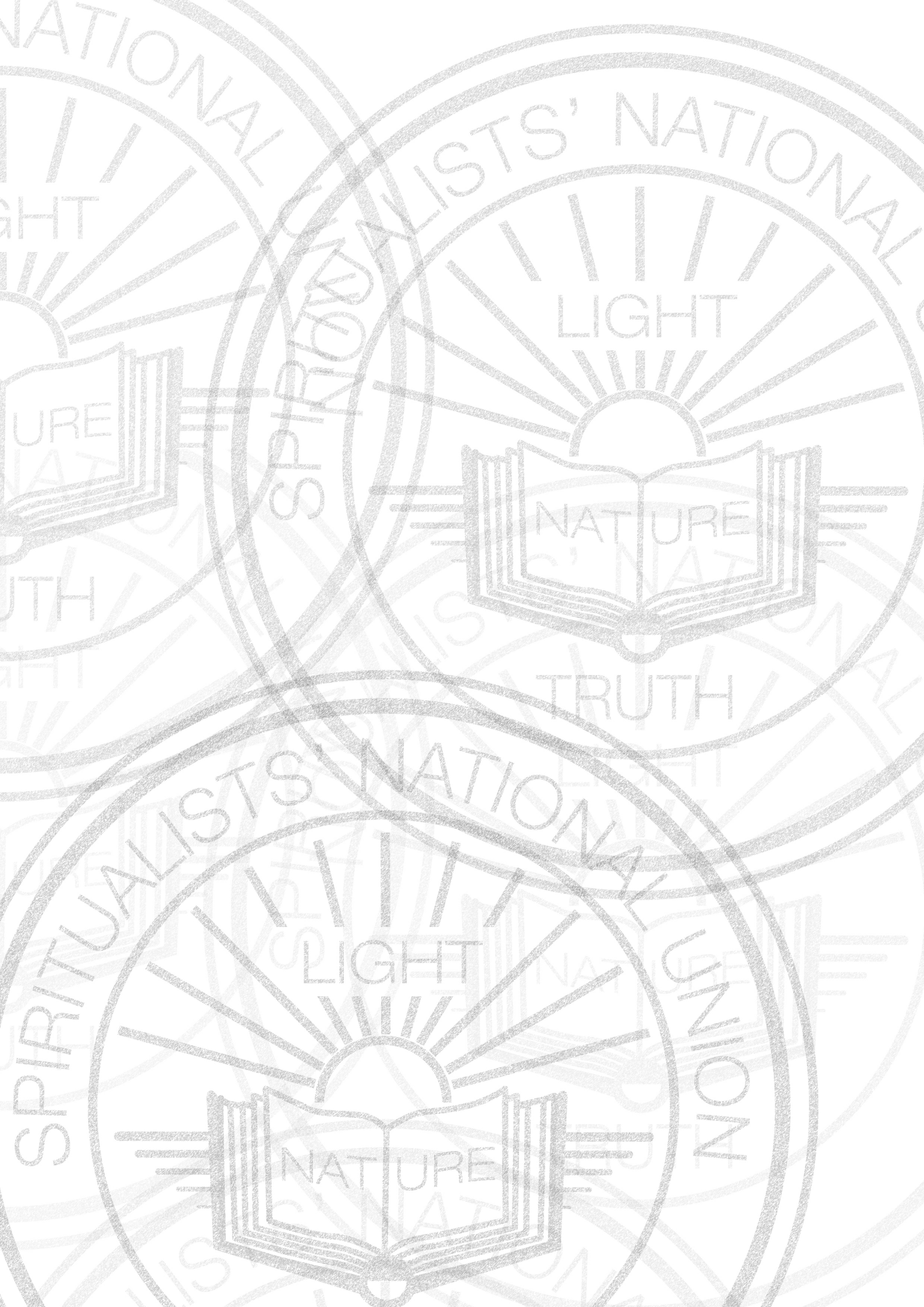


PUBLIC PRESENTATION

COURSE NOTES



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SD4

Public Presentation

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Guidelines for Students

The Spiritualists' National Union recognises that with education comes liberation. Now, more than at any other time, they are encouraging all members of the Union to find out more about their religion and about Spiritualism. The Education Courses are designed to help students move slowly from the very basic, beginners courses to those which are more advanced.

Study notes for students

These notes are intended for those who have lost, or perhaps have never been helped to master, the art of studying. As with all things, there are techniques, which will make a difference to your work, possibly the difference between success and failure.

To learn is to add new information to your existing store of knowledge. That part is often the easiest; we actually store all our experiences in life in our subconscious. That information will be of little use to you unless you are able to retrieve it for use when required. Forgetfulness is actually the inability to recall stored information.

A certain amount of 'forgetfulness' is vital to sanity. We do not need all our memories. The 'trick' of study is to differentiate. If you start by thinking of your subconscious as a filing cabinet with three drawers, one is used for immediate impressions and sorting out what is necessary and what can be relegated to the depths of memory. You will be able to recall most of these at will until they have been re-filed into either the middle drawer, used for accessible memory, or the bottom drawer, used for non-important information - a dumping-ground, according to their relative importance to you.

What will you need?

Part of the secret of successful study is a calm, relaxed attitude. If you have the right tools to hand, this will help to create the right atmosphere.

It is a good idea to set a fixed time and place for study. You will need some space, a quiet corner where there is no distraction. Let your family know that you are serious about your intentions and ask for their co-operation. Do not choose a room that is in general use. Your attention must remain on your subject without distraction.

The time factor

First of all, plan your time for studying. Arrange this time to suit your life style. Make a mental agreement to complete a lesson a week, a month; you will know what is realistic for you. We are all individuals and have different calls upon our time.

Decide how long you can realistically give to each session of study and try to stick to that time.

The human mind will concentrate best in sessions of 20 minutes at a time. At the end of this time change your activity. If you have been reading and memorising then break off, make a cup of tea, go for a walk, just relax for a while. When you are ready to begin start by using your jotter, write down as many points as you can remember from the section you are studying.

Preliminary review

Read through the section and then think about how much you already know about this subject. Then read through the section again paying particular attention to those parts, which are new to you. Make rough notes of the important points. In this way you will have made the information part of your own experience and it will have a greater impact upon you.

Registration

We actually register more through sight than through hearing. We have a better recall of our own experiences than those of others. These facts can be used in your study. Try to imagine that you are participating in the events described in your course and visualise the events where possible.

Answering the question

Get into the habit of reading your question carefully. Use your jotter, put away your reference book and answer the question. Remember to get into the habit of making a list of important points before you answer the question. Read it through; have you answered the question? Get into the habit now of mentally checking that you understand what the question really requires in an answer. Now check with your reference book, have you answered correctly? If not, make the correction now! Have you missed anything? Make a note of this. Go on to the next question and repeat the procedure. Now leave your work for at least a day.

Make sure that you write down the answer to the question. Do not divert from the subject. Do not add in information which is not required; do make sure that you answer fully. Do not assume that your tutor knows what you mean. Make sure that it is plain to someone who does not know the answer. (You can imagine that your tutor is a student.)

In some subjects, usually those that are more advanced, there will be a final essay to be submitted. Different methods will be required, as you will not be absorbing facts but ideas. With these it is vital that you should take time to think extensively about your feelings on the subject. Never be frightened to disagree with what appears to be the general trend; but when you do disagree make sure that you have an alternative theory which can be substantiated. Again, it is so useful if you have someone who will listen to you.

With these it is a good idea to remember: introduce your subject, expand upon the subject, confirm the important points and conclude. It is often helpful to make headings of your ideas first and then to put them into order before starting.

In this way you will construct your essay or work properly. This method can be used in most work. If you habitually jot down the main points you wish to cover in your work before starting, you will become efficient in reviewing the vital facts mentally. When answering questions or researching an essay, this 'habit' can save you time and worry.

Review

If you follow the above method, then a certain amount of review will be accomplished along with your studies. Experiments have shown that the ability to recall is increased by immediate review after study. This should be repeated on the following day and again at the end of a week.

Revision

Revision is extremely beneficial as it will give you the opportunity to make sure all your information is correctly filed in your memory. You cannot read the Course Notes too many times; each successive reading will add more information to that already accumulated.

Guidelines for Essays

These guidelines are designed to assist students who are required to submit a final essay of between 5,000 - 6,000 words.

Relevance to the Title of the Essay

All essays must be related to their titles. Although this may seem obvious, it is sometimes disregarded.

Depth of Treatment

The essays must go beyond a simple list of unrelated facts. There must be an attempt to organise and analyse as well as an attempt to draw inferences which go beyond the facts mentioned. The implications of these must be made clear.

Content

The aspects of the subject of the essays depend, to some extent, on a personal choice but they must be those which are considered to be the most relevant.

Structure

When the aspects chosen as most significant to the subject have been duly considered it is important to decide on the structure of the essay. It is good practice to make a preliminary plan so that the points flow logically from one to the next. Where appropriate, reasoned arguments should be used to take into account any conflicting views and contrary evidence.

Introduction

The introduction should specify terms and concepts to be explained and also outline the manner in which the subject will be presented. Points considered not strictly relevant could receive brief mention. The introduction should be lucid and concise, an outline devoid of discussion.

Development

The main body of the essay should follow the structure outlined in the introduction. Special terminology should be defined concisely. Alternative theories, ideas or evidence may be proffered, in each instance they should be critically appraised and a well reasoned opinion presented. Quotes from other sources/writers should be acknowledged; the simplest way to do this entails placing a number in brackets after the quotation and listing the source in a bibliography at the end of your essay.

Conclusion

The conclusion consists of a brief summation of the main points with an outline of aspects discussed, perhaps suggesting areas worthy of further consideration or research. New material should not be introduced in the conclusion.

If, for any reason, you have to interrupt your studies for any length of time, write and tell your tutor what is happening. If you are able, then let him know how long a break you will need; if you cannot assess this, then keep in touch.

Tutor

As each student enrolls he will be assigned a tutor. Do remember that your tutor is not there just to mark your papers; always send a stamped addressed envelope for your answers to be returned to you. The Test Papers are to be found at the end of each set of Course Notes.

Is help needed?

If you need extra help - ask! Your tutor was once a student and will be happy to explain any areas of confusion.

Remember - your tutor will give you all the guidance you need and these Student Guidelines are provided in the hope that they may assist should your tutor not be readily available.

Remember also. Education should be enjoyed, not endured.

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## Introduction

“A vessel is known by the sound, whether it be cracked or not; so men are proved by their speech, whether they be wise or foolish”

*Disraeli - Speech, 1878*

The individuals who state “Public Speakers are born not made” can only be reflecting their own lack of achievement, for speaking in public is an art and like all arts an innate ability can be enhanced by study, preparation, training and practice.

To be familiar with the basic ingredients required for a good address is an essential prerequisite, together with a desire to communicate to others a viewpoint in a sincere and unaffected way.

The aim of this Course is to introduce to prospective speakers, ideas and aids to enhance their ability to speak in public; to show them how they may present their views to a discerning public in a rational, professional, yet inspiring manner.

Many students undertaking this Course will do so with the intention of obtaining the Speakers’ Diploma of the Spiritualists’ National Union. They will probably have already completed Course B1, Basic Spiritualism; SD2, SD3 and S5 on The Phenomena of Spiritualism; The Teachings of Spiritualism and Spiritualism in World Religions and have passed the appropriate examinations.

Included in B1, under Section 4 is a brief outline of the Spiritualists’ National Union (SNU), the body to which students will be applying for their Diplomas.

Another completed Course will be the SD1 The Basic Speakers and Demonstrators Course and students will have obtained and held a Certificate of Recognition as a Speaker for a year before application for a Speakers Diploma is made.

Other students may enrol on and study this course for interest alone and have no intention of going further and it is hoped that such students will find a benefit from doing the Course.

A few students may already be working upon the Spiritualist Platform and have decided to take this Course in order to perfect their presentation but again, have no desire to work towards the Diploma as a Speaker. It is hoped however, that these students will re-consider and it should be borne in mind that Courses SD2, SD3 and S5 are considered essential reading for all Spiritualist Rostrum Mediums

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Notes to Students:

It is necessary that the Course notes required for the attainment of a Diploma contain certain obligatory subjects, such as the History of Spiritualism, the Structure of the SNU, the Philosophy of Spiritualism and the Law with respect to Mediumship.

In the past students have been known to copy parts of the Education courses or other material and put it forward as their own. This, of course, is not allowed and students found guilty of such plagiarism will be reported to the Education Committee who may withdraw them from the Course. The Education Committee does not want this to happen and your tutors certainly want to read your thoughts, rather than those in the Course Notes, so please compose your own answers and if you do quote from any other source then please state it.

Section 1: Spirit and You

“The power of thought – the magic of the mind”

Byron - Corsair

It must be recognised that not all speakers have a psychic faculty sufficiently developed to link with an agency outside their own creative minds. This does not make what they have to say of less importance than individuals who have been able to achieve a link with discarnate spirit. It is all a question of level. Spiritualists recognise their own individualities as spirit and their own knowledge and experiences upon which they can draw. Inspiration can come from within as well as from without!

If speakers are able to link with their own creative minds and harmonise with minds of discarnate spirit, then of course this should be done. Whilst preparing the address in the initial meditative stages, the link should be established and ideas formulated. If it is possible to maintain this link whilst on platform, all well and good, and it is hoped that speakers with linking potential will work towards this end. There is no doubt that the speakers maintaining a link with spirit will be affected in many ways. In some cases they will be inspired to speak with more verve, impressed to express ideas in a different way. Maintaining a link may heighten the intensity and impact of the address.

How speakers will be affected and to what degree will depend upon their level of attunement with spirit or the degree of control spirit has over them. In the trance state, of course, the greater the degree of control, the more perfect will be the expression.

When entranced mediums are used by spirit to deliver an address, the relationship between Spirit and medium is usually one of control by suggestion. The spirit will transmit certain ideas, stimulating the brain and the organs of expression, to clothe the thoughts with words and give them utterance. The controlling spirits will, however, be unable to use the correct expressions through the medium unless the words to be used are already contained in the memory of the medium. The message will no doubt get through” but not precisely as spirit desires and it will, therefore, suffer according to the cultural development of the medium. The vocabulary used will be that of the mediums and therefore corresponding limitations will be imposed upon the purity of thought conveyed. Uneducated trance mediums, by their very association with spirit, are constantly registering the higher thoughts transmitted, the effect of which gradually influences the subsequent conscious thought processes of the mediums. They are, in fact, being educated. It is a mistake, however, for mediums to be content with this form of education. The association should be co-operative; bearing in mind that knowledge consciously gained will enrich that which is unconsciously acquired. Mediums and/or speakers should know how to prepare, present and deliver an address.

All suggestions for preparation and training should be acted upon conscientiously but it must be remembered they are but the framework which can be scrapped when inspiration, or even a greater degree of spirit control, combined with reason, can be left to construct and deliver a natural speech.

It is important, however, that every speaker should ensure that they are sufficiently able to put aside ego and truly evaluate their work. Better still, a knowledgeable friend, who is able to give constructive criticism, could be an assessor with the solemn promise that whatever is said will not mar the friendship.

Students will be aware of the speakers who ‘grace’ Spiritualist platforms ill prepared and untutored in the art of communication. All too often the addresses are poorly constructed, haven’t anything original to say and become more and more muddled as time goes on... and on... and on... The speakers often leave it to their ‘guides and helpers’ and do not know what they are going to say prior to standing up. They have no idea what they are saying when on their feet and usually have no idea what they have said when they sit down. This latter aspect of such talks is often shared by the unfortunate congregation.

Pseudo-trance, on the part of some who claim to be entranced, brings discredit to Spiritualism. It is generally the unconscious desire of the speakers to be free from blame if failure should occur or the address doesn’t reach the required standard. Often if the glib platitudes and the rhetorical phrases are removed, in reality, it does not.

It is a pity that speakers should adopt this “head in the sand” attitude when 90% of a good address consists of

originality of thought channelled into correct presentation and delivery, which can be mastered through careful study and practice. Speech is the natural corollary of thought and effective speech is learning how to project these ideas and inspiration onto a framework, where feeling and reason are perfectly balanced. Analysis shows that the breakdown of a good address is 50% subject matter, 20% the psychology of approach and 20% effective delivery.

There is, however, a further 10%, which, although it cannot be studied and therefore learnt, can be unfolded as the technique and application of speech is mastered. This 10% is the SPEAKER.

The speakers' personalities should not be so overtly present that they detract from the message of the address, but should shine through the context and delivery. It is essential, therefore, that speakers know their subject but it is even more imperative that they 'feel' it also.

The theme of the address is a part of the speaker, germinated perhaps by something they have read or heard, through meditation, through an ability to communicate with spirit, but reared through their own soul-searching, mind-searching; viewed from every angle, heightened and expanded by inspiration.

Speakers are responsible for presenting this "child" of their inspiration to the public and must do so with dignity, quiet confidence and conviction. If they think they have a precious commodity to offer to the public, this belief and the feeling of reverence it engenders will be automatically and naturally conveyed to the audience. If, however, the speaker is not really enamoured of their product, then however well they act the part, their address will, to the discerning man, appear stylish and stylised.

If the offering is contentious, then so be it. An address can stimulate disagreement and help others to look at, and re-assess, their own views.

Naturally, speakers will often refer to other well-known thinkers and perhaps quote them to support an argument, if relevant.

Nothing can be gained, however, by a speaker who puts forward other people's ideas as his own and there is no real point in wasting precious time reading long scripts of other people's writings. The audience, hopefully, has come to hear an inspired address, which will either incorporate more knowledge of Spiritualism, or show how Spiritualism can help them in their every day life; they can read other sources of inspiration in the privacy of their own homes.

There are, and always will be, orators who are able, by the force of their personality, to sustain a weak address. Such individuals can whip up fervour and carry the audience along by their own dynamism. The test of a good address, however, is whether, even an hour later, when the personality of the speaker has faded from the mind, a small portion of the subject matter spoken, can be remembered.

A good address falls into three sections:

1. Introduction, approach
2. The main subject matter
3. The conclusion.

The first preparatory step must be the subject matter. Naturally it will revolve around Spiritualism. An easy subject - or is it? Too often the easy route is taken by stringing together a number of platitudes, facts or personal experiences. After a time all of them become boring. It is not good practice either, to denigrate or attack other religions; such behaviour only denigrates the speaker. Speakers should utilise the precious time to expand some of the multifarious aspects of Spiritualism.

One of the essential ingredients for good speaking is a good knowledge of the subject matter. Spiritualist speakers are expected to speak upon Spiritualism and the student is strongly advised to at least read, or preferably study, course notes SD2, SD3 and SD4 on the phenomena, teachings of Spiritualism and Spiritualism in World Religions. To do so will give the basic knowledge required; provoke thought, new ideas and concepts that can be expanded upon.

Always remembering that Spiritualists have no fixed creed but the Spiritualists' National Union has adopted

the following “Seven Principles” as a simple basis for their Religion.

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

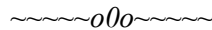
A creed or dogma binds those who accept it to the specific belief prescribed therein. However, Spiritualists are opposed to such a religious approach and people are therefore asked, when applying to become members of Churches that are affiliated to the Spiritualists’ National Union, if they accept the Seven Principles and upon making such a declaration they are considered for membership by the Church committee.

By the acceptance of the Seven Principles, Spiritualists are granted freedom of thought which is a rational and moderate policy and therefore they should guard against, and resist, any form of extremism, which could easily develop from such a liberal freedom.

If a religion fails to advance with the “March of Time” casting aside all superstition and ignorance revealed and exposed by new knowledge, that religion will lag behind and be in an increasing state of contradiction to the lives of the people it is intended to guide. Such contradictions will inevitably bring decay and disintegration to that religion and it will die a natural death.

To save Spiritualism from the fate of other religions, and to ensure that it is constantly capable of leading a rapidly changing world, it is of the utmost importance to adjust its conceptions of life accordingly, thereby bringing into being a wider vision as new knowledge sheds new light on old problems.

Turn to the Test Papers at the end of the Course and answer the questions relating to Section 1



Section 2: Construction and Design

“The feast of reason and the flow of soul”

Pope

An essential ingredient in an address is originality of thought and this can be gained via study, combined with meditation, which can break through the superficial layer of second-hand thoughts and ideas to reach the creative mind where lives the feelings and ideas. The material found within may be flimsy and reason may reject it. Reason can be ignored whilst ideas are worked upon, looked at from every angle, and when they are more substantive, reason can then be called upon to supply the facts. Every part of the address depends on the dynamic power of the quality of thought gained from the individual spirit and/or through a capacity to communicate with incarnate spirit.

A good exercise to stimulate thought through concentrated mental effort is for students to take one subject, write down all aspects that spring to mind whether they be gained by conclusions already reached; conclusions reached after constructive thought or pure inspiration. After allowing a day or two to pass, the student should then re-look at these ideas and write down any additional ideas, which may occur and then combine the lists. During the next ten days or so the students should think about the subject in quiet times and then, without referring to the list, write ideas down once more. Compare the lists. Those items, which recur on both, are the genuine conclusions of the mind and students can, therefore, be convinced of their soundness. This conviction will aid and show clearly in the confidence exuded when the students begin to offer these “pearls” to the audience.

On the roads of imagination minds are allowed to flit from one idea to another. Through mental concentration sound conclusions are chosen but in order for ideas to be effective they have to be stabilised. Ideas and thought have to be hung on a well-constructed framework and to this end, reason, with its methodical and analytical approach, comes into its own. Those with highly imaginative minds who are accustomed to the luxury of floating from one idea to another will find this stage difficult. It should be borne in mind, however, that an audience will appreciate and learn more from an address which appears to have a purpose rather than from one which is littered with so many ideas that their minds are forced to jump from one to the other in quick succession. After a while they won't bother to jump or listen.

It is similar to a situation wherein a speaker is asked to give an impromptu reply to the Chairman's reading, and instead of choosing one or two points upon which to speak and expanding thereupon, tries to take multifarious points and ends up in a confused muddle. Ideas have to be harnessed by reason. Random thoughts must be gathered together in groups, which will form sub-headings of the main subject.

To illustrate how this can best be done, the subject “Spiritualism as a Science, Philosophy and Religion” will be used. Break up the title and it will be seen that three sections must be included in the main substance of the talk: Spiritualism as:

1. A Science
2. A Philosophy
3. A Religion

Write down ideas and group them under the three main headings:

A good planning design flows and a connection of ideas should link each section or group of ideas as follows:

1. Spiritualism as a Science

- (a) Definition of Science - System of organised knowledge based on experiment and proven fact.
- (b) Based on empiric methods of observation and experimentation.
- (c) Experiments lead to discoveries - new concepts – greater knowledge - discarded concepts - new experiments and so on, ad infinitum continuous revelation - no ultimate truth continuous assessment.
- (d) Application to Spiritualism:

- 1 Continuous assessment and revelation of phenomena.
- 2 Phenomena
 - (a) Physical - explanation
 - (b) Mental - explanation
 - (c) What they prove
 - (d) Survival analogies:
 - 3 Scientific: boiling water/steam
 - 4 Nature: caterpillar/butterfly
 - 5 Technological: computer/operator
 - 6 Not empiric - why - man as catalyst
 - 7 Doubt regarding empiric standards - quantum physics man as observer -
recognition of mind influencing outcome.

2. Spiritualism as a Philosophy

- (a) Definition - general principles underlying a branch of knowledge
- (b) Knowledge includes recognition that mind can influence - communication
- (c) Philosophy based on communication
- (d) Effect is:
 - 1 Knowledge
 - 2 Responsibility - 5th Principle - tenets of belief

3. Spiritualism as a Religion

- (a) Definition – Practical reverence
- (b) Putting into practice tenets of belief by:
 - 1 Acceptance of knowledge and responsibility it brings
 - 2 Consequence
 - 3 Moulding of character/circumstances
 - 4 Evolution: now and hereafter

Whatever aspect of Spiritualism is to be spoken upon, it will have, in the main body of the address, some kind of facts for they will strengthen and colour it. It is vitally important, therefore, that these facts are correct. Inaccuracy detracts from an address and there is then a tendency for the audience to “throw out the baby with the bath water”. Unchecked facts leave doubts in the speakers’ minds and will not only impede the flow of an address but will create nervousness at the idea of an ‘all knowing’ individual in the audience. It is imperative, if Spirit and Spiritualism are to be served well, to ensure that all necessary homework is done.

Facts, of necessity, must strengthen a speaker’s ideas. The best plan of action is to take each section of an address and against each sub-heading place relevant facts or additional information to substantiate and support the ideas. It is not necessary to include new ideas at this stage otherwise the original intention of the address will be lost but they can be put to one side to be incorporated into another discourse at some future date.

Once the main subject of the address has been prepared the introduction and conclusion can be formulated.

The aim of an address is to impart knowledge and this can best be achieved by creating a rapport with the audience. If perhaps speaking at a meeting outside the Spiritualist organisation one of the best approaches is for the speaker to refer to a short personal incident. This could perhaps be a childhood experience to which most people could relate, the contents of which allows the introduction of the main theme of the address to flow quite naturally. Speaking to an audience within a Spiritualist organisation, shock tactics can be used. Whichever tactics a speaker decides upon, however, the introduction should establish exactly what the subject is and how it is to be treated.

The conclusion is not the time to introduce new ideas but a time to tie up any loose ends and to summarise concisely everything that has been looked at. Speakers should ensure that they do not fall into the trap of saving what they consider to be their best, or most startling thought, to the end, for this will be the only one the audience will remember. This point will totally overwhelm the minds of the audience to the exclusion of all the other preceding points, which were perfectly legitimate and necessary items, making up the whole picture of the address.

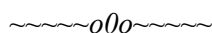
If a speaker is aware that he or she is being asked to “walk into the lions den” and that the audience may be very antagonistic to the subject matter of the address. Then their approach, based upon research carried out to ascertain why they are hostile, should be gentle and friendly.

It is important that the speaker should let the audience know that their feelings are known, and understood, but it must be made quite plain, in a dignified and gentle way, that the contents of the talk are the speaker’s personal feelings, knowledge and thoughts upon the subject.

The speaker should point out that, whilst realising that some of these reflections upon the subject may not necessarily coincide with theirs, “it was felt that perhaps together, we may find we have much in common”.

Speakers should always remember that in the art of convincing, the argument against a subject comes first; whilst in the latter half of the body of the talk each point can be eradicated when the argument for a subject is put forward. The talk should be ended on a note of positivity and strength rather than on a point of negation and weakness.

Turn to the Test Papers at the end of the Course and answer the questions relating to Section 2



Section 3: Eight Main Elements of Good Use of Language and Memory Techniques

“Language is the dress of thought”

Samuel Johnson

There is no point in speakers going to all the trouble of thinking out their subject, designing the layout of the address, if they are then unable to clothe it correctly. The eight main elements of good use of language with which speakers should become familiar are as follows:

The Words Speakers Use

Speakers should choose short, simple words, which convey their meaning precisely. It is not clever to litter an address with long and complex words that sound as if a dictionary has been swallowed. The audience, next time they attend one of these services, (if they can be persuaded to do so) will come with dictionary in hand. If it is necessary to use Spiritualist jargon - i.e. clairvoyance, clairaudient, discarnate spirit etc., their meanings, when used by a Spiritualist, should be made quite clear. The use of “I” should be strictly controlled. It is not good practice either to say “One Knows” or “One thinks”. Either “we know, we think” or “Spiritualists know or most Spiritualists think”. Speakers should also ensure that they avoid the pitfalls of repetitious words at the end of every sentence - e.g. “you know”. Before long an audience confronted in this manner will stop listening and merely start counting. Slang words must never be used, unless as a quote, and it must be an accurate quotation. An extensive vocabulary obtained by listening and reading will be of far more use than any slang expressions that may currently be in vogue.

Sentence Construction

Sentences should be kept positive and direct. Long sentences containing wandering phrases and meandering subordinate clauses, confuse audiences. A combination of short and medium sentences with an occasional long one should be used rather than indirect statements. For example, when speaking of Emma Hardinge Britten it can be said:

- (a) There were a great number of obstacles to be overcome;
- (b) She faced many daunting obstacles.

Statement (a) is Passive/Indirect whilst statement (b) is Active/Direct. Remember - vigorous speech depends upon economy of words.

Connectors

Connectors are used to link sentences and separate steps in an unfolding account or idea. They help carry the story forward, link up ideas, meld evidence into the lines of an argument and give flow to an address. They can either carry a story forward by locking the present statement back to what has already been said, or hooking it into something that is soon to be said.

The following simple single word connectors are grouped together according to the relationship they establish between two ideas:

- (a) Adding new points: and; also; moreover; similarly; In the same way;
- (b) Establishing similarity: likewise; similarly; in the same way;
- (c) Qualifying what has been said: nevertheless; however; but; despite;
- (d) Posing a question: Can we believe this?
- (e) An alternative: of course; should be considered;
- (f) Cause and Effect: As a result; so; thus; because; consequently;
- (g) Examples: to illustrate; for instance;
- (h) Repetition for emphasis: indeed; in other words; namely, in fact.

Flow

Connectors, correctly used, will aid the flow of an address. Good speakers have a natural lilt and rhythm, which makes their addresses melodious and free flowing. Inspiration too can have the same effect on an individual who has a natural tendency to be stilted. Such individuals are impressed to speak in a certain way and adopt certain phraseology, gestures etc, which are soothing to the ear and eye. The use of the words, melodious, free flowing, soothing is deliberate. The difference between those adjectives and “sing-song” is

vital. Many people have experienced the irritating effect of the singsong approach of a speaker. The ability to change rhythm is essential. When a speaker's tongue trips, often the fault is bad phrasing and rhythm. If speakers are too sparing with their adjectives, they will find that they will need to insert one to make a sentence flow. If several words of multi-syllables are placed together the sentence will be jerky. Would be speakers should listen to how they speak and adjust phraseology and emphases accordingly in order that their statements or ideas may flow more vividly.

Vivid Word Power

Some Spiritualist churches hold services in the afternoon and it can be extremely overwhelming for a speaker to have to stand in front of such an audience and realise that, replete from Sunday lunch, most are more likely to doze off than listen to what is to be said. This, of course, also applies to the lecture slotted in this sleepy after-lunch period. Good speakers will neither panic nor be overwhelmed. It is possible for them to be jolted out of their indolent attitude and made to sit up and take notice with the first hard-hitting, provocative sentence of the address. An audience's attention can be retained by the speaker avoiding the pitfalls of generalisation and by following these simple rules:

- (a) Concrete words and phrases, not abstract ones should be used;
- (b) Statistics and figures should be avoided; such information should be utilised in picture form;
- (c) Appropriate words should be employed to build pictures;
- (d) Metaphoric imagery and simile can be used but worn out figures of speech should be avoided. Originality is the aim;
- (e) Listeners should be included into any pictures sketched by using the words "you", "your" or "we".

Potent Words

It is imperative that a freshness and potency in the words used is achieved. A good source is the Nuttall Dictionary of English Synonyms and Antonyms and the Doubleday Roget's Thesaurus in Dictionary form. Speakers should avoid using well-known, worn out clichés, especially as connectors, for they weaken those essential bridges between ideas. Onomatopoeic words, i.e. words formed from sounds that suggest the object, or action, they describe e.g. - slither, flinch, clutter, whisper etc. are extremely expressive words and should be utilised wherever appropriate. A speaker must bring out the sound that reinforces the meaning of the word and thereby strengthen the idea he or she wishes to convey.

Over or under emphasis will effectively "kill" the point that is being made. The intense speaker who refers to communication with spirit as marvellous - "miraculous" - "stupendous" and then employs the same breathtaking adjectives to describe practically every other aspect of life will not only lose the attention of the audience but credibility as well.

Vocabulary

Speakers must realise at a very early stage in the development of their speaking ability that an extensive vocabulary will add clarity and substance to an address that could otherwise be overweight and insubstantial due to either incorrect words being used or the same words being used repeatedly.

There are, of course, many ways in which a vocabulary can be extended and some of these are by: reading; writing letters and essays; doing crossword puzzles; playing scrabble; playing word games. Also by checking every word in a dictionary that is unfamiliar and memorising it, using a thesaurus to find other words of similar meaning.

Theme Advancement

Every thing that is said should advance a speaker's purpose. Use colourful repetition only to emphasise a particular point and to aid the flow of the address but use it wisely and sparingly. Speakers should build their story, their concept; with evidence and argument that pushes their purpose forward. Irrelevancies must be weeded out; they only serve to weaken the argument.

It is of little use a speaker being shown how to construct an address and learning the techniques involved if on the day he cannot remember what is wished to be conveyed.

If the address incorporates the speaker's own thoughts/inspiration, this in itself will help recall. Some of the great creative minds, however, have confessed to a poor memory so the different techniques in aiding memory may not go amiss at this stage.

It is not a good idea to use sentences. Inevitably only the unimportant words will catch the eye. Pausing and searching for an idea will break the train of thought and thereby contact with the audience. Notes then should be used and confined to main headings numbered numerically with subheadings, as shown in Section 3, Construction and Design.

Memory records all the impressions received via the five senses and of these senses, hearing and seeing are the senses that help people to remember notes. Unfortunately for some, as they become older, these faculties weaken but can be reinforced by linking points in a chain of thought. In order to aid memory it is advisable, by means of two small tests, to establish which faculty - seeing or hearing - is the strongest point.

The Hearing Test

A speaker should get a friend in the morning to place 12 unfamiliar articles on a tray and then the speaker should repeat aloud the articles displayed. A cloth should be placed over them, and then recalled by repeating aloud the names of the articles. This exercise should be tried several times until the ability to repeat aloud the articles without reference to the tray is achieved. Speakers should listen to themselves when repeating the list.

At the end of the day, if all 12 articles can be remembered, then hearing is the strong faculty.

This can be used to advantage by the repetition of the outline of the address aloud and listening to the voice. With practice speakers should be able to remember the outline and the order of their points. Notes should still be utilised as a safety factor but whilst practising it may be helpful to place headings and sub-headings etc on a recorder so they may be heard and digested.

Sight Test

Take a tray of 12 different articles. Write them down, read the list one or two times and at the end of the day write down the articles and compare the 2 lists. If the result is better than the hearing test then rely on sight. This is effected by writing down notes several times, memorising them and placing the card with the main outline of the address in a prominent position where it can be seen throughout the day.

Another aid to memory is:

Association of Ideas

A simple test to find out whether a speaker has a natural instinct to group connecting ideas is to again take a tray of 12 items. Without writing or speaking aloud absorb as much as possible. At the end of the day see how many can be remembered. Speakers should note whether they visualise the articles in position or whether they instinctively group similar ideas together. If they are able to recall by the former method, then this confirms the sight test is the right one for them and constant glances at their notes is their best method of memorising. If the latter is chosen, then they require notes built up on the association of ideas.

Combination

A good and safe method is to use a combination of all methods, i.e. write out the main outline, link up points by a connection of ideas, write them on a card, repeat it aloud and leave the card at judicious places in the home to observe it.

As an average memory will recall 8 out of 12 items, those a little rusty will have to practise more by becoming keen observers in everyday life!

Now turn to the Question Paper at the end of the Course and answer the questions relating to Section 3.

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## Section 4: The Nine Avenues of Presentation and Delivery

“I speak as my understanding instructs me and as my honesty puts it to utterance”

*Shakespeare*

Preparing an address is important but of equal importance is the delivery and presentation. A few people have natural ability; are able to convey to the audience their personality, to demonstrate sincerity, good humour and sensitivity to the listeners' feelings; to persuade them and, in so doing, enrich their experience. They are masters in the art of good presentation, utilising their voice, gestures, eye contact, pauses, facial expression, pace, volume, enunciation and good breathing to enhance and enlarge on what they have to say without ever realising it.

Great orators within the Spiritualist Movement are few in number. It is a fact, however, that Spiritualists do have an advantage over most groups of speakers in that inspiration from spirit can and does affect the creative mind - the emotions. The controlled physical response to the play upon emotions can, and often is, reflected in the physical gestures, facial expressions, pitch and pace of voice etc. There are, of course, speakers who fail to link the emotion and the physical and are, therefore, unable to communicate clearly what they are feeling. Often they are unfamiliar with their voice, awkward in gesture and rapidly become self-conscious about their whole demeanour. They must become familiar with the avenues through which their feelings can flow which will add, rather than detract, from the content of their address. Emotion must be controlled. The great actress Flora Robson once said “An actor can have all the emotion in the world and never make people cry, and all the sense of humour, yet never make people laugh.”

### The Avenues

#### Gesture

Gestures should be a natural extension of feelings and encompass not just the hands but also the whole body, including facial expression. Unfortunately many a fine address has been marred by the self-consciousness of the speaker in relation to their hands. They just do not know what to do with them. Some put them behind their backs whilst others clasp them in front. Others put them in their pockets and even jingle money; rub the back of their necks; run them through their hair; remove spectacles, clean them; iron the lectern; flick off imaginary specks of dust and even hang them ape-like by their sides. Some speakers do realise they should use gestures during the address but unfortunately do not recognise the mechanics involved. They move from the wrist or elbow instead of the shoulder and, produce cramped and chopping movements.

#### Gesture Technique

Speakers should look into the mirror and see that by standing with hands clasped in front of them, with head slightly bowed, their shoulders have narrowed and the whole appearance is nervous and cringing. They should then try standing correctly, head erect, shoulders back, arms ready to move into an all-embracing sweep. Just by stance an aura of self-confidence and authority has been created and this will not be lost on the audience.

Gesturing should then be tried by moving the lower arms outward from the elbow, first the right and then the left, saying “On the one hand Spiritualism can bring you a greater understanding of life, but on the other hand Spiritualism can bring you a greater responsibility in life”.

The gestures are the correct ones but the whole effect is cramped and ineffectual. Gesturing should be tried again, but this time allowing the left hand to sweep out in a flowing movement that involves the whole arm. The difference is astronomical for it involves the movement of the shoulder, the head; even at times the hips and feet. A thrusting jab-like movement, if executed correctly, will alter the entire angle of the body.

Initially speakers may have to concentrate on individual movements but like driving a car, with practice; the mechanics of movement will become an automatic process. It is important, however, that an over-emphasis of gestures does not occur. A windmill in motion is just as unpalatable as the wooden doll.

#### Stance

If at all possible the use of a stand microphone must be avoided because it ties a speaker's head to one position and makes effective gestures difficult. There is no doubt that large proportions of Spiritualist

churches do have acoustical problems but a voice projected well will reach the back. If at all possible, a clip or radio microphone should be used, as these, with a little practice, will not interfere with movement or stance in any way. If, however, a stand microphone is a necessity, speakers must ensure that the Chairman has adjusted it to their height and it is working. Slapping the microphone, testing and adjusting, asking assistance from the Chairman immediately prior to commencing an address is totally unacceptable and it is unprofessional. The audience expects professionalism. Every speaker is a representative of Spirit and Spiritualism and should adopt a professional approach.

Speakers should not wander up and down the platform like expectant fathers, exhausting themselves and also the audience. Only an experienced speaker can get away with a little pacing which looks as if it to part of the whole expression. Speakers **must not** lean on the table, lectern, chair, wall - or indeed – anything! Speakers, unfamiliar with the avenue of stance will look out of the window; at a fixed point at the back of the church; at the ceiling; the floor; in fact anywhere except the audience. The aim must be to have contact with the audience so a natural stance should be adopted, avoiding the slumped or stiff back posture, facing forward in order to maintain eye contact with the audience. If there is a platform **remain on it!** Do not go down to the audience.

### **Eye Contact**

To establish a rapport with an audience, speakers must have mastered one of the most potent skills available to them - eye contact. They must not look at the floor, out of the window, at a fixed point in the ceiling or at the back of the church, but at their audiences. The gaze must be allowed to encompass the whole of the audience to make them feel that they are being spoken to personally.

Whilst speaking, eyes should be allowed to flow along the front few rows and work towards the back and from the back to the front. A sideways stance should not be adopted for a large proportion of the audience will be ignored and will then become disinterested whilst the contact group will become nervous of the intensity of the attention.

Speakers should also avoid “eye-locking” - the state when an individual stands out in the audience, mainly through their attitude of sympathy and avid interest - almost a hypnotic effect is achieved whereby neither party is able to pull away.

### **Facial Expression**

It is amazing how contorted the features of a speaker become in the full flow of impassioned or analytical speech. The unsmiling eyes, the thin straight lips, angry expression, and the uncompromising stare, only serve to alienate an audience. Smiling, whether it is friendly, tolerant, sarcastic, a wicked grin, or whatever suits the particular aspect of the talk, should be interspersed throughout the whole of the address.

### **Pregnant Pause**

“Silence” it is said is golden. Its effect, however, can be both golden and disastrous, depending on whether speakers manipulate it or allow it to manipulate them! Pauses can be most effective tools when used in the right place. They can allow significant statements time to register with an audience; space to laugh; separate ideas and help develop the structure of the address. They can, without doubt, help to develop a rapport with the audience, even to the extent of a conspiracy, for a pause, followed by a wicked grin, or a raised eyebrow, together with a sweeping gaze can give impetus to a statement and totally involve the audience. The facial expression, linking with the eye contact, ensures that the audience is part of a shared feeling and they are then already receptive to the next statement. Because speakers cannot see themselves and are, therefore, unaware of the slight movements, which fill the slight gaps, pauses seem longer to them than to the audience. A tape-recorder and a video will prove this point.

Silence, however, can be devastating when it is unintentional. For example, when speakers stop mid-sentence; their facial expression exudes concern and they begin to fumble with their notes. This normally occurs when speakers lose concentration and become self-conscious. Basically they have stopped channelling their energy and concentration in giving out to the audience and have become aware of the pressures of the audience upon them. In such circumstances, speakers should not panic; try not to look worried; stay calm; pick up their thread once more and continue with the address.

## **Breath Control**

Breath control in simple terms is a co-ordination of brain and muscle that enables the lungs to effectively supply sufficient air to provide continuity of speech in modulated form. The muscles that are brought into play are firstly those concerned with the lungs, since this is the air supply.

The diaphragm at the base or floor of the chest, acts as a kind of bellows in an upward direction, while the muscles controlling the rib-cage apply pressure from the sides, thus squeezing the lungs and expelling or inhaling air. From this part of the torso the task of converting the air into sound is taken over by the voice box, which is known as the larynx; having passed through the windpipe the air moves between the vocal cords so that they vibrate and produce a sound. The next stage is the need to amplify this sound and so the air carrying the vibrations continues into the pharynx (Adam's Apple), which helps to increase the resonance and make the voice stronger. From there the voice rises into the mouth, making a right-hand bend in order to do so.

At every point in its journey, air - and in turn, the sound it helps to produce and then carries, requires the compelling force of the muscles to make it move. So that breath control can be said to be a specialised form of muscle-control and quite obviously, can be developed as such.

If a look is taken at a stringed instrument, the violin for example, it can be seen that a relatively large hollow structure is used as a sound box to build up the density and resonance of the sound produced by the vibrations of the string or strings. So it is with the voice, and it is the mouth itself which forms such a chamber, and in conjunction with the action of the flexible soft palate (which "changes" the shape and size of the mouth cavity). There is also the "sympathetic" action of the glottis, the tongue, teeth and lips, and of course the nasal cavities and sinuses. Here there is a similarity to the piano and other strung instruments, which make use of "sympathetic vibrations".

The mouth cavity makes use of these same "sympathetics" of vibration to enrich the tonal qualities of the voice. Skill, born of regular practice, will enable the speaker to propel the voice on the breath much as actors do when "throwing" their speeches to the back stalls.

One excellent way of evaluating ability in regard to breath control is to take a quite ordinary statement of some eight or nine words, such as the typists delight:

### **The quick brown fox jumps over the lazy dog**

Noted in the main for the fact that it contains every letter of the alphabet. This should be read out, or repeated, in ordinary conversational tones. By taking a deep breath, right down into the chest so that the movement caused by the flexing of the diaphragm can be seen and felt. Most of the air in the lungs should then be gently expelled, and what is left used to repeat the above phrase evenly without a break.

This should be easily managed and will require little effort to accomplish. Now, again deep breaths should be taken, as before, filling the lung cavity to its fullest extent, and the same sentence should be said without any prior exhalation of air. This will give a horrible example of trying to use too much breath up in one go. After this experiment its opposite should be tried - lungs should be emptied to the point where it feels that there is no air left - and again the phrase should be repeated. Catastrophic results again, but this time from lack of air.

Now it can be readily seen that what is needed is the right amount of air at the right time and in the right place. Lack of resonance can often be laid to improper control of the muscle structure, usually due to tension. Relaxing exercises will help in this direction. Repeating the humming-note of the word "OHMMM" after the usual deep intake of breath should be tried.

It should then be smoothed out, controlling the even expiration of air but still maintaining the strong note. It is important to always keep a smooth and even process going, avoiding any kind of shudder or break or tremolo. This should be kept up regularly, lifting the pitch of the note at times whilst still keeping the initial firm resonance. Using the sound "UNG" will bring the Uvula and the soft palate into use. This should be repeated as often as possible ensuring, however, that the speaker does not strain for either note or breath.

The relaxing exercises and the various tests indicated should be practised until they have been mastered.

### **The Voice**

It should be able to roll and thunder, whisper, swell and subside, stop short, leap into motion again with every word clearly enunciated, the meaning of ideas succinctly conveyed and clothed in vivid words and phraseology.

(a) **Volume** - “All the deaf people sit at the back”. A statement not necessarily true but speakers must presume it to be so. What is the use of having knowledge and wishing to impart it, if most of the audience cannot hear. Not only is it poor presentation but also the effect reflects in the rapport being created between the speaker and the audience. Those unable to hear, will give up the struggle, switch off and think of other things with the result that the energy created by everyone tuning into what is being said will be dissipated; the vibrancy will be impaired. It is a sad fact, but nevertheless true that many Spiritualist Churches and Centres lack good acoustical properties. If the speakers’ voices are too quiet they should practise breathing deeply, filling the lung cavity and then start forming words that will boom out with greatly improved carrying power. If the voices are too loud (it is not necessary to be thundering all the time, it becomes monotonous, distracting and defeats emphasis) they should practise speaking quietly to tone down excess of volume.

(b) **Pace** - One of the worst faults is speaking in standard groups. The speaker will utter eight words, pause, then utter ten, and pause, and so on ad infinitum. This predictable delivery is boring. The speaker uses it with poor breathing technique for when there is a pause (usually in the wrong place) it is due to the necessity of taking a breath. Deep breathing from the navel should be practised until sufficient breath to carry a speaker through to where the pause should be, has been developed.

Ultra fast delivery usually results in tongue tripping. It is therefore necessary to practise speaking very slowly with adequate pauses. The aim is to eventually talk quite naturally somewhere between the fast and slow pace.

Some individuals are slow thinkers on their feet and this is reflected in their delivery. Often each sentence is punctuated with a numbers of “errs” and “mms” which show they are not in control but are succumbing to anxiety over filling in pauses and self-consciousness. After a while the sympathy first generated towards them is overtaken by a longing for them to ‘get on with it or sit down’. The remedy of course is the forgetting of self, concentrating on the address content, being confident of the preparation and greater fluency will come naturally.

(c) **Inflection and Tone** - Emotion can control the inflection and tone of the voice for it is the source of expression and vibrancy. If, however, the speaker has become disinterested in his or her subject, emotion will play no part and the voice will become monotonous and flat, unless of course artificial use of intonation and inflection is used. A disinterested mind can be caused by the use of:

- 1 Second-hand ideas;
- 2 Over-familiarity with own ideas;
- 3 Reading an address;
- 4 Memorising an address.

Speakers should always be totally in sympathy with the ideas, the theories and the facts they are placing before their audience for they convey this to them in their mode of speech.

Emphasis can be practised by deepening and lengthening syllables. Stress, of course, is important but a common failing in this direction is to emphasise one word only preceded and followed by six or seven words given in monotone. The aim is to create a roller coaster effect which is achieved by speaking in groups of words, letting the stresses roll up to the key word and down again. Emphasis can be achieved by pauses, repetition, by the roller coaster effect and dramatic choice of words.

Some speakers fall into the trap of over-emphasising everything and thereby emphasising nothing. When they need to emphasise a point they have nowhere left to go, so shout. A too emphatic address can lead to vehemence and vehemence is the enemy of sincerity. Wrapped up in their own thoughts, insensitive to the audience, the speakers present an over dogmatic, domineering manner. Often impassioned by their

uncontrolled feelings and thoughts, they introduce the whip of anger, the scathing note into their voice, which is reflected in their facial expressions. The overall impression of condemnation and bullying makes the audience uncomfortable, creates an atmosphere of nervousness, hostility and its downhill from there on.

Speakers are there to convey knowledge in a persuasive manner. It is unforgivable to preach and to bully. If, for example, anger needs to be expressed, let the choice of words and controlled emphasis, rather than volume of voice and facial expressions, convey this wrath. Speakers should try to choose words that are so charged with meaning, so full-blown that they cannot fail to have an impact on their listeners.

(d) **Pitch** - A high or too low pitch, one, which is rasping, guttural etc., can all be altered by practice. If the voice is too low, practise high-pitched squeals or too high, low growls. Practice makes perfect and in time speakers will find their normal speaking voice somewhere between the two.

### **Pronunciation, Accent and Enunciation**

It is essential that the audience understand what is being said so every effort should be made to improve pronunciation. People from different parts of the country pronounce words differently and this can add colour to an address, providing the meaning is clear. If not, local words and pronunciations should be smoothed out before climbing the rostrum. It is not essential to produce a perfect Oxford delivery. The accent from the different regions of Britain is in their own ways quite beautiful and to deliberately change them could be self-denigrating. An individual who has always to superimpose another accent over his natural brogue creates disharmony in the mind and becomes self-conscious. Some people, however, have extremely heavy accents and are difficult to follow. An initial concentration on diction, a “foreign” friend to criticise will help. Whatever the accent, enunciate clearly. Do not drop aitches, slur words or omit ‘g’s, Always complete endings of words, particularly the hard consonants.

### **Some Do’s and Don’ts**

(a) **Silence IS Golden** - Speakers should never commence their first riveting sentence until silence reigns. Keeping them waiting in anticipation can create a breathtaking expectant hush which given dramatic quality and added impetus to the first statement.

(b) **What NOT to say** - Speakers should never apologise to the audience for it only serves to detract from the air of authority that they should be conveying. If a speaker stumbles they should put it right and proceed as if nothing had happened. The last words uttered should be a culmination, a positive conclusion of a stirring and purposeful talk. It must not be ruined by saying “Thank you for listening”. The audience should be thanking the speaker for their time and effort, via the Chairman.

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

(d) **Dress** - Whilst the SNU does not wish to direct how people should dress when taking services at its churches, there is a need for all speakers and demonstrators to be aware of the necessity to be suitably dressed for a public service. When appearing on the platform it is important that exponents present themselves, and, therefore, Spiritualism and the Union, well. They should be mindful of the fact that SNU exponents are the “Shop window of Spiritualism” and that careful thought should be applied when considering the standard of dress appropriate for a platform appearance. Whilst there are no “hard and fast” rules, speakers and demonstrators 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 itself.

For men, the ideal dress would be a suit, shirt and tie, with shoes suitable for a formal occasion. As an alternative, however, a semi-formal dress code could be adopted such as jacket, trousers, shirt and tie, with

smart shoes. Open sandals worn with or without socks would not be considered suitable. 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 with a tie.

For women, a dress and jacket, trouser suit, or two-piece outfit such as skirt and blouse, together with smart shoes, would be suitable. 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.

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 church.

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. Casual wear such as T-shirts, sweatshirts, jeans, tracksuits, trainers and so forth would not be considered suitable for the platform. Casual outfits such as these detract from the professional approach that should be displayed at all times in an SNU church.

All platform workers should remember that they are representatives of the church and that the audience will observe and, to a certain extent, judge them from how they look and act, even before a word is spoken. Appearance, posture, demeanour, manner of sitting and standing are all 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.

(e) **Timing** - Speakers must keep to time. Generally speaking an address will last approximately 20 minutes with no more than one third of the time dedicated to the approach and conclusion.

Many speakers are a constant source of anxiety to a Chairman who, of necessity, has to work to a timetable. Some churches do have a light, which will flash on and off to indicate 'time up'. Unfortunately they are nearly always placed high up at the very back of the church and as good speakers' eyes will be constantly sweeping their audience, such a device is of little help. Some Chairmen, thankfully few in number, will tug at speakers' clothing, which can interrupt the flow of the address and also irritate.

Some speakers constantly look at their watch or even take it off and place it with great ceremony on the lectern. Both habits are deplorable for the former gives the impression of having a train to catch and "I must get this over with as soon as possible" and the latter implies "That's all the time your worth".

With practice, it is possible to learn to judge time. In the beginning it may be an idea to record the address and see how long it actually takes. Do remember however that "spinning out" an address to fill in time only detracts from the contents.

*Now turn to the Question Paper at the end of the Course and answer the questions relating to Section 4*

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Section 5: The Six Great Fears

“The only thing we have to fear is fear itself”

F D Roosevelt. Inaugural Address 1933

There is no doubt that nervousness, or stage fright, is a disabling condition to which almost everyone is subject. The sweaty palm, the dry throat, the butterfly in the stomach, the rising feeling of panic and hysteria has caused many a potential speaker to fall at this first hurdle. Hurdles, however, are made to be overcome and this one certainly can be. It is strange that the novice speaker seems to believe that only he or she is subject to nervousness. It must be accepted, however, that everyone with a goal in mind, a creative pursuit, the musician, the actor etc. is subject to nervous energy caused by increased production of adrenaline. This energy, if utilised correctly, can enhance and infuse an address with a vibrant quality, which can make it memorable but if wrongly used, an address can be rendered flat and dull.

This energy must be kept under control and not wasted as often can be seen when exponents pace the platform, wave arms here, there and everywhere and shout instead of projecting their voices. Everyone has nervous energy and correctly controlled by knowledge, sincerity, honesty, enthusiasm or any of the constructive emotions, it can produce the best that is in us. Uncontrolled nervous energy results in tension, which has a negative effect upon the speaker in many diverse ways, amongst which are the constricted voice, the faster heartbeat, the loss of memory etc., the body, in fact, responding to anxiety signals from the brain. Nervousness can be overcome if it is recognised as a physical condition with emotional origins and is tackled systematically.

Relaxation is not achieved by simply doing nothing. Positive physical action is needed to truly relax. Speaking is a physical effort and relaxed speaking is the result of making the right effort, commencing from a relaxed condition. In order to be rid of tension, it is first necessary for the speaker to become consciously aware, not just of the feeling of nausea in the solar plexus region, but of the feeling of tension in every limb of the body. Part of a speaker's training should be to learn, through meditative exercises, how to relax completely. One study has shown that the solar plexus is the control centre for the diaphragm. When the solar plexus is affected by nervousness, the diaphragm is restricted and breathing becomes difficult. One way to relax the solar plexus is to breathe deeply, holding the breath for a few seconds, and then exhaling as fully as possible. If this is done three times much of the breathing tightness will be eliminated. This exercise must, of course, be done discreetly so that the wrong impression is not given to the public.

If time permits, speakers should leave home 15/20 minutes early and park the car, or alight from public transport, several blocks from the hall where they are to speak. They must then walk those few blocks briskly, head erect, breathing very deeply and expanding the chest to the full. At the same time, thinking upon the address. This is one of the best invigorating and stimulating preparations possible. At the hall, or church, the speakers should continue to breathe deeply and slowly, not lapsing into shallow breathing.

Fear is the negative outcome of nervous energy; it inhibits presentation and impedes good delivery. Identification of the fears and the grounds upon which they are based will help the speaker to adopt a more positive attitude and put their fears into perspective.

Fear of the Unknown

This fear stems from the speakers' unfamiliarity with:

- (a) The techniques of public speaking;
- (b) Delivery;
- (c) The subject.

Unfortunately, due to the popular misconception that training is unnecessary to speak in public, many a speaker has rushed onto a platform ready to “conquer” the audience, only to recognise, too late, their responsibilities and inadequacies and ignominiously sinks into oblivion. An opera singer would not make his debut on the stage without proper training, practice and familiarity of the role he was to sing and nor should a speaker.

Fear of Being Misunderstood

Ensuring that the speech is planned on sound architectural lines with helpful notes can allay this fear. If such preparations are not made then muddled ideas become mental stammering and fear can take control.

Fear of the audience

The reason most speakers are nervous is because they dwell upon the fact that a lot of people will be staring at them. Somehow the thought of standing before the collective gaze of all those people is unnerving. Platform fear is the speaker mentally cowering before his or her audience. An experienced speaker reverses the feeling of 'who is looking at whom'. He or she is in control. He or she stands, speaks and gestures with authority. He or she is in command of the audience for they have instilled in themselves the positive attitude (without being overbearing and over-confident) that all the dynamism flows from them and consequently it will.

Skill in handling and discerning an audience is an important aspect of speaking and a warm friendly approach, adjusting to the audience's responses, will help to break down the barriers between speaker and listener. If a barrier is there then a sensitive speaker will be aware of it. Such a barrier could make a nervous speaker more nervous but it is important to remember that attuning to the audience takes skill and skill comes with practice, aided and abetted by courage, tact, cheerfulness and imagination.

Fear of Inaudibility

Without learning to handle the tools of the trade, i.e. lips, tongue, teeth, jaw and roof of mouth, the speaker will be highly nervous and voice conscious all the time. Speakers must become at ease with their voice by speaking out loud, utilising a tape-recorder and practising in front of a few well-chosen friends. Learn the art, master the tools available and then, whilst speaking, it will be found that the voice will be forgotten because the mind is concentrating on ideas.

Fear of Oneself

This fear can be released by:

- (a) Imagination, which conjures the "all-knowing" questioner in the audience;
- (b) Modesty paints a picture of imaginary faults which fuels insecurity;
- (c) Conceit - the irrational concern with the projected image and how it affects the audience.

If speakers remember the edict "Know your subject, prepare and research your subject thoroughly" then the "all-knowing" individual will present no problem to them.

Recognising any foibles and putting them into perspective can conquer self-consciousness. Having adopted a rational approach, clear the mind of thoughts of self by mentally concentrating on the talk. An invitation to address an audience has been extended because of the knowledge in the speakers' possession and/or their ability to link with Spirit and obtain knowledge, combined with their special talent to convey such knowledge. In comparison to the knowledge, which requires to be given, the speakers are of secondary importance. It is important to forget self and get on with the task at hand.

Fear of the Physical Reaction to Speaking

There is a physical strain imposed on the nervous system, which shows clearly that the muscles controlling lungs, body and memory, may need strengthening. Mannerisms divert physical energy and may have to be checked if energy depletion is to be forestalled.

Naturally, bad health or mental tiredness, will affect a speaker's ability but just as a person would not anticipate ill health, a speaker should not anticipate a physical breakdown on the platform.

Some of these factors can be overcome by practising deep breathing and self-hypnosis can overcome some of these factors - i.e. convince the mind, which will, in turn convince the body, that there is nothing to fear. In addition, the said conviction that the talk is well prepared and the necessary aids to memory are available, will add to the speaker's confidence, eliminate debilitating fear and by utilising correctly the nervous energy, both the body and mind will enjoy the challenge with no after effects.

Now turn to the Question Paper at the end of the Course and answer the questions relating to Section 5

Section 6: Different Types of Meetings and Obstacles to overcome

“Here I stand; I cannot do otherwise; God help me!”

Martin Luther

There are many different kinds of meetings at which an exponent of Spiritualism may be invited to attend and speak and/or demonstrate the reality of survival. Each category of meeting has its own public speaking rules that the exponent should be aware of in order that the knowledge of public speaking that has been acquired can now be utilised to the full.

The seven meetings that are to be looked at are:

1. The Lecture;
2. The Debate;
3. The Discussion;
4. Question and Answer Session;
5. The Demonstration;
6. Meetings with the media;
7. Chairing a Service.

The Lecture

A lecture is a discourse on a particular subject with an instructional element. It must be prepared in advance and at the end of the allotted time (usually an hour) an aim of coming to some definite conclusions and teaching the audience something must have been fulfilled.

All the previous chapters are relevant in relation to the preparation and presentation of a lecture. An hour, however, is a long time to hold the attention of an audience and therefore the following additional techniques could be utilised:

- (a) Use Visual Aids
 - 1 Graphs;
 - 2 Drawings;
 - 3 OHP
 4. Power Point
 - 5 Experiments.

For example, if the lecture was on the Aura, a picture of an enlarged photograph of Kirlian photography on the Overhead Projector could be used. In order to show the existence of the health, mental and spiritual aspects of the aura and how a psychic is able to tune into these levels, a short demonstration, of say 5 minutes could be given upon the theory that the speaker is trying to establish.

- (a) The use of **quotations** occasionally to substantiate or illustrate a point, giving their source can be utilised. It is useful to keep a file of cuttings, or copied quotations, as they can be useful in compiling future lectures.
- (b) **Define** your subject clearly and **substantiate** your facts.

Many people advocate that a lecture should be read and certainly, with a lecture that contains a great quantity of facts, there is logic in this point of view. It does require a great deal of skill, however, to maintain the interest of the audience when such an avenue is applied.

If it must be read, speakers should ensure that they have listened to the lecture themselves to establish whether they are able to convey and maintain the required voice projection and inflection.

Too often a lecture, which is read, becomes boring by the sheer monotone of the individual reading the same, the lack of eye contact and projection of warmth required to maintain the interest of the audience. Speakers should ensure that at least the introduction and conclusion are not read but appear spontaneous, although of course, they may be using notes in these two sections.

A lecture should not only be factual; it should have sufficient drive and energy to provoke thought and inspiration for speaker and audience alike. This is one of the reasons it is suggested that use of notes, rather than reading the text, is followed. Notes are the cornerstones of ideas and can be embellished and conveyed in many different ways as the controlled emotional response to them and the audience dictates, whilst reading, it is suggested, restricts.

One way to remove the boring factor from a Lecture is to highlight points of interest, or specific significant details, with the use of an Overhead Projector or within a Powerpoint presentation. The advantages of such equipment far outweigh any disadvantages if they are used often.

Debate

Debating is something that does not take place very often in Spiritualist churches but exponents may be asked to take part by some outside organisation.

There is always a subject, usually in the form of a motion, upon which the audience will eventually vote after opening speeches, contributions from the audience, and short closing speeches.

Speakers must ensure that the facts contained in their speech are correct and utilise quotes, giving authoritative sources to substantiate their case. It should not be weakened by irrelevancies but the speaker should be aware, as far as he or she is able, what opposing views may be put forward. So that it can be ensured that their speech spikes their guns so to speak by saying "Of course the opposer to this motion may very well state that... however, if we bring to bear the following facts.... We will see such a statement will not hold water." It must be borne in mind, however, that the strength of the case will not only be destroying the opposition's argument but, in the main, will depend entirely on presenting the evidence for, or against, the motion in a logical, analytical, positive yet emotive and persuasive way. At the end of the main speeches, the negative leader precedes the affirmative in the summary. This redresses the balance, as the affirmative leader had no specific opportunities in his opening speech to counter-attack.

The summary should:

- (a) Lay out the opponents case and show how it was demonstrated that this was wrong by concentrating on the main thrust of his case;
- (b) Lay out the key points of the speaker's own case (this could be written down in advance) and show how the opponents failed to significantly damage it;
- (c) End with a short resume, which re-presents the case dramatically.

The time factor must be watched. It is not good debating technique to spend so much time in trying to weaken the opponents argument that there is not sufficient time for the speaker to reinforce his or her own case effectively. Always, always end on a positive note.

The Discussion

A discussion group is to primarily discuss what a speaker has said on one particular subject. If speakers are asked to speak to such a group and chair it also, they should ensure that they are in control; that the discussion continues on the theme of their subject rather than degenerating, into a 'free fight' on the twin spiky subjects of Christianity and Reincarnation. The group should be brought diplomatically but firmly back to the subject matter.

Question and Answer Session

This may apply after an address or lecture has been given or an invitation to participate in such a session may be received. In all events, sound knowledge, together with the ability to convey the answer, is required.

The first two, it is suggested, should be easier than the latter because speakers have already participated by putting forward their ideas, views facts, etc. and the questions are more likely (though not necessarily so) to be related to what has been said.

In the latter, there is the unknown factor. In all cases, however, answers should be given where possible. If an answer cannot be given it is preferable that this is admitted or, better still, say why it cannot be answered.

Speakers should not try to waffle or bulldoze their way through because, for the discerning individual, such tactics are quite evident and detract from the speakers' authority. It is important to keep to the question and to the point. Further questions may arise from answers given and the subject developed further. Speakers should not be so verbose that eventually they have to ask the Chairman "Now, what was the question again?" It is unprofessional.

Answering questions ' should be practised in conversations with others; friends may be drawn in to help by asking questions and recording the answers. Speakers may like to persuade their church and/or their District Council to run regular Speaker Classes with periodical Question and Answer sessions.

Bearing in mind that whilst the question and answer session is not used for the inspirational talk. It may often be found that speakers may be inspired to give an answer, the reasoned content of which appears to come completely out of the blue so to speak. The primary function of a Question and Answer Session is to give factual, well-reasoned and analytical conclusions on different subject matters.

The Demonstration

The primary function of a demonstration is to give evidence of survival. Obviously only a small proportion of the audience will actually receive a message but through the demonstrator's quality of survival evidence and presentation, the vast majority of the audience could be convinced.

It is not the function of this Course to show means by which a closer liaison with spirit helpers can be achieved, and thereby better survival evidence obtained. It is sufficient to say that every effort should be made by the demonstrator to obtain a positive contact for without which, the evidence will be poor and the presentation will be put to the most severe testing.

When giving an address or chairing a meeting, speakers know basically what they have to say for they have, to a certain extent, the opportunity to prepare beforehand but if they are demonstrators, then they will have to transmit information virtually at the time they receive it. This places them at a great disadvantage but can be overcome by positive contact and applying the technique of delivery as outlined in earlier chapters. There are additional aspects of speaking and presentation, however, which are peculiar to the demonstrator and because of this, are included in this Course.

Demonstrations should be recorded and through the offices of a discerning and critical friend, the demonstrator should be prepared to accept constructive criticism on the overall visual effect. They must look for the often-unconscious errors of poor speech, e.g. "Do you understand?" Yes is the answer. The recipient understands what has been said but that does not mean he accepts that it applies to him. Another favourite phrase is 'I have here' - where? A recipient who cannot accept a spirit person must not be asked to "Take him home with you" or "Hold it". It is better to say "Perhaps later you will be able to recall the person and of course then that will be real evidence as you will know I have not read your mind as our critics love to imply". It is important to avoid the stocking fillers, e.g. "You have had a hard life" - few people would admit to an easy one. Honest demonstrators will relate exactly what they feel, see or hear. They will not embroider, nor repeat and neither will they recall past triumphs. They are there to prove survival, not to show how good they were last week. They should not ask questions. Their duty is to give information not to elicit it.

The technique of communicating with spirit, the recipient and the audience at the same time is particularly difficult but must be mastered. It is essential to capture and keep the attention of the audience and the best way to ensure this occurs is to present first class evidence and to include, by the sweeping glance, the whole audience in the precious moment of communication.

Although it is essential that demonstrators allow their warmth and personality to embrace the recipient and the audience, they must also keep remote from any emotion the evidence may incur. They will be of no use to anyone if their tears mingle with the recipients. Such an approach is unhelpful, negative and unprofessional. A doctor projects sincerity and sympathy but does not break down in tears when giving a prognosis. Their approach too must be sincere and sympathetic but calmness must prevail.

There are some demonstrators who say they cannot work with their shoes on; a bright light above them; any light at all; who move around incessantly or worse still, must be close to the audience and go into their midst. Each approach shows a complete lack of professionalism. Shoes should be worn at all time regardless of any guide's admonishment that he has better contact when his medium is "polarised to earth". If shoes are uncomfortable - wear a pair that is comfortable, but not slippers please. Good training will ensure that working in any amount of light is not a problem.

To pace up and down like a caged tiger is distracting and energy wasting. If a demonstrator goes amongst the audience the following will occur:

- (a) At some time or another they will have their back to almost everyone in the audience;
- (b) If their recipient is in the middle of the church, those at the front will not only be unable to see them, but they won't hear either;
- (c) The advantage of eye contact with the whole of the audience will be lost and they will soon feel that they are not part of the service;
- (d) Close proximity often causes embarrassment. Quite a number of people feel uneasy by an 'eyeball to eyeball' contact and there is a growing awareness of strained necks because of looking to see who the 'lucky' recipient is.

Meetings with the Media

Without being too modest or too egotistical a speaker should assess honestly whether they are the best person for the talk. Have they sufficient knowledge? Can they convey such knowledge without being self-conscious? An opportunity to represent Spirit and Spiritualism, which will reach millions of homes, is rare indeed and it is essential that the right individual represent us. If a speaker has been chosen as the right person, the next action must be to ascertain what type of meeting is envisaged.

- (a) One to one interview with or without audience participation;
- (b) Several people being interviewed with or without audience participation;
- (c) Discussion group with or without audience participation.

If (a) is the case, it is necessary to find out the name of the interviewer and what type of questions are envisaged in order that some idea of the 'line' the interview is to take may be established. Finding out also whether the audience will be specially chosen or a random selection is also required.

If either (b) or (c) is the type of meeting proposed, in addition to the information required in (a) the names of the other participants should be ascertained and if they are unknown to the speaker, their sympathies should be discovered. This will give you a clearer view of the programme intent.

In all cases it must be ascertained whether the programme will be live or recorded. A programme that is recorded and edited can be made to slant in quite a different direction so it is important for speakers to ensure that they have the right to see and approve, or veto, the finished article. Promises made to participants by Directors/Producers that the programme would not be cut to produce a different, or at the best misleading, effect have proved, on some occasions, to be worthless. Any speaker who is to take part in such a programme should ensure a written assurance of the right to veto and approve cuts made at the outset.

If such an assurance is not forthcoming or a speaker is refused any of the information outlined above, it is advised that they should not accept the engagement. There is obviously something not quite in order and speakers are not to allow themselves to be used as sacrificial lambs but must insist on being given the opportunity to put the case for Spiritualism in a reasoned and uplifting manner.

It is essential that speakers show, by the content of their speech, that the continuity of life, upheld and substantiated by the phenomena and philosophy of Spiritualism, is quite natural. Of equal importance in the necessity for every exponent of Spiritualism to-show by their behaviour and dress that Spiritualists are normal! All questions must be answered sensibly and concisely, with dignity and quiet resolve, without resorting to spiritualistic jargon. Spiritualists should have the common sense to admit when they don't know the answer; television, in particular shows clearly the betraying antics of the 'waffler'.

Speakers must not become drawn into arguments and should, at all times, remain calm and project the Spiritualist line of thought in a sympathetic and diplomatic way. It is not necessary to exaggerate the claims of Spirit or relate anecdotes, which may be funny, but put Spiritualism and Spiritualists in a bad light. Speakers

selected for media programmes are there to present Spiritualism in the light of reason and rationality. It is a wonderful opportunity to reach people and it must be used wisely!

Chairing a Service

Read the SNU Education and Publications booklet, "How To Chair A Church Service" which is available from SNU Publications.

Obstacles to Overcome

Chairman

If the chairman has had the foresight to read the Education and Publications Committee's booklet "How to Chair A Church Service" a speaker will encounter no problems in this area.

If they have not and seem unaware of their duties it will save embarrassment upon the platform if speakers write out their names, together with qualifications and hand it to the Chairman prior to the meeting. Speakers should ascertain the order of service if they have not been informed and a quick glance over the platform will indicate whether there are hymnbooks, a glass of water, a chair on which to sit! If any of these essentials are missing, the omission should be discreetly pointed out. Once on the platform the speaker should smile serenely whatever the Chairman may do that is of an unexpected nature.

The Heckler at:

(a) An Address or Lecture

The heckler can be one of the most destructive elements at any type of meeting and therefore must be dealt with effectively. It is the responsibility of the Chairman to deal with the situation. If the Chairman does not, even after a mute appeal then a speaker should proceed along the following lines:

Initially ignore the shout, if it continues a long cool hard stare followed by a slight gracious smile can be effective. If the heckling continues, without resorting to a slanging match, the individual should be told that the audience, and encompass them in an effective smile and sweep of the arm, "have come to listen to me, you will have the opportunity to put your point of view later". If the heckling continues, the speaker must sit down and appeal to the Chairman to resolve the situation.

At all times act with quiet dignity and tolerance.

(b) Question and Answer Session

Whilst all the points in the previous paragraph are applicable, if the speaker has a sharp wit it may be used, but sparingly. There is no need to antagonise the audience - remember witticism should be humorous as well as pointed. The following illustration is a firm example of humorous wit. A heckler during a debate constantly confronted Winston Churchill, it became absolutely necessary to silence the interruptions. The heckler shouted in response to a point Winston was trying to make "Rubbish" to which the great man, quick as a flash replied to the effect, "We have your name sir, now what is your question". A very effective way of silencing a heckler!

The Latecomer

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

The Cougher

Whose wracking cough, wheezy chest, threatens to disrupt the address and distract the audience. An experienced speaker will turn the situation to his or her advantage and gain the sympathy of the audience and their attention once more by offering their glass of water at a convenient point in the address. Reiterate last point made.

The Sweet Tooth

The talk should be so riveting that no one wants to waste time by unwrapping a sweet. There are those individuals, however, who liken a talk or a demonstration to an evening out and inevitably the sticky sweet ‘ the crumpled bag is passed back and forth. Speakers should not be tempted to shout, “Get your choc ices here”, but must merely ignore what is happening.

If however the rustling and passing to and fro reaches disruptive proportions, then the Speakers should stop, look in the offending direction, catch their eye, smile tolerantly, wait for silence which always comes with intense contact, and sweeping their gaze across the audience, reiterate the last point and continue. They will have no further trouble.

Now turn to the Question Paper at the end of the Course and answer the questions relating to Section 6

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## Test Paper

### Section 1: Spirit and You

1. Write out the Seven Principles and under each give a brief explanation of the Principle.
2. "Analysis shows that the breakdown of a good address is 50% subject matter, 20% psychology of approach and 20% effective delivery." Name the missing 10% and explain its significance
3. Do you consider a speaker/demonstrator should read and educate themselves? Give an explanation to support your answer.
4. Write a short essay on how the spirit can influence the speaker in the formation and delivery of his address.

### Section 2: Construction and Design

1. It is equally as important to be a 'thinker' as a 'speaker'? Why is this so? Detail your answer.
2. "An essential ingredient in an address is originality of thought." Explain why this is considered necessary and how best it can be achieved.
3. An address falls naturally into three parts:
  - (a) What are they?
  - (b) Give a detailed explanation of the various considerations a speaker should devote to each of these three parts.
4. The address in a Spiritualist Church Service should be on the Philosophy of Spiritualism. Please discuss.

### Section 3: Eight Main Elements of Good Use of Language and Memory Techniques

1. Show clearly the link between Elements No. 3, 4 and 8.
2. Why should slang and Spiritualist jargon be avoided if possible?
3. A comprehensive vocabulary is essential to good public speaking. Suggest at least two methods for increasing vocabulary.
4. Give examples of ways in which the memory can be improved.

### Section 4: The Nine Avenues of Presentation and Delivery

1. Can uncontrolled emotion adversely affect presentation and delivery? Explain the reasons for your view.
2. What are the advantages of occasional deliberate pauses during the delivery of a talk?
3. In presentation, good gestures enhance whilst mannerisms detract. Discuss this statement fully.
4. Write an essay on Avenues No. 6 and 7.
5. Periodical self-analysis is important to ensure good platform and voice presentation:
  - (a) Itemise the points of analysis in your own self-criticism.
  - (b) Say how you would endeavour to eliminate such failings.

### Section 5: Six Great Fears

1. Write a short essay on the importance of controlling nervous energy when speaking publicly.
2. (a) What are the six main causes of fear, which, singly or collectively, inhibit presentation and impede good delivery?  
(b) How can these fears be overcome?

### Section 6: Different Types of Meetings and Obstacles to Overcome

1. Should an address or lecture be read from the platform? Detail arguments to support your view in respect of each.
2. Discuss the demonstrator's role within Spiritualism, giving particular attention to the aspect of presentation and delivery.
3. When speaking to the media on any aspect of Spiritualism certain considerations must be adhered to. Please say:
  - (a) What these are;
  - (b) What would your reaction be to an invitation to appear on television to discuss Spiritualism?
4. Write an essay on the duties and responsibilities of chairing a Church service.
5. Which of the five obstacles to you consider to be the most difficult to overcome and how would you tackle the situation?

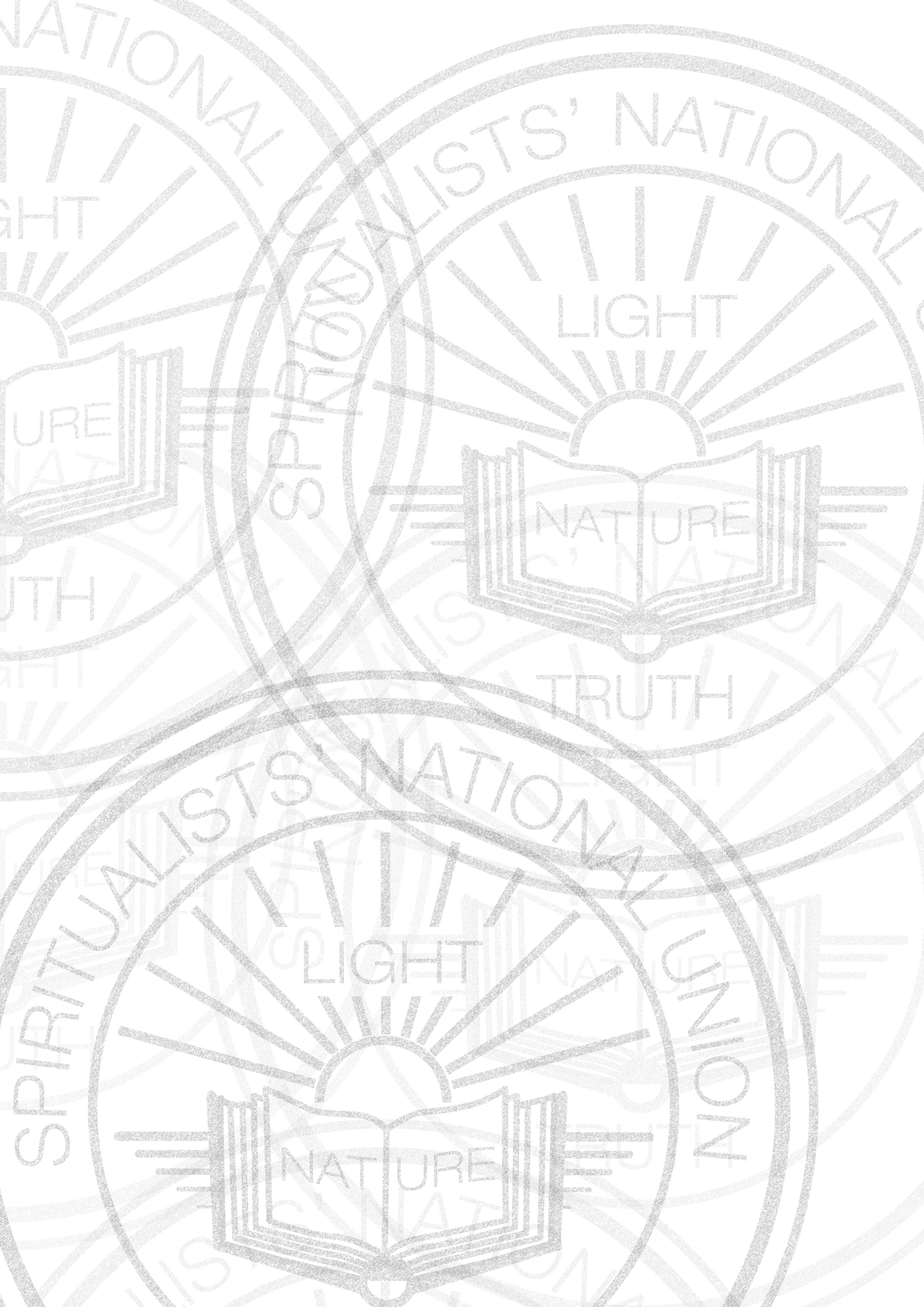


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