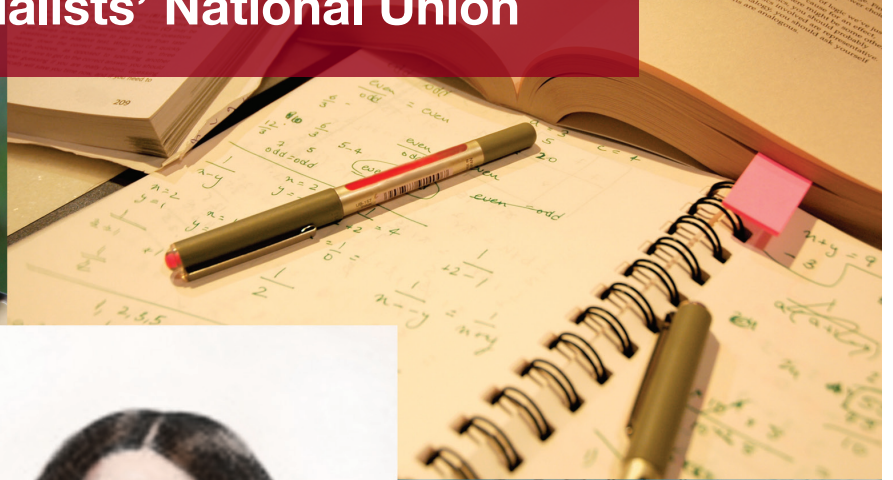


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COURSE NOTES

FOUNDATION IN SPEAKING & DEMONSTRATING

Spiritualists' National Union



www.snu.org.uk

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GUIDELINES FOR STUDENTS

The Spiritualists' National Union recognises that with education comes liberation. Now, more than at any other time, it is 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 depth 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.

The Education Committee has provided a 'Study Skills for Students' booklet, which is sent to you with your welcome letter; we would highly recommend you read this before you begin your course.

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 lifestyle. Make a mental agreement to complete a lesson a week or 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.

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 and 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. Quotations 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

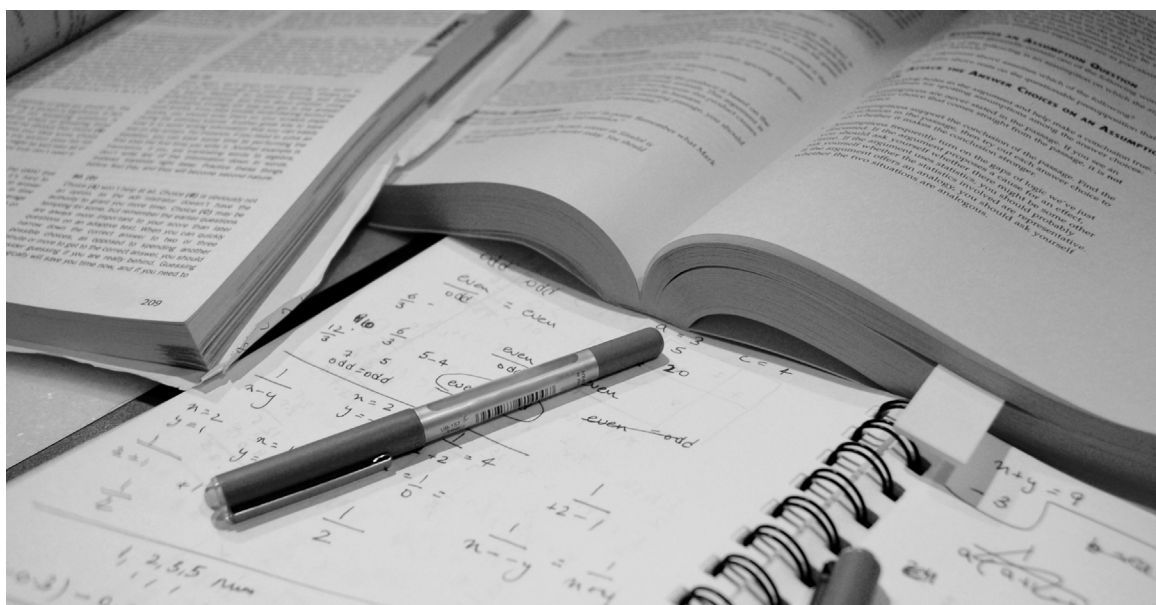
As each student enrolls he will be assigned a tutor. Do remember that your tutor is not there just to mark your papers. The test papers are to be found at the end of each set of course notes.

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.





INTRODUCTION

This course has been introduced into the Spiritualists' National Union's Education syllabus and will form the course subject required for the PAS scheme (Platform Accreditation Scheme) and for the award of recognition as a speaker (CSNU (s)) or as a demonstrator (CSNU (d))

Students wishing to apply for the award of PAS (Platform Accreditation Scheme), CSNU(s) or CSNU(d) after completion of the course should apply to the Secretary of the Training & Awards Committee if they wish to be assessed for the award of a Certificate.

On a more serious note, 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, which 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.

The Basic Speaking and Demonstrating Course has been designed to make exponents of Spiritualism aware of the moral and legal responsibilities incumbent upon them should they desire to work in this area of Spiritualism.

Representing Spiritualism as a speaker and/or a demonstrator is a heavy responsibility and should not be undertaken lightly. Students should study in depth and put into practice, whenever possible, the information and teachings contained within this course.

Any public meeting, whether it be a business meeting, a workshop/seminar or a religious service, is always seen by the media as being one of the shop windows of Spiritualism and all such meetings should be conducted with the utmost dignity and reverence.

Every service held in a Spiritualist church is a very special service and, for some, will be a "first" service and it must therefore always be borne in mind that tomorrow's exponents of Spiritualism may be attending a church service for the very first time. The initial impact made upon them by this service, will therefore probably determine their standards for the future.

These standards should be high!

Notes to Students:

This course does not conclude with a final essay, as some do, and you are referred to the SNU's Prospectus, which lists all the awards which can be obtained, together with the required courses which must be completed before assessment and attainment can be achieved. The Prospectus is obtainable from SNU Head Office at Redwoods (snu@snu.org.uk) or via the Education Secretary (ed.sec@snu.org.uk)

SECTION 1

A BRIEF HISTORY OF MODERN SPIRITUALISM

The 31st March 1848 marks the beginning of Modern Spiritualism.

Instances of psychic phenomena have been recorded throughout history. All of the major religions are based initially on some form of psychic event which was later obscured by dogma and creed.

The 'Hydesville Rappings' established that:-

1. It is possible to communicate with the spirits of the so-called dead.
2. The communications were made easy because of an easily understood code.
3. Certain people are mediums.

So what are the Hydesville Rappings?

What did occur on 31st March 1848?

Mr and Mrs John Fox and their daughters moved into temporary accommodation in Hydesville, a small hamlet in the town of Arcadia, New York State, USA.

For around two weeks noises were heard every night. On Friday, March 31st 1848 it was heard as usual; up until this time the noises had never been heard in the daytime. The youngest girl 'made the noise with her hands or fingers' and the raps responded with the same number of noises. The older girl 'then spoke in sport and said, 'now do this just as I do. Count one, two, three, four.' &c., striking one hand in the other at the same time. The blows which she made were repeated as before.'

Mrs Fox continued: 'I spoke and said to the noise, "Count ten", and it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps, corresponding to the ages of my children.'

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

This information was established by means of an alphabetic code, using one rap for 'no' and two for 'yes'.

The Hydesville rappings aroused great interest among the people in the local area and, as the news spread further afield, the phenomenon was recorded by a Mr E.E. Lewis, who in April 1848 gained twenty-two signed statements from those who witnessed and those who were involved in the events and published the statements.

The SNU have now republished the original report.

Many circles were set up all over America and quite a lot of spectacular phenomena took place.



Margaret Fox



Leah Fox



Kate Fox

Early Pioneers

There follows a list of some of the people involved in the history of Spiritualism, its philosophy and phenomena, including many of the scientists who, whilst investigating Spiritualism, had to concede its truths and sometimes became outstanding exponents of it. Some of the prominent mediums of the early days were:

Andrew Jackson Davis (1826-1910) The American-born medium who, through his visits to the 'Summerland' during 'out of the body' experiences, initiated Lyceum education and is acknowledged today as the Father of the Lyceum Movement.

Maria Hayden came from America in October 1852 and was the first Spiritualist medium to work in England. The press and clergy were very antagonistic towards her but in spite of this she succeeded in demonstrating spirit return.

Daniel Dunglas Home (1833-1886) One of the great mediums, in whose presence almost all types of physical phenomena occurred. Born in Edinburgh, his powers were discovered whilst he was living in America. On his return to England in 1855 the remarkable phenomena aroused great interest.

David Duguid (1832-1907) This Glasgow medium was perhaps most famous for spirit oil paintings of landscapes, produced in total darkness at an amazing speed, and independently of his hands. In his presence were produced all kinds of phenomena and through him was dictated a remarkable book, the well-known 'Hafed, Prince of Persia'.

Dr Henry Slade (1835-1905) An American medium famous for slate-writing mediumship, in which messages were written on sealed slates. He was thoroughly tested by several eminent investigators and pronounced genuine.

Florence Cook (1856-1904) Outstanding for the wonderful materialisation of Katie King, investigated by Sir William Crookes. He proved this spirit to be entirely separate and distinct from the medium.

William Eglinton (1858-1933) Noted for outdoor and daylight materialisations and also for slate-writing mediumship. Questions put in Spanish, French and Greek were answered in the same languages. Gladstone, after sitting with him, was sufficiently impressed to join the Society for Psychical Research.

Leonora E. Piper (1859-1950) of Boston, USA allowed herself to be subjected to the most exacting scientific investigation of her mediumship for a period of 45 years. This great medium was instrumental in converting many eminent people to belief in a spirit agency operating through her trance mediumship..

So great was the impact of these other-world manifestations that some prominent scientists were drawn to make a thorough investigation of the subject. Among these must be mentioned:

Dr Alfred Russel Wallace (1823-1903) Co-discoverer with Charles Darwin of the Theory of Evolution. He painstakingly investigated Spiritualism over a number of years, eventually stating quite fearlessly that its phenomena were proved quite as well as the facts of any other science.

Sir William Crookes (1832-1919) An outstanding physicist who began his investigations into Spiritualism with the avowed intent of exposing it as nonsense. The facts, however, (particularly his investigation of Katie King through the mediumship of Florence Cook) were too overwhelming, and to the end of his life he remained completely convinced of the truth of spirit communication.

Sir William F. Barrett (1845-1926) made searching enquiries both in this country and in the USA. His summing up was that there is evidence for the existence of a spirit world, for survival after death, and for occasional communication with those passed over.

Despite the pioneering work of Wallace, Crookes and Barrett, orthodox science remained antagonistic to the facts of physical phenomena. Similarly, the orthodox churches were opposed to the teachings of Spiritualism. The time, therefore, was ripe for the establishment of an independent body to further scientific knowledge in the direction of psychical research and in 1882 Sir William Barrett gathered together a group of people capable of developing this idea. This group formed themselves into the Society for Psychical Research, with the object of "furthering scientific knowledge of telepathy, hypnotism, mediumship, apparitions, physical phenomena of mediumship, etc."

The original body consisted of Professor Henry Sidgwick (President), F.W.H Myers, Edmund Gurney, Professor Balfour Stewart, Rev. Stainton Moses, Dawson Rogers and Doctor George Wyld. Some of these made important individual contributions to psychical research, notably:

F.W.H. Myers (1834-1901) whose celebrated book, 'Human Personality and its Survival of Bodily Death' is acknowledged as a classic and has established psychical research as an organised science. All students of Spiritualism should read this book.

Edmund Gurney (1838-1900), who took an active part in the work of the Society until his death and contributed largely to the 'Proceedings of the S.P.R.' He investigated the work of many mediums but kept his personal convictions private.

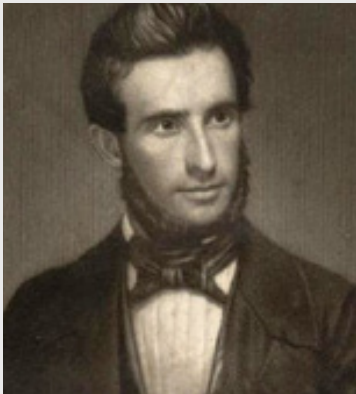
Dr Richard Hodgson (1855-1905), an early member of the society, who soon became noted as a competent and critical investigator. He made a systematic study of the mediumship of Mrs Leonore Piper, through which he became completely convinced of the reality of spirit return. The development of his own mediumistic powers late in life brought to him an even deeper conviction.

Organisation of the Spiritualist movement in Great Britain began in the latter half of the 19th century. Many churches and societies were formed throughout the country and it became desirable to unite these isolated bodies into some kind of federation.

Emma Hardinge Britten (1823-1899) Mrs Britten was the natural leader of the new movement, the National Federation of Spiritualists. She launched the journal, 'The Two Worlds', and was editor for five years. A gifted orator and writer, she was largely responsible for the philosophical outlook of Spiritualism. Through her mediumship the Principles of Spiritualism were given by the spirit world. These Principles were to become the basis of the Seven Principles used in the Memorandum of Association when the Spiritualists' National Union Limited was incorporated in 1901. The movement sustained a severe blow in 1899 when Emma Hardinge Britten passed to spirit.

David Richmond (1816-1891) was a native of Darlington, in County Durham. He worked in a local mill as a weaver but because of his interest in social reform he went to London, where he met Robert Owen, another Social Reformer. He then went to America and joined a religious group who were called 'Shakers'; he also met the Fox sisters and Andrew Jackson Davis. He became an ardent Spiritualist whilst living in America but upon his return to his native town of Darlington he failed to convince the heavily populated town. In 1853 Richmond brought Spiritualism to the attention of the people of Keighley and with the assistance of Mr David Weatherhead delivered three lectures on Spiritualism. Weatherhead took steps, resulting in the formation of a society called 'The Spiritual Brotherhood', later becoming 'The Heber street Spiritualist Society'. Richmonds Grave stone reads: '

In Loving Memory of David Richmond Native of Darlington Social Reformer and First Missionary Spiritualist Medium in Great Britain, Who introduced the subject of Modern Spiritualism, or the Phenomenal Labour of the Divine Spirit, to Public Notice in Darlington and Keighley Yorkshire in 1853 died February 15th 1891, age 75 years.'



Andrew Jackson Davis



Daniel Dunglas Home



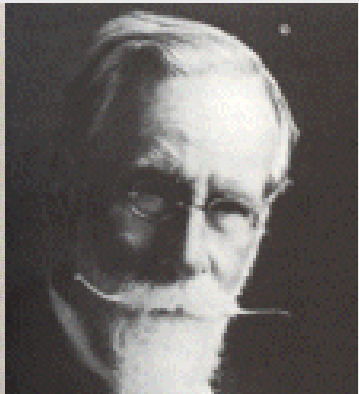
Florence Cook



Emma Hardinge Britten



Leonora Piper



Sir William Crookes

Other prominent figures in the vanguard of Spiritualist organisations were:

William Stainton Moses (1839-1892) An Oxford M.A. and a clergyman of the Church of England. He was the leading light in promoting the London Spiritualist Alliance (L.S.A.) and became its first President and the first Editor of 'Light'. His great contributions were the teachings produced through him by means of spirit-controlled writing and published as 'Spirit Teachings' and 'More Spirit Teachings'.

William T. Stead (1849-1912) In 1892 Stead discovered that he had the ability to do spirit-controlled handwriting. He became associated with the L.S.A. and was a fearless champion of Spiritualism. He was, of course, a well-known editor and a nationally famous figure for his great fight against the white slave traffic and the prostitution of children. He passed to the higher life through the tragic sinking of the 'Titanic' in 1912.

Alfred Kitson (1855-1934) Lyceums were opened in 1870 at Keighley and Sowerby Bridge. Alfred Kitson attended the first anniversary of the latter and thereafter devoted himself to this cause. He began to develop a system of Lyceum teaching here based upon the American model of Andrew Jackson Davis. Kitson was jointly responsible, with Mr Kersey and Mrs Britten, for the English Lyceum Manual. The Spiritualists' National Federation, formed in 1890, gathered many churches, societies and individual members under its wing.

It had, however, no legal status, and to remedy this state of affairs it was in 1902 merged into the Spiritualists' National Union Limited, which had been incorporated under the Companies Act in October 1901 and had power to hold properties, etc as a company limited by guarantee.

The primary object of the Spiritualists' National Union is to promote the advancement and diffusion of the religion and religious philosophy of Spiritualism.



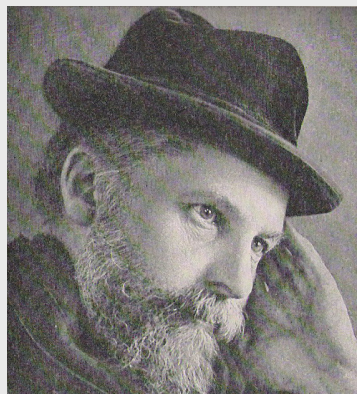
Alfred Kitson



William T. Stead



William Stainton Moses



F.W.H. Myres



Sir Arthur Conan Doyle



Ernest Oaten

Sir Arthur Conan Doyle (1859-1930) had in 1902 joined the Society for Psychical Research. As a result of prolonged investigation Doyle openly championed the cause of Spiritualism by the publication of 'The New Revelation'. Owing to the widespread sorrow after the 1914-18 War Doyle decided to make Spiritualism his life's mission. He travelled very widely in his missionary zeal and became known as 'The St. Paul of Spiritualism'. He has been regarded, since his transition, as an Honorary President of the SNU in Spirit.

Ernest Oaten was Doyle's tour organiser and right-hand man, but years prior to this he had devoted his life to the building up of the SNU. In 1919 he became editor of 'The Two Worlds' and was rightly recognised as a leader of Spiritualist thought. Spiritualism is indebted to him beyond measure for his unflagging efforts on its behalf.

Hannen Swaffer (1879-1962) author, journalist and socialist, created a sensation when he made public his conversion to Spiritualism in 1924 in his book 'Northcliffe's Return'. He was a great propagandist through the spoken and written word. It was in his famous home circle that Silver Birch, the spirit guide of Maurice Barbanell, used to speak.

Hugh Dowding (1882-1970) came into prominence as a champion of Spiritualism after the 1939-45 War. Lord Dowding was in command of the RAF during the Battle of Britain and, through a medium friend, many of the airmen who had passed over were able to give their former Chief convincing evidence of their survival. Since then Lord Dowding spoke and wrote indefatigably on his convictions regarding the continuity of life.

Sir Oliver Lodge (1851-1940), a great physicist of the 20th century was early convinced of the reality of survival. After 25 years of research he made his first public statement regarding it in 1908, and in 1913 he told the British Association that 'personality persisted beyond bodily death.' He became a champion of Spiritualism.

Dr William J. Crawford (1881-1920) made prolonged and careful investigations in the famous Goligher circle and laid some of the foundation stones of psychic science. His findings are recorded in the book, 'The Reality of Psychic Phenomena'.

Dr Hereward Carrington (1881-1973) In 1900, at the age of 19, Carrington, an American, joined the SPR and afterwards devoted his life to psychical research. He became assistant to Dr Hyslop, who was the leader of the American Society for Psychical Research, founded in 1885. Dr Carrington wrote widely on the subject.

A great feature of 20th-century Spiritualism in this country has been the wealth of excellent writers on the subject, far beyond anything produced in any other country. Four writers deserve special mention:

Rev. George Vale Owen (1869-1931), a Church of England clergyman, who developed spirit-controlled writing. A whole series of articles produced in this manner was published in the 'Weekly Dispatch' in 1920 and made a profound impression. In consequence of this publicity he was persecuted by his ecclesiastical superiors and resigned from the Church. He conducted lecture tours of Britain and America. His 'Life Beyond The Veil' (five volumes) has become a Spiritualist classic.

W.H. Evans wrote extensively on the philosophy of Spiritualism and contributed regularly to the psychic press. His books included 'All is One', 'Constructive Spiritualism' and 'A New Heaven'.

J. Arthur Findlay, MBE (1883-1964), author of the following widely read books on Spiritualism: 'On the Edge of the Etheric', 'The Rock of Truth', 'The Unfolding Universe', 'The Psychic Stream' and 'The Curse of Ignorance', etc. He helped to found 'Psychic News' in 1932.

Rev. C. Drayton Thomas (1868-1953), whose works describe life in the spirit world wrote many books, including 'In the Dawn beyond Death', 'Life beyond Death with Evidence' and 'Some New Evidence for Human Survival'.

The quickening of the tempo of life has demanded a great increase in concentration upon earning a livelihood. Mass production methods are not conducive to the state of inner tranquillity which is essential to good mediumship. Mediumship has therefore declined in quality as well as changed in character.

Tom Tyrell, now passed on, was an exceptionally brilliant medium. His mediumship was notable for the fact that he always gave full names, ages and addresses, as well as other particulars of the spirit people whom he described. He seldom failed to bring complete conviction.

Mrs Helen Hughes (1893-1967) and **Mrs Estelle Roberts (1889-1970)** are also noteworthy for their fine clairaudient work, being excellent mediums for propaganda purposes in large meetings.



J. Arthur Findlay



Hannan Swaffer



Harry Edwards



Helen Hughes



Harold Sharp



Gordon M. Higginson



Sir Hugh Dowding



Geraldine Cummings



Leslie Flint

Mrs Gladys Osborne Leonard (1882-1968), another great medium, has done excellent work for the SPR and also with such investigators as Sir Oliver Lodge and Rev. C. Drayton Thomas who has permanently recorded the same in book form.

Mediumship has produced some diverse types of phenomena in this century, each of which has brought a great deal of conviction.

William Hope (1863-1933) of Crewe was famous for his spirit photography, many competent investigators testifying to his genuine powers.

Miss Geraldine Cummins (1890-1969), playwright and authoress, had the ability of spirit-controlled writing. A series of remarkable books dealing with the early days of Christianity were received through her hand. Despite her own lack of knowledge of the places dealt with in her books, or of theology, eminent authorities have acclaimed the merit and accuracy of her books.

Frank Leah (1886-1972) gave convincing evidence of survival by drawing the departed friends and relations of sitters. Many striking likenesses have been produced.

Harold Sharp's mediumship enabled him to design what may be called an artistic diagram of the human aura. The so-called 'auragraph' is explained by the Chinese guide responsible and was usually most enlightening and helpful regarding the inner nature and psychic trends of the sitter.

One of the new developments in 20th-century mediumship is the direct voice phenomenon.

Mrs Margery Crandon (1888-1941) was also noted for the direct Voice phenomenon as well as other types of phenomena.

Leslie Flint (1911-1990), one of the most famous English direct voice mediums:

"I think I can say I am the most tested medium this country has ever produced... I have been boxed up, tied up, sealed up, gagged, bound and held and still the voices have come to speak their message of life eternal." (Leslie Flint)

Vice-Admiral Osborne Moore, a well-known psychical researcher, brought the powerful American direct voice medium, Mrs Etta Wreidt (1859-1942), to England in 1912 and 1913. She never sat in a cabinet or passed into trance and often joined in the conversation when spirit voices spoke to sitters. This medium could speak only English, but the direct voices spoke in numerous languages.

William T. Parish (1873-1946) probably gave spiritual healing its present-day popularity. He began by healing his wife of allegedly incurable cancer. His great work began in 1927. News of his wife's cure spread and soon he was dealing with thousands of letters per year and achieving wonderful results both by contact and absent healing.

Harry Edwards (1893-1976), W.T. Parish passed to the higher Life in 1946 and soon afterwards Harry Edwards, who had practised healing for some time, took his place as the leading demonstrator of healing in Great Britain.

Gordon M. Higginson (1918-1993), an outstanding mental and physical medium, who began demonstrating publicly at the age of 12. His physical mediumship produced both materialisations and direct voice phenomena. He was a Spiritualist Minister and President of the Spiritualists' National Union from 1970 to his death on 18 January 1993.

The rapid development of Healing Centres all over the country has become an outstanding feature of 20th-century Spiritualism.

Many of these pioneers, together with friends and colleagues, are responsible for the organisation of SNU Spiritualism and have taken it out of their homes and various rented halls and established it as the flagship of Spiritualism throughout the world.

In brief, it was in 1901 that the Spiritualists' National Union (SNU) became a legally recognised religious organisation. It was formed in an attempt to consolidate and unite the various Churches, Societies and groups into a single religious organisation. It is made up of individual members, or shareholders, called Individual Members, and also bodies, eg Churches and Societies. The Churches are represented by a Church Representative at general meetings of the SNU. The SNU is a registered Religious Charity and is subject to the Charities Acts as applied by the Charity Commissioners.

Churches which have affiliated to the Spiritualists' National Union (SNU) will be administered under the:

Three-Tier System of Administration

First Tier:

The National Executive Committee (NEC). The SNU's National Executive Committee is responsible for coordinating the functions of the SNU, putting into operation policies and procedures, and for monitoring the performance of all areas of the SNU. The NEC meets seven times per year; it consists of the four SNU Officers, the Chairman of two Standing Committees, a representative of the Council, and up to three Ordinary Members. Members of the NEC are unpaid volunteers and are registered with the UK authorities as directors of the company and Trustees of the charity. The President and Vice-Presidents are directly elected in alternate years, holding office for two years, from among nominated individual Members. Every Individual member and affiliated Church has a vote and the Financial director is appointed by the President and Vice-Presidents.

Second Tier:

The Council of the SNU constitutes the second tier of administration and comprises the Officers of the SNU together with representatives from the various branches of the Union together with the Individual Members' Representative. The Council is an advisory body whose duty it is to advise the NEC on the implementation of ideas submitted from various sources such as Union members, District Councils, Churches, the National Executive Committee etc. The structure of the Council is designed to incorporate a wide representation of opinions.

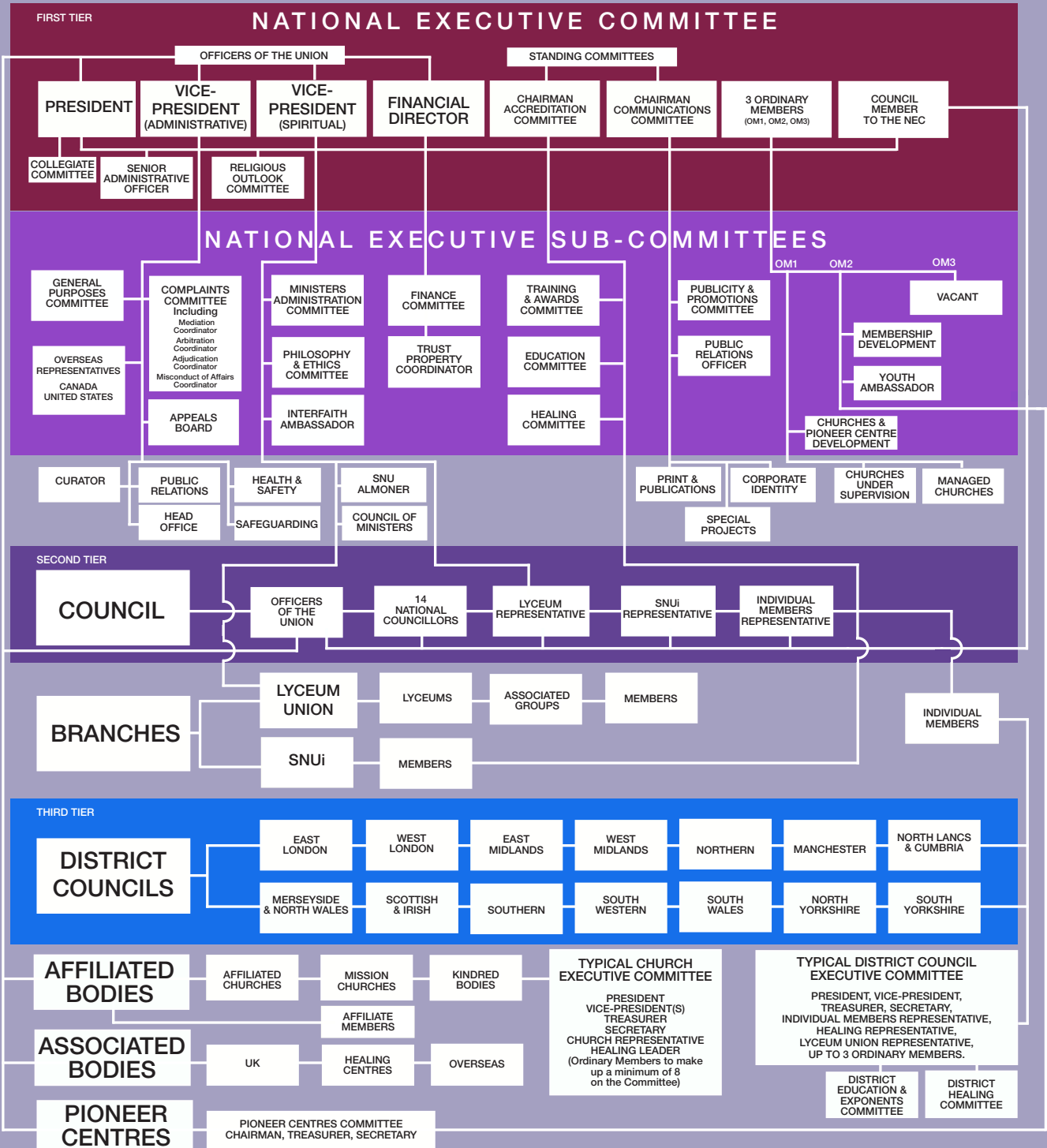
Third Tier:

The third tier comprises the local administrative branches of the Union, which are the District Councils. Other Branches of the Union, which are not part of the three-tier system, and which are neither local nor administrative, are the Spiritualists' Lyceum Union and SNU International. It can be seen that the administration of the work of the Union is supported at all levels and that there are opportunities available to the Union's Churches and Individual Membership to bring motions to the AGM and thereby influence future policies of the Union. Further information regarding the Union and its structure can be found in the Education Course G3.

Now turn to the Test Papers at the end of this course and answer the questions relating to Section 1.



SPIRITUALISTS' NATIONAL UNION ORGANISATIONAL STRUCTURE



APRIL 2016

SECTION 2

THE PHENOMENA OF SPIRITUALISM

Mediumship

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

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

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

The phenomena produced by these two types of mediumship are quite distinctive and readily recognisable.

Physical Phenomena

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

A common feature for most, or almost all, types of physical phenomena is the need for a supply of ectoplasm, which is supplied by a physical medium. Ectoplasm is taken by the spirit operators from the medium, who is usually in a state of deep trance whilst the phenomena are manifesting.

Some of the different forms of physical phenomena are:

Levitation

There will be a requirement for a small wooden table around which the circle will sit, fingertips lightly touching the surface of the table. The table will eventually tilt backwards and forwards as the alphabet is recited or raps may be heard.

In this way words and sentences may be built up as the table pauses, or a rap is heard, at the chosen letter.

The bulk of the energy to tilt the table is supplied by the sitters and when very good results are obtained it is clear that at least one person in the circle has developed mediumistic powers for this type of phenomenon. The other sitters, together with the communicating spirit, supply the remainder of the energy required. Apart from using the alphabet, a basic code is used, with usually three tilts, or raps, for 'yes', two for 'doubtful' and one for 'no'.

There are two main methods of table-tilting:

1. By using the energies of sitters and spirit;
2. By using ectoplasmic rods.

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

For the second method to take place, the presence of a physical medium is required. The medium will sit in a darkened room so that the spirit people can utilise the substance known as ectoplasm, which is formed into a kind of rod and is used in two principal ways.

If the table is a light one, the rod projects direct from the body and terminates with an ectoplasmic sucker or grip, which becomes attached to the under-surface or legs of the table. In the case of a heavy table, an ectoplasmic strut is placed between table and floor so that this lever mechanism relieves the medium of the weight and reaction of the table.

Percussion

Ectoplasmic rods produce two principal varieties of phenomena:

1. Those visible to the physical eye, such as the movement of objects and levitation of tables;
2. Those audible to the physical ear, such as raps and their variations.

The audible type is caused by the percussion or sudden impact of psychic force or ectoplasmic rod with a material body. Raps vary from faint taps to sledgehammer blows. These raps, however, can be artfully transformed on occasions into imitations of the sound produced by a match being struck, a man walking along the floor, the rustling of tissue paper or the scraping of sandpaper.

Any sound that is audible to all within the circle is classified under the heading of percussion. It was indeed percussion, or raps, controlled by the spirit people, which ushered in the Spiritualist movement in Hydesville in 1848.

Telekinesis

Telekinesis is the movement of objects. An object will stir without being touched, jump into the air, move across the room and drop, either slowly or suddenly.

An object may sometimes be directed towards a certain person and if he holds out his hand for the reception of the object it will drop into his palm. Sitters in a circle may change seats, yet the object will come to the individual for whom it was intended.

Apports

Apports usually come in the form of a 'gift' from the world of spirit and can often appear from 'out of thin air'. A flower can be taken from a vase in the kitchen and appear in the middle of the circle which is being held in the lounge. The spirit people are able, in some way, to de-materialise objects and then rematerialise them and quite often the original source of them is never discovered. These facts do, of course, show that there is intelligence behind the directing force.

Spirit Photography

The production of face, form, etc. of spirit extras on photographs. The photographic film is sensitive to the normally invisible ectoplasm which spirit are able to mould by their thoughts into a replica of their appearance when they were on earth. Unless an adequate supply of ectoplasm is available, spirit extras cannot be produced.

This is the reason why some attempts are successful and some are not. The fact that some people possess the type of energy required for the production of spirit photographs is usually indicated at first by the presence of small spots of light on photographs taken by them. Once recognised, the power, if consciously developed by experimental sittings, will gradually produce small forms and likenesses.

EVP and ITC

While Electronic Voice Phenomena (EVP) has been experienced for numerous years, **Instrumental Trancommunication (ITC)** is a new phenomenon which appeared at the latter end of the 20th century.

Electronic Voice and ITC do not require the energies of a medium - just patience and dedication. A tape recorder is left running while radios are tuned into white noise, which spirit use as a sound source and imprint their voices and even songs on to the audio tape. With ITC, the spirit operators use available technology such as computers and televisions to create and place images upon them.

Transfiguration

Because ectoplasm is involved in transfiguration, this type of phenomenon requires a diffused red light, adequate enough to illuminate the medium's face but not bright enough to prevent the formation of the ectoplasmic alterations of the medium's countenance. The medium is usually in a deep trance state during a transfiguration séance.

Direct Voice

When the phenomenon is first developed, a trumpet is usually employed to provide a miniature movable cabinet, which acts as a condenser. It also acts as an amplifier. It does not actually increase the sound but concentrates all of it in one direction. As the power increases, the trumpet can ultimately be dispensed with.

Again, this kind of phenomenon takes place in a darkened room but sometimes the edge and tip of the trumpet are painted with luminous paint so that its progress may be charted. Once again, the medium is usually in a state of deep trance but there have been rare instances when, as the mediumship develops and unfolds, the medium remains conscious and, indeed, is able to participate in the conversations taking place.

Materialisation

Usually the medium enters a state of deep trance and slowly the ectoplasm begins to flow from the body and take form. The figure thus produced is constantly linked to the medium by a channel of nourishment, a sort of umbilical cord, comparable to that which joins the embryo to its mother.

The ectoplasmic figure is not consistent with normal physiology but is subject to change under the direction and control of mind and it should be noted that the controlling mind is not always that of a spirit but can be that of the medium. A discarnate spirit can not only materialise its face and form, or parts of either, but has been known to produce in rapid succession facsimiles of his/her personal appearance at several different periods of earth life, ranging from childhood to old age.

Mental Phenomena

Mental phenomena involve the medium's mind and may be considered under two headings
-Perception and control

In the Perception class the medium becomes aware of the communicating spirit within her own mind first and then relays the information received to the recipient, whilst in the Control class the communicating spirit often steps within the aura and controls the medium, and thus speaks directly to the recipient.



Spiritual Healing Mediumship



Table-tilting



Spirit Photography



Spirit Art

Mental phenomena include:

Clairvoyance: The ability to see spirit clearly.

Clairaudience: The ability to hear spirit clearly.

Clairsentience: The ability to sense spirit.

The faculties of clairvoyance, clairaudience and clairsentience are three separate phenomena but mediums use a combination of one, two or all three of them when demonstrating. They are primarily used to prove survival and mediums should endeavour to obtain the information which will prove the identity of the spirit people, eg sex, first name, surname, description, age, profession, characteristics, relationship, memory links, etc. and, in addition, any message they wish to pass on to the recipient.

Spirit Writings

One of the greatest uses of spirit writing is to provide a direct channel for obtaining teachings from the spirit world. It is also a valuable means of communicating messages from spirits to their friends and relatives on earth.

In Automatic Writing the medium's arm will move of its own volition, whilst in **Inspirational Writing**, the medium writes down the thoughts that are pouring into her mind. Spirit writings are also often received whilst the medium is in a state of deep trance.

Psychic Drawing/Spirit Art

Mediums who have the ability to draw the faces of those who are now in the world of spirit are called psychic artists, or spirit artists. Psychic artists are clearly 'mental mediums' who are able to translate the thoughts emanating from the world of spirit into a recognisable drawing.

Psychic artists work in different ways - some are actual artists in their own right and are drawing from the impression received; others paint, or draw, automatically with spirit controlling their arm and hand, and still others produce drawings whilst in deep trance.

Healing

An SNU Spiritualist Healer has the ability to become receptive to the healing energies which are channelled through the healer to the patient from the spirit world. Like all other types of mediumship, the healer must work for the blending with spirit. He must practise his art and normally, once recognising the faculty, will attend a circle devoted to healing. Here, under the guidance of a Healing Leader, he will be able to practise his art.

An SNU Spiritualist Healer will find, with constant development, that they are able to attune more quickly to their patients and become receptive more quickly to the healing energies and as they become better channels for these energies they will find their healing growing stronger.

Trance

This phenomenon is one of the Control class. There are numerous degrees of development in the state of trance ranging from the deep sleep of entire unconsciousness to a feeling of simple quietude or passiveness.

The state of complete trance is not very common. More frequently, trance is the suspension of ordinary consciousness of external surroundings, in a sort of temporary oblivion, which can best be described as a semi-conscious state in which the entranced person has lost the ability to employ his/her thinking powers.

Trance is often used as a means of inestimable value in proving the fact of life after death and in giving to mankind teachings from the spirit world.

Now turn to the Test Papers at the end of this course and answer the questions relating to Section 2.

SECTION 3 DEVELOPMENT AND TRAINING

Preparation of an Address

Before a speaker takes his first tentative steps upon a Spiritualist church rostrum he should ensure that he is totally capable of preparing an address. One of the first criteria for a good address is knowledge and whilst some speakers are mediums and produce inspired or spirit-influenced talks, it is important that all speakers, whether or not they are also mediums, should study philosophy – the philosophy of Spiritualism and also some of the teachings of the great philosophers.

All talks, lectures, sermons and addresses consist of:

- a beginning
- a middle, and
- an end

and the speaker should ensure that his address is packaged in such a manner.

The beginning: This is the introduction to the main thrust of the address. In it a speaker will introduce the subject and, if thought fit, advise the audience of why he chose it and how he intends to deal with it.

The middle: This is the theme of the address – the filling in the pie – the part of the address that it is hoped the audience will remember and find interesting, inspiring and uplifting.

The end: This is where any loose ends are tied up – the subject is re-introduced and the audience reminded, by the conclusions, of the actual address given.

The old teachers used to say:

Tell them what you are going to tell them!

Tell them!

Tell them what you've told them!

The above is the basic structure of the address – the blueprint. It is now necessary to put some filling in the pie.

First of all, it is necessary to decide on the theme of the address. It could be one of the Seven Principles of Spiritualism – say, 'The Communion of Spirits and the Ministry of Angels'. When the theme has been decided it is helpful to jot down some notes on everything that springs to mind when the Third Principle is considered, eg Emma Hardinge Britten; Robert Owen; constitution of the Union; early days of Spiritualism (Fox sisters); early mediumship (mainly physical); difficulties encountered by pioneering Spiritualists; define Communion of Spirits; define Ministry of Angels; implications of two-world communication; everybody is spirit and should talk to each other; everyone can be an angel now, etc., etc.

Once all thought on the subject is exhausted, the notes should be put in order so that the address will have an ordered sequence of events and will make sense. It is important to remember that the address should be aimed at both beginners and those who have been in Spiritualism a long time. Any facts quoted should be accurate, especially dates.

REMEMBER! This formula can be used for all talks!

Speaking in Public

The thought of speaking in public can be very daunting if the student has not had previous experience in this field. There are six great fears to be overcome and these are:

1. FEAR OF THE UNKNOWN

Speaker unfamiliar with

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

REMEDY: Training - practice - research.

2. FEAR OF BEING MISUNDERSTOOD

REMEDY: This fear is removed if the talk is planned well and helpful notes are used.

3. FEAR OF THE AUDIENCE

Who is looking at whom? - reverse roles

REMEDY: Be in command but be friendly; build a rapport with the audience.

4. FEAR OF INAUDIBILITY

REMEDY: Tape the talk and play it whilst sitting at a distance from it.

Practice - practice - practice.

5. FEAR OF ONESELF

Which is fear created by self:

- imagining critical, clever people in audience;
- causing insecurity by seeing faults within oneself and blowing them up out of all proportion; - feeling inadequate for the task in hand.

REMEDY: Must forget self - invited guest - well prepared - so deliver.

6. FEAR OF PHYSICAL BODILY REACTION

Pacing - running to the toilet - feeling sick - butterflies.

Must learn to use nervous energy and not allow it to affect the body.

REMEDY: Meditation - self hypnosis - being prepared.

Once these fears are known and acknowledged, the student can then be more readily prepared for the task of speaking in public. It is important that a would-be speaker realises the relevance of practice in his preparation for his public debut. Listed below are some ideas, which if practised often enough will give confidence and assurance in the presentation of any talk.

- Make sure the people on the back row can hear; tape the talk and sit at the back of the hall and listen; ask a friend if every word can be heard.
- Do not rush - words and/or concepts are more readily understood if put across clearly, concisely and without too much haste.
- Ensure eye contact by looking around the audience, which will keep the head erect and there will be no mumbling into the chest area; expressive hand gestures are acceptable but windmills are not.

- Fiddling, playing with spectacles or a glass of water will distract.
- Use tongue-twisters as practice.
- Never read a talk - use notes if necessary.
- Practise speaking whilst standing in an empty area - no furniture, rails or lectern to lean upon.
- Read prose or poetry forwards and then backwards, which will slow down the delivery to an acceptable speed.

Teaching Class

People who have indicated their wish to speak in public within Spiritualism or who just wish to learn more about the science, philosophy and religion of Spiritualism should be enrolled in a Teaching Class. The leader/tutor will undertake to give the class tuition in basic Spiritualism, its history, mediumship, phenomena, healing, Union, District and Church administration. The course need not just be theoretical: many workshops and lectures from well-known speakers within the Spiritualist movement can be introduced to illustrate the theory taught. The class can, with permission, visit other churches and take part in discussions with similar groups.

The greater a speaker's knowledge, the greater will be his reservoir of information to draw from when preparing an address or talk.

Speaking Practice

It is necessary to crawl before attempting to walk, so practice in speaking should be undertaken as often as possible. There are many avenues open to the trainee speaker to practise his speaking skills. Some of these are:

Readings

Many Churches have a reading as part of a service and selecting, practising and doing the actual reading on the day will help the student, not only with the reading but also in presentation and the growth of confidence. When doing the reading it is also good practice to ask someone whose opinion is valued to listen and constructively criticise, if necessary.

Chairing

There is obviously more speaking involved in chairing a service than there is in doing a one-off reading. It is for this reason, therefore, that it is initially prudent to go through the order of service, noting who the speaker and demonstrator are, and then physically write down word for word what is to be said, e.g.

"Introduction: Good evening, friends, and welcome to Sunnyside Spiritualist Church. My name is David Wordsworth and I am your Chairman for this evening. If it is your first visit to us, then you are doubly welcome. Our speaker for this evening is Mr James Leggetty and our demonstrator is Mrs Jane Nelson. Both Mr Leggetty and Mrs Nelson hold Certificates of Recognition in speaking and demonstrating. We will now open our service with the singing of hymn number 386. will all who can stand please do so.

Mr Leggetty will now lead us in the invocation.

If a script of this nature is used until confidence grows, it can be hidden on the lectern and will not be noticeable and no one in the audience will remember that the same words are being used. What is important is that the service is linked together, by the Chairman in a dignified and reverent manner - innovations to the script will come automatically later.

Chairing can also be undertaken in a less formal atmosphere in business meetings and discussion groups and debates. Again, the more practice that is given to public speaking, the easier the actual speaking will become - the content of the talk will always be the choice of the speaker.

More opportunities to practise speaking are given in:

An Open Platform

This is a step between the security of the development circle and the critical eye of church platform work. It is usually held in a church and here a speaker can practise speaking and a demonstrator can give messages, with others, in front of a sympathetic audience. Such experience for trainee mediums when first starting to take services can be invaluable, as experienced leaders will help correct any bad mannerisms, posture defects, speech difficulties, help with links and the delivery of the message, etc.

The Shared Service

Established mediums, after having obtained permission from the church, could take a trainee around with them so they may share part of the service, perhaps giving the address or one or two messages.

In this way they will gradually gain confidence in facing an audience, secure in the knowledge that an experienced medium is there to help should they get into difficulties.

Another helpful experience is:

The Student Group

Many churches, recognising that the future of Spiritualism rests with the quality of mediumship produced and the eloquence of Spiritualist speakers, are more than willing to allow their platforms to become a training ground for students.

Invited to take a special evening, the students, supportive of each other and under the guidance and direction of a leader and/or medium, speak and give clairvoyance to a public who are aware that they are learning their art. Usually the publicity relating to student evenings will ask for supportive and sympathetic audiences.

Discussion Group

Another area in which a would-be speaker can gain confidence is by leading, or taking part in, a discussion group. There is additional discipline involved if leading the group and this discipline should not be shirked.

In a discussion there is usually one particular subject or theme that is the subject of discussion and the leader would have to ensure that people do not sidetrack from the original theme. One area to watch for is reincarnation.

It is amazing how any discussion or question-and-answer session in Spiritualism ends up discussing people's views and beliefs in relation to reincarnation. It has to be said, however, that if the subject under discussion is reincarnation, then a volatile, healthy discussion usually ensues.

The leader controls the group and should try to make sure that every person present is afforded the opportunity to state his views; quite often the quiet person can be overlooked. The leader must also ensure that the meeting does not get out of hand and that people do not start holding cross-conversations and there is more than one person speaking at a time.

Anyone who wishes to speak in a discussion group should indicate his desire to the leader, who will take all speakers in order whilst at the same time noting who has spoken and who has not and keeping the discussion on tight reins.

A discussion group can be a very exciting and educating experience as people's views are put forward and ideas which can be implemented at a later stage.

A speaker should take every opportunity to practise but a wise speaker will also take the opportunity, in a discussion group, to listen.

Awareness Group

In this class students will be taught the difference between psychism and mediumship by allowing their own psychic awareness to develop. This can be done in a number of ways and will obviously depend upon the leader of the group as to which methods are used.

Psychic awareness can be developed by carrying out exercises using sand, flowers, ribbons, water, personal objects and linking through the aura with each other. Students are given the opportunity to 'pick up' on the vibrations left in water or upon objects which have been put there by others. Quietening the mind and linking into the auric emanations of another person can often produce some startling results. It must be pointed out, however, that linking into another person should only ever be done with permission, otherwise it is an act of intrusion and a psychic or medium should never intrude upon another person's privacy.

The purposes of Awareness Classes are many and include:

1. a heightening of psychic awareness;
2. practice in public speaking;
3. working as part of a team;
4. a greater knowledge of self.

Development Circle

There will come a time when it is considered that a student is ready for the Developing Circle and he or she will join the Church Members' Developing Circle. There will be new disciplines to learn in this circle, the first being that the Leader of the circle must be obeyed, unless something nonsensical is asked of the student and then it should be queried. Quite often, however, the Circle Leader and the spirit operators who work with the group will make some requests, the reasons for which are not readily understood but may become clear at a later stage and should not, therefore, always be dismissed out of hand.

Within the Developing Circle the discipline of the student's meditative practices will become very useful, as most circles, after the opening prayer, either do a visualisation exercise or go into the silence and invite the spirit people to draw close and influence the sitters. There will be many indications within the circle of the presence of spirit, some of which are as follows: .

- Coldness enveloping part or all of the body, known as psychic breezes and NOT necessarily a guide or spirit.
- Psychic cobwebs (hairlike strands over the face) can sometimes be felt.
- Sometimes it is possible to be totally unaware of the physical body within a deep stillness which can last for many minutes.
- It is possible to physically reflect the spirit influence drawing close when the power, strength, height and breadth of the spirit presence is felt.
- Impressions within the mind of thoughts, pictures, words and even smells may be received and should always be related; these and many other indications will be noted within the circle as mediumship unfolds and should be welcomed.

Spirit art, spirit writing and other phenomena, including control or trance mediumship, may also be developed and the Circle Leader will ensure that further help is given in respect of the further unfoldment of these phenomena.

The circle usually closes after an hour and is followed by a cup of tea and a discussion and explanations of what happened in the circle.

Church Open Circle

Most churches throughout the country hold Open Circles to encourage people to see Spiritualism in a more informal atmosphere than can be present at the religious service. Churches see the Open Circles as places where members of the Church Development Circle can put into practice the disciplines they are being taught; it is also a service that attracts demonstrators from the surrounding areas who will visit and work within the Circle.

It is a public service, open to anybody and everybody, and it is therefore essential that churches that do run Open Circles have fully qualified and capable people leading them. It is within the Open Circle that speaking can be practised, as most Open Circles, after the first hymn and invocation, invite someone to speak on the philosophy of Spiritualism.

Trainee speakers can take advantage of this fact and use the Circle to practise on the public attending, who are aware of the fact that many within the Circle may not yet be fully-fledged workers for spirit. Open Circle Leader's also welcome trainee demonstrators to the Circle.

The Debate

The debate is similar to a discussion group with the exception that there are laid-down rules for the procedure to be adopted when holding a debate. There should be a Chairman to control the group, the speaker for the statement which is the theme of the debate and the speaker against the statement.

The theme put forward may be "Education for demonstrators is not necessary – spirit will provide". The speaker for the statement will then put forward arguments why, in his opinion, this statement is true. Five minutes is allowed for both the 'for' and 'against' speakers.

Every person present is then allowed two or three minutes, depending upon numbers, to speak once upon the subject – either for or against. After everyone has aired his views, the two speakers are then allowed one further minute to cover points raised and their conclusions.

A vote is then taken to ascertain how the members present feel upon the subject.

An excellent exercise for a speaker is to play 'devil's advocate' and speak against a statement in which he fervently believes and knows to be true. It may be considered to be role-play - it is also looking at the subject from another's point of view, which expands the mind and thinking processes.

Lectures

Student speakers should put together a lecture, using the formula given for addresses and talks, and present this to their fellow students. In a lecture it is important to include visual aids and hand-outs which break up the lecture into absorbable sections. It is very difficult to sit and listen to a lecture lasting one and a half hours – the speaker would have to be so charismatic and the lecture so riveting for it to hold an audience for that length of time. Twenty-minute bites are far more suitable and involving the audience in one way or another will make the lecture far more interesting and probably more memorable.

As feedback and criticism are received on the lectures, the student should adapt or amend them and then keep them on a file to be used again at future dates. The leader within the student group will advise the speaker when he is ready to take his lectures further afield and perhaps practise his lecturing skills on other student groups. It is never too soon to start putting together talks and lectures on subjects which will interest other Spiritualists.

Seminars/Workshops

Trainee speakers should be taking advantage of, and attending, all local seminars and workshops. At the same time they should start drafting their own workshops and utilising them in the student group. There is a lot of talking involved in workshops: after the introductions the students listen to a talk on the theme of the workshop, followed possibly by a short talk on the theory and a demonstration of the first exercise to be undertaken. The leader (trainee speaker) then has to tell the students exactly how to carry out the task that has been given to them, making it absolutely clear and easy to understand. The leader must then encourage and help each student as he participates in the workshop.

The first workshop carried out can be an exhausting experience but the lessons learned will be of tremendous value to the trainee speakers and will help in their own advancement.

Questions and Answers

The practice of answering questions after a talk or lecture is an excellent way of furthering speaking skills and utilising knowledge gained in the Teaching Class. Questions after a talk are usually upon the content of such and they should, in theory, if the subject has been well-researched, be easy to answer. The difficult questions are those thrown at a speaker at random where there is no relating theme. These questions can be extremely difficult to deal with but dealing with them is very important. It is not permissible to waffle and give out wrong information because the answer is not known. It is permissible, however, to admit to not knowing the answer (people are not all-knowing) and respond to such a question by saying, "I'm afraid I haven't come across that (*or I'm afraid I don't know*) but I will try and find someone who can help you with this question."

A question-and-answer session is one of the best training grounds for exponents of Spiritualism and the opportunity to take part in one should be welcomed.

Speaking to the Media

This is an area where it would be wiser for a trainee speaker not to get involved. If a student is contacted by radio or television personnel to represent Spiritualism on a programme there are so many questions which need to be considered:

- Is it going out live?
- When is the programme to be taped?
- How long is the programme?
- What is the working title of the programme?
- What kind of programme is it?
- Are there any other invited guests participating?
- If so, who?
- What is the anticipated purpose of the programme?
- Are there any editorial rights?
- Would it be wiser to pass the request to the Publicity Officer of the SNU?

To take these questions in sequence:

Is it going out live?

From the point of view of Spiritualism, a live programme is preferable to one that is taped, as these programmes can be edited out of all recognition. If it is going out live the student speaker must realise that the knowledge that several million people are watching when the camera or microphone is placed before you can be extremely daunting and can cause extra fears to be added to the six great fears already discussed.

When is the programme to be taped?

The programme is not live and will, therefore be lengthier than the finished version. Consequently, arrangements may have to be made for holidays to be taken because of the venue and the length of time filming may take. This may not always be possible if the date is too close.

How long is the programme?

If the programme is going to be of only 30 minutes duration, then the producer is going to want to pack as much into the programme as is humanly possible. It is highly likely, therefore, that the Spiritualist speaker is not going to be given a great deal of time in which to respond to remarks made or expand upon points he or she may have made.

What is the working title of the programme?

This is purely for information purposes only. It may, however, give a clue to the actual kind of programme it is intended to be and the area to be covered.

What kind of programme is it?

If it is a radio programme it could be a discussion, with either an interviewer or with an interviewer and other guests; it may also be, or include, a 'phone-in' and if it does, then the chances are that the programme will be live. If it is a television programme it is equally necessary to know the format that the programme is going to take. Again, is it a one-to-one interview or will there be other people who are allowed to interrupt, be critical or just plain discourteous? Will there be 'eerie' scenes shown before, during or after any discussions or will it be a visit to a Spiritualist church with the speaker explaining to the viewing audience what is happening and what the philosophy of Spiritualism is all about?

Are there any other invited guests participating?

It is always good policy to check out other guests, whom they represent and what their views are likely to be. Unless the programme is totally devoted to an aspect of Spiritualism it is highly likely that other guests will be there to promote either themselves or their own individual beliefs.

If so, who?

If the information can be obtained, it is possible, depending upon the nearness of the programme recording, to research these people to gain a little insight into their views. It is possible, however, that many of the other guests will already be well-known personalities whose views have already been expressed and there will, therefore, be no need for research. The question then to be asked is, "Am I strong enough to argue the case for Spiritualism with these people, taking into account the editing which will inevitably take place?" If the answer is "No" or "I am not sure", then obviously a re-think is necessary.

What is the anticipated purpose of the programme?

The researcher who makes the initial contacts to enlist personnel for the programme may or may not answer this question. If the answer is, "Basically, to rubbish Spiritualism", then an idea as to the nature of the programme is known. If the answer is, "To give Spiritualism and mediums the opportunity to state their case" this may prove to be exactly the same programme given a euphemistic title. The more information gained in this area can be very important to whoever actually represents Spiritualism. If the programme is a radio phone-in then its purpose is a little more obvious and the mood of the programme will mainly depend upon the people using the telephone line.

Are there any editorial rights

The answer is usually NO. The producers and editors of any filmed programme will state that only they have any real idea as to what constitutes good television and an amateur could ruin a programme which has taken thousands of pounds to make. It is obvious, therefore, why editing is not allowed. A request to look at a video of the programme before it actually goes out may enable any gross inaccuracies to be removed but, again, it may be necessary to fight for their removal.

Would it be wiser to pass the request to the Union's Publicity Officer? YES.

Working with the media can be a minefield and is not for the inexperienced. Trainee speakers should watch media programmes on Spiritualism and mediumship and try to learn from them, as it is possible that they will be representing Spiritualism on one of these programmes in the future. Until that time comes, however, it is more prudent for the speaker to pass any requests to the experts and concentrate on perfecting his skills in order to be more ready and able for when that day comes.

EXERCISES

Tongue Twisters

Peter Piper picked a peck of pickled pepper; a peck of pickled pepper Peter Piper picked. If Peter Piper picked a peck of pickled pepper, where's the peck of pickled pepper Peter Piper picked?

Red leather, yellow leather.

She sells seashells on the seashore. The shells that she sells are seashells, I'm sure.

The Leith Police dismisseth us.

Moses supposes his toeses are roses but Moses supposes erroneously.

How much wood could a woodcutter chuck? if a woodcutter could chuck wood

Around the rugged rock the ragged rascal ran.

There are many other tongue-twisters and these should be practised to help with diction; reading difficult verse or prose, forwards and then backwards is also a good practice.

Mini Services

Speakers should practise putting on a Spiritualist service, in miniature, breaking down the component parts and taking turns to be the various personnel involved, ie:

Chairperson	Speaker
Opening prayer person	Demonstrator
Reader	Closing prayer person

A trainee speaker can, of course, be all of the above with the exception of the demonstrator. The service should be conducted with the same dignity that a public service enjoys and upon completion each student should carry out some self-criticism, saying where he feels he can improve upon what he has done.

Meeting Practice

This is not quite the same as mini-services. In this exercise the names of a number of meetings are placed in a hat, eg:

Church Religious Service	Discussion
Open Circle	Committee meeting
Healing Service	Debate

The student takes a name from the hat and sets about organising the meeting drawn, using the services of the other students. In this way, not only does the trainee speaker get the opportunity to practise speaking, but also learns administration within the Church and learns to appreciate that preparation and perspiration often precede inspiration.

A Minute of your Time

This exercise is often called 'Stump speeches'. Subjects are written on paper and put into a hat; the students pull out the subject and have to speak for one minute on it without any preparation – a difficult exercise initially but good, solid practice for a speaker.

A variation on this exercise is to ask students to write down their favourite subject, outside of Spiritualism, the implication being that they will be asked to speak upon it. The papers are again placed into a hat and the students will find they have to speak on someone else's favourite subject and not their own. This exercise lends itself to inventiveness and stretches the imagination.

There are many different exercises that students can invent for themselves, using as their foundation the fact that the aims of the exercises are to give them speaking practice, to build their confidence in regard to speaking in public and to work as a team within the group, offering constructive criticism and support when required.

Now turn to the Test Papers at the end of this course and answer the questions relating to Section 3.

SECTION 4

ETHICS AND PURPOSES OF MEDIUMSHIP AND PLATFORM PRESENTATION

Before taking the first step upon a Spiritualist platform, demonstrators, as well as speakers, should have a thorough knowledge of the philosophy and phenomena of Spiritualism.

Demonstrators should always make sure that after making a link with spirit they establish the correct recipient for the message that is to be transmitted through them. Far too often a message is taken by the wrong person because the link between spirit, medium and recipient has been incorrect and, whilst it is very tempting to continue giving the message to somebody who is saying 'yes' to everything being given, an experienced demonstrator should sense, or be told by spirit, that the direction is in error.

“Always give what you get!”

This advice is often given within the development circle as novices sit to unfold mediumistic ability. It is good advice but advice that is often misinterpreted and used to pass across the burden of responsibility to the spirit helpers. To 'give what you get' means not to embroider or add to a message being given by spirit; it does not mean that the message cannot be monitored.

If found to be in bad taste or if colourful language is being used, it should be toned down to comply with the situation, thus observing decency and acceptability from a moral standpoint.

The developing circle is the place wherein a good working relationship between the medium and his helpers is attained, along with mediumship. There should never be an occasion in any Spiritualist church where a member of the congregation is embarrassed (by personal remarks) or harassed (by a bullying or dictatorial attitude) by a 'message from a loved one'. Would a 'loved one' do such a thing? A medium who is guilty in this respect is insufficiently developed and should return to the circle until circumspection and dignity is second nature to him.

A medium is the link between the two worlds of consciousness; a medium is also representative of Spiritualism and should conduct him accordingly. In a religious service or in a demonstration of mediumship the medium is there to give evidence of survival, which can be done in a variety of ways, e.g. a physical description of the communicating spirit; a description of the communicator's personality; details of shared memories; happenings taking place presently in the recipient's life (not too detailed - mediums are not required to give a private sitting in public); information that must be checked out later, which is good evidence for the recipient but does not do too much for the medium's ego.

It is perfectly acceptable to ask a recipient to 'hold' a message but only if evidence of survival has already been given of such a nature that there is no doubt in the mind of the recipient that a link with spirit has indeed been made. Some of the most outstanding evidence ever received in Spiritualism was when what is known as the 'Cross- correspondences' took place and the recipients at the time when their individual messages were given had no knowledge of the greater overall message that was taking place.

During the demonstration part of the service the demonstrators should not start philosophising or giving advice drawn from their own experiences. It is not in order for demonstrators to prescribe from the rostrum. Because of medication people may be taking, even water can be dangerous.

It cannot be stressed too strongly that demonstrators take part in Spiritualist services in order to give evidence of survival which gives substance to the teachings of Spiritualism. Describing a guide or spirit helper in a public service cannot be construed as giving evidence, even if the recipient does have an awareness of the helper in question. Newcomers to Spiritualism have been known to turn their backs on Spiritualism after being told they were going to 'see' a guide in their homes.

It is also not always wise to tell anyone that he is a 'healer' or a 'medium', as not only is this not evidence but it can be very frustrating for the recipient, who probably knows he is a 'medium' and is having great difficulty finding a circle in which to unfold his mediumship.

Demonstrators should be very careful of their mediumship and not allow themselves to be 'open' to spirit at all times. There will be many temptations to demonstrate outside the circle and away from the rostrum but these temptations should be resisted unless there is an urgent need that only a message from spirit of an evidential nature can fulfil.

Demonstrators who wish to work in a state of trance should always ensure that the church is aware of this desire as many churches today prefer any trance work to be limited to special services which are advertised as such. The image of Spiritualism presented to a newcomer must always be kept at the forefront of everybody's mind and it is mainly for this reason that churches prefer speakers and demonstrators to work in a state of conscious awareness.

SOME DO'S AND DON'TS OF MEDIUMSHIP

DO

- ensure that a practical working knowledge of the religion of Spiritualism is achieved;
- correctly identify the recipient;
- give what is received without embellishment;
- monitor messages;
- make evidence of survival a first priority within a service;
- ensure that anything that needs to be researched at a later date is a very small part of an evidential message;
- continue to sit for development, which is ongoing;

DON'T

- use colourful language or offensive remarks;
- use personal remarks to recipients;
- bully recipients or force messages upon them;
- philosophise or give advice;
- prescribe or diagnose from the rostrum;
- predict the future or fortune-tell;
- predict the future mediumship of the recipient.

Whilst there are many moral restrictions placed upon speakers and demonstrators, the majority of them are basic common sense and courtesy.

Some Purposes of Mediumship

The unfoldment of mediumship within an individual is carried out by that individual's spirit guides and helpers, usually within the safety of a development circle. The teaching of mediumship, therefore, is helping the novice medium in the practical application of his mediumship; making the novice aware of the many ethical, moral and legal aspects incumbent within mediumship. It is also very necessary that any serious student of mediumship should be aware of, and act in accordance with, the purposes of mediumship. Some of these purposes are:

1 To give evidence of survival in order to comfort the bereaved and be of service to mankind

A medium uses his gifts to give a description of the spirit person he is linked to. Details of the person's life and personality should also be given in order that the recipient of the message is in no doubt as to the identity of the communicator. It is very important that information regarding the recipient's life at the moment is given, as this emphasises the fact that the spirit person is aware of conditions presently surrounding the recipient and has, therefore, survived bodily death and continues to do so.



2 To be a link between the world of matter and the world of spirit

Mediumship is the ability to link the world of matter with the world of spirit. A medium, therefore, can be likened to a telephonist who makes a call and then relays the information received to the person still living on earth. Sometimes, as with telephones, there can be interference and 'crackling on the line' and not every communication is always as clear as the medium would wish. It must be accepted that when this happens, it is not always due to the medium's inability to make the necessary link; conflicting conditions and negative thoughts can often be the causes of the interference.

3 To expound the truths of spirit contact and the teachings of spirit

Mediumship is not just linking with the world of spirit and passing on a message to the recipient of such: mediumship is also about becoming aware of, and allowing, spirit guides to draw close in order to inspire the medium with higher thoughts, with incredibly beautiful philosophy and with information regarding life in the world unseen. It is important that every person who wishes to work as a medium or is investigating spirit communication has the opportunity to listen to the words of spirit, preferably through a deep-trance medium.

4 To always be willing to continue mediumship development

Mediumship development is not only about achieving the ability to link with spirit and pass on any given message: mediumship is an ongoing process and, if at all possible, sitting in circle should never be stopped. Clairvoyance may not be the only gift of the spirit that any medium has; some mediums will develop the ability to become a channel for the healing energies. Others may become trance mediums an instrument used to bring forth the teachings of the higher minds within the realms of spirit. Psychic art may be developed, as may Inspirational writing. In some cases physical mediumship may be the next step along the medium's spiritual pathway and if that medium has stopped his spiritual and psychic development once he was able to give messages, what amazing evidence will be discarded because the spirit guides and circle operators were not allowed to unfold the physical mediumistic potential.

5 To help people discover their own inner spirit

Survival evidence can prove the reality of life after death. This earthly life is being lived by a spirit that is indwelling within the physical body and will be released from its surrounding matter upon death. It is a sad fact that the majority of would-be mediums want desperately to learn how to open their awareness and make a link with a spirit person before learning to link with the spirit within. It is important that people use meditation or other exercises and learn to move into the stillness of self and so discover their true self.

When the discovery is made the next step is to learn to love that true self and cater to its spiritual needs just as the needs of the physical body are taken care of. It is easier to love another when self-love of the spiritual kind has been achieved. People who by their behaviour make themselves unlovable will be difficult to love but it is possible to concentrate on the spirit within them, which is of God and therefore created by the power of Divine Love.

6 To help people realise their own God-potential

Every person would like to live a life wherein he can enjoy good health, sufficient wealth to eradicate all money problems and an abundance of true friends to support him. Some people, however, endure horrific problems in their lives, problems that it is not possible to comprehend. Some people have to live their lives physically or mentally disabled, which in turn, causes mental pain and anguish to their family and friends. It falls within the medium's remit to assuage this pain by giving evidence of survival of death, which, in turn, makes the receivers of such evidence aware of their own immortality and the fact that they too will survive the change called death.

The teachings of spirit are that every person carries within him the essence of God – an omnipotent creative gene, as it were - and this knowledge should be given, and stressed, to all people.

Eternity really is endless and everyone has the opportunity to grow more spiritual, more godlike, because the ability to do so is already contained within the spirit of everyone.

It should also be stressed that no one person is more beloved by the God energy of all-creative, all-embracing, unconditional Love, or by spirit. Everyone is equal and equal opportunities will be made available to each person, if not in this world, then certainly in the next. God will not be denied.

It can be seen from the above that mediumship is a sacred office and not to be undertaken lightly. Mediumship is used to offer comfort and evidence of survival to the bereaved at a time in their lives when they are at their most vulnerable, at a time when they are grasping at straws. Mediums are not here to throw straws to the drowning; they have to be able to throw out more secure lifelines to sustain these people during their greatest need.

Mediums should, therefore, always ensure that any information they give to the bereaved can be substantiated by facts, that they can give sensible answers to questions regarding the afterlife and that any spirit contact contains evidence that the person making the link is who he says he is.

It is important, therefore, that a course of study is undertaken while mediumship is being unfolded. People often ask questions regarding the mechanics of mediumship and the history of spirit communication and they also need clarification regarding some of the strange things they have seen and/or read about spirit communication. Quite often friends have filled their heads with such nonsense that mediums can spend the biggest part of a sitting explaining the accuracy or inaccuracy of such information gleaned from well-meaning friends and the media.

Platform Presentation

Speakers/demonstrators play a very vital role in Spiritualist church services and, whilst having an awareness of this fact, they should always remember that they are invited guests- welcome guests, but there at the invitation of church members through their committee.

Churches will, by writing or telephoning, remind the speakers/demonstrators of their commitment to serve the church and even though sometimes, owing to a number of reasons, a reminder is not received, speakers/demonstrators should endeavour to establish that they are expected to conduct the service for which they were booked. Whilst it is incumbent upon the church to advise them of the booking, the speakers/demonstrators should take great care to honour all their engagements with churches.

If, of course, speakers/demonstrators find that, through unforeseen circumstances, they are going to be unable to attend the church, then adequate notice should be given to the Church Secretary in order that somebody else can be contacted to conduct the service. The speakers/demonstrators should ensure arrival at the church in good time, not only for their own benefit but also in order to give the Chairperson an opportunity to take full details of names, qualifications, etc. and to relate the order of the service which is to take place. Speakers and/or demonstrators are not allowed to alter the order of service.

Church members in general meeting originally decided upon the order in which they wished their services to proceed and visiting exponents cannot interfere with this programme. It is possible, however, to request permission of the Chairperson to include a special item if the reason for this is given.

Exponents wishing to promote and/or sell their own books, either biographical or inspirational, should request permission in advance from the Church Secretary. Sufficient time should be allowed for the committee to consider the request. Their decision could be facilitated if a copy of the book is forwarded with the request. It is unfair to announce the sale of books or tickets for any event without prior permission from the committee. The Chairman would be justified in vetoing any request or announcement not previously sanctioned via correct channels.



For the benefit of the congregation, and also for the benefit of the speakers/demonstrators, it is important that everyone in the church can hear every word spoken. If at all possible, speakers and demonstrators should practise on a regular basis, in training groups, to ensure audibility is achieved. Of equal importance is the lack of hesitation on the part of the speakers. Thinking aloud with “ums” and “ahs”, etc should be eradicated from their speech. Again, this can be achieved by constant practice.

Unnecessary mannerisms can be distracting and speakers/demonstrators should not look for support from a rostrum rail, podium or other visible means of support. Speakers should practise their art standing in the middle of a room with no table, chair or other furniture to tempt them. As with all disciplines, the art of public speaking can be achieved with constant practice and a good, knowledgeable friend or circle leader pointing out errors.



Some Do's and Don'ts

Some of the following list of Do's and Don'ts apply only to speakers and some apply to both speakers and demonstrators so it is important that all are included in this Section.

- (a) Using the Silence: Speakers and demonstrators should not be frightened of pregnant pauses which can keep the congregation in a state of expectancy.
- (b) Remain professional: Speakers should not get personal when speaking to their audience or apologise at any stage. Speakers/demonstrators are in charge of the 'stage' while taking their particular part of the meeting and should retain a slight distance and dignity, especially when they are taking part in a religious service.
- (c) Audience observation: Speakers should keep a close eye on their audience to check they have not lost their interest. If this happens, then the speaker must introduce something different, like asking a question, changing the level of your voice, etc. to bring them back.
- (d) Dress code: Clean, smart and simple.
- (e) Timing: Speakers/demonstrators must establish how much time they have for their respective parts of the service and keep to it. There is no need to rely on the Chairman to call you to time - just watch the clock.



Prayers

Speakers/demonstrators are normally invited to open and close the service in prayer, so it is important that practice in saying prayers is obtained.

In the opening prayer it is usual to ask for blessings on the service and extend invitations to the spirit people to join in the service. Healing for those in need, if there is not a separate Healing Minute, is also usually requested. It is not the time to present God with a shopping list; it can be assumed that a blanket request for help for everyone in need will be acted upon. It is also not the time to wax philosophical: the time for the address has been set aside especially for philosophy and should be so used.

In the closing prayer it is usual to say thankyou for the service, both to God and to spirit, and whatever other thoughts may occur. Again, it is not a time to indulge in a lengthy homily, as people are often now becoming aware of the time and their own responsibilities in relation to such.



Speakers/demonstrators, when taking their first steps upon a Spiritualist platform, should use every opportunity available to practise their platform presentation and there are many possible avenues, other than a full divine service, wherein this can take place. Section 2 deals specifically with this area of training.

Now turn to the Test Papers at the end of this course and answer the questions relating to Section 4.

SECTION 5

SPEAKING AT CHURCH MEETINGS

Religious Meetings

Divine Service

The Divine Service in most Spiritualist churches is usually, but not exclusively, held on Sunday night and it is within this service that the trainee speaker can obtain some public speaking practice. It is not necessary, initially, to do more than read the notices or give the reading but after practice the speaker should be aiming to do the philosophy in the Divine Service. Advice and help regarding this is given in Section 2 but at the end of the day there is no greater teacher than experience.

The thought of chairing the first service will be extremely daunting but if the students are determined to become proficient speakers within Spiritualism, then it is necessary to push themselves beyond what they consider to be their own boundaries. They will find, however, that a good atmosphere and a friendly congregation will remove their fears and they may find themselves, after the service, realising that they actually enjoyed it.

Publicity Meetings

Sometimes a Church or District Council will book a large hall and a well-known medium and arrange a publicity meeting to encourage people to investigate Spiritualism outside the environs of a Church. The trainee speakers should involve themselves in this kind of meeting if at all possible; if not, they should certainly attend and learn from the experience.

If it is possible to help in some way in the organisation of such a meeting, the students will find many openings for speaking, chairing, doing a short reading, announcements, manning an educational or training stall and talking to visitors. It may be that they are requested to sell raffle tickets – this should be done as part of the team involved in the meeting. Before, during and after the actual meeting there will be many people asking questions informally and this, too, is good experience.

Healing Service/Session

The majority of Spiritualist churches or centres offer Spiritualist healing to the general public, either within an actual service or in a clinic-type situation. There are opportunities within a Healing Service to practice speaking; the Healing Leader can be requested by the trainee speaker for permission to lead the service, under the Leader's supervision; often a prayer is said or a healing poem or prose can be shared.

Special Services

The same openings are available in these services as there are within the religious service and publicity meeting. These special services, which may be Demonstrations of Clairvoyance, Services of Dedication, Memorial Services, Festivals of Light, etc., need speakers as well as demonstrators; they need to be chaired and usually contain prayers and/or readings.

Official Services Namings, Weddings and Funerals.

If it is the trainee speaker's intention to carry out official services, then, apart from studying the requisite theoretical course and undertaking training, experience and practice can be gained by attending these services, under the supervision of the conducting Minister or Officiant. An opportunity to take a small part in the service can give the trainee valuable experience.

Church, District and Union Business Meetings, Committee/General Meetings

Chairing

Whether the meeting is at Church, District or national level, the same rules usually apply. In a committee meeting or a general meeting there is need for a Chairman to ensure that the committee or delegates do not stray from the printed agenda. The Chairman needs to have extensive knowledge of the rules or where to find the requisite ruling quickly. Some meetings can get very tense and members get emotional or angry and can be very difficult to control; a strong Chairman is required to keep order.



Motions

At meetings members put motions forward for discussion and sanction and this is a good time for a trainee speaker to stand and give his views on the motion. This is not always going to be easy, especially if the majority of other speakers are for the motion and the trainee speaker is against it; then he could be speaking to an assembly where the majority are slightly hostile. This takes courage as well as confidence.

Rules of Debate

The speaker will find the same rules of debate apply in business meetings as they do in actual debate with just one topic for discussion. These rules are applied to speaking on a motion and the Chairman will determine the number of minutes allowed to the proposer and seconder of the motion, together with the time allowed to all other speakers. As with debate, there are usually one or two minutes allowed to the proposer of the motion to answer questions and tie up any loose ends before the vote is taken.

Trainee speakers can attend all of those meetings but do not have the right to speak at any unless invited to do so. It is important, therefore, that speakers who wish to practise speaking at various services should talk to their leaders or tutors and express this wish. If it is possible, and if the leaders think they are ready, arrangements can be made through the leaders for the speakers to get this kind of experience. Speakers should never, in any circumstances, go over their leaders' heads – the leaders know when they are ready and can open doors for them. To stand and speak in public before being ready for such an experience can be so devastating that it can stop any further progression in that field, which would defeat the whole object of the exercise.

Student speakers should enjoy any and all services and meetings and if they are given the opportunity to speak, with their leaders' blessing, then this opportunity should be grasped with both hands.

Now turn to the Test Papers at the end of this course and answer the questions relating to Section 5.

SECTION 6

THE PHILOSOPHY OF SPIRITUALISM

The philosophy of Spiritualism is contained within the Seven Principles of Spiritualism, which were given by spirit, through the mediumship of Emma Hardinge Britten, to give mankind an understanding of eternal life. These principles became the Seven Principles of Spiritualism when the Spiritualists' National Union was founded in 1901 and form the cornerstone of its Memorandum of Association. The Seven Principles of Spiritualism are:

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

The Fatherhood of God

Study and observation of the world of nature on the planet on which we live and of the Universe lead to the inescapable conclusion that there is a force which has created life in all its forms and the Universe itself, and this force also keeps existence in a state of balance, allowing expansion, transformation and creation to take place. This force we term, for want of a more explicit word, 'God'.

God has created life and so is spoken of as 'The Father.'

Acknowledgment of the Fatherhood of God implies acceptance of mankind's inherent divinity as children of God, each person containing, within, a spark of that eternal and everlasting life force.



*"One interior life
In which all beings live with God, themselves
Are God, existing in the mighty whole."*



-Wordsworth-

The Brotherhood of Man

It therefore follows that each one of us is in that same relationship to that Fatherhood, just as we are in a human family. A brotherhood is a community for mutual support and comfort and, as people learn to give to others in this relationship, so must they also learn to receive, thereby achieving the necessary balance for their lives. To live up to this Principle, The Brotherhood of man ensures that man looks not only to the material needs of his fellow creatures, but also to their spiritual needs.



*Oh let my eyes be open wide that I may
clearly see
How often in another's guise God walks the road with me.*



- R H Renville -

The Communion of Spirits and the Ministry of Angels

The Communion of Spirits is the key principle of the religion of Spiritualism, as it not only teaches life eternal but also, through the working of this principle, gives substance to these teachings.

Energy cannot be destroyed; it can only change its form. Equally, spirit cannot be destroyed, though its manifestation can, and does, alter. The creative force is eternal and so the individual is eternal and death cannot sever the bonds of love and friendship. It is natural, therefore, that those who have 'died' should wish to come back and minister to their families and friends.



*Hand in hand with Angels, through the world we go;
Brighter eyes are on us than we blind ones know;
Tenderer voices cheer us than we deaf will own;
Never, walking heavenward, can we walk alone*



Lucy Larcom

Continuous Existence of the Human Soul

Spirit, as part of the Creative Force, is indestructible. On the death of the physical body the spirit continues as an integral part of a world which penetrates the physical world but which is in a different dimension: this world is referred to as the spirit world. When living in the spirit world people are the same individuals in every way with the same personalities and characteristics and can change only by progression, or otherwise, as a result of their own efforts.



*Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit
forever; Death hath not touched it at all, dead though the house
of it seems!"*



Song Celestial from The Bhagavad

Personal Responsibility

By the acceptance of immortality through the Fatherhood of God and by acknowledging their responsibilities to others through the Brotherhood of Man Spiritualists are also accepting responsibility for their own words, actions and even unspoken thoughts.

Spiritualists accept that their spiritual progression is wholly dependent upon themselves and it is very important therefore that as full an understanding as is possible of all the implications of this Principle is achieved. It is only by service to others that individuals can serve themselves.



*We all might be good, When we often do ill; There is always the
way, If there be but the will.*



Anon

Compensation and Retribution

Hereafter for all the Good and Evil Deeds done on Earth

As with all the other Principles, the natural laws apply and this one echoes the Law of Cause and Effect (as you sow, so shall you reap). One cannot be cruel and vindictive towards others and expect love and popularity in return.

Personal Responsibility asks that people should 'do as you would be done by'. Compensation and Retribution says, 'Be done by as you did'.



Sow truth, if thou the truth wouldst reap; Who sows the false shall reap the vain; Erect and sound thy conscience keep; From hollow words and deeds refrain.



Anon

Eternal Progress Open to Every Human Soul

Accepting Personal Responsibility implies that within the context of this Principle spiritual progress is wholly within the hands of each individual and it is only by developing individual spiritual qualities that progress can be made.

Progress is never easy and great progress demands sacrifice, but spiritual blessings are in proportion to the efforts made, stimulating finer vibrations within each soul, which raises it ever higher in the great divine spiral of spiritual progression in this life and that other life to come.



Life is real, life is earnest, And the grave is not its goal; 'Dust thou art, to dust returnest' Was not spoken of the soul. Let us then be up and doing, With a heart for any fate; Still achieving, still pursuing, Learn to labour and to wait.



Longfellow

Now turn to the Question Paper at the end of this course and answer the questions in relation to Section 6

TEST PAPERS

If not otherwise stated, each answer is required to be a word count of approximately 500 words.

SECTION 1

TEST PAPER 1 - A Brief History of Modern Spiritualism

- Q1** Discuss the importance of the 'Hydesville Rappings'.
- Q2** Early forms of mediumship were of a physical nature; why was this necessary?
- Q3** Select three important pioneers from those listed and give your reasons for your selection.

SECTION 2

TEST PAPER 2 - The Phenomena of Spiritualism

- Q1** (a) Explain the difference between physical and mental mediumship.
(b) Give details of ONE type of physical phenomenon and ONE type of mental phenomenon.
- Q2** Which kind of phenomena do you consider gives the best evidence of survival?

SECTION 3

TEST PAPER 3 - Development and Training

- Q1** Write an essay (approx. 700 words) on the importance of development and training.
- Q2** Is it necessary for a demonstrator to study the history of Spiritualism and the mechanics of mediumship? Please give reasons for your answer.
- Q3** Write a short address (750-1000 words) suitable for a Spiritualist religious service.

SECTION 4

TEST PAPER 4 - Ethics and Purposes of Mediumship and Platform Presentation

- Q1** Discuss what constitutes survival evidence, together with what cannot be accepted as survival evidence. Use personal experiences to illustrate if possible.
- Q2** Why is it important for exponents to arrive at least 15 minutes early at the Church they are serving?
- Q3** How does an exponent monitor the interest of the congregation?

SECTION 5

TEST PAPER 5 - Speaking at Church Meetings

- Q1** Write an essay (700 words) as the speaker in a debate who is 'for' the statement: "Spiritualism should be taught in schools".
- Q2** Which kind of meeting or service do you consider would give the greatest benefit to a trainee speaker?

SECTION 6

TEST PAPER 6- The Philosophy of Spiritualism

- Q1** How were the Principles received? Discuss the importance of these Principles within Spiritualism.
- Q2** Write an essay (approx. 1,000 words) on the Principle you find the most inspiring, detailing your reasons.

List of Recommended Books

The books listed here are for interest and the furtherance of knowledge and are not required reading for this course.

Teachings of Silver Birch, A.W. Austen (Ed.)
Philosophy of Silver Birch, A.W. Austen (Ed.)
Science and the Séance Room, Paul Miller
Silver Birch Anthology, W. Naylor, (Ed.)
Silver Birch Speaks, Sylvia Barbanell, (Ed.)
Spiritualism Today, Maurice Barbanell
This is Spiritualism, Maurice Barbanell
Life after Life, Raymond Moody
The Creed of the Spirits, SNU Publications
A Report of the Mysterious Noises, SNU Publications
How to Chair a Church Service, SNU Head Office
Public Speaking books (major bookshops)
Philosophy of SNU Spiritualism, Minister Barry Oates, Minister David Hopkins,
Carole Austin OSNU
SNU Pioneer, Paul Gaunt (*Subscription via curator@snu.org.uk*)

Education Scheme Courses

Introduction to Spiritualism

SD1 Basic Speaking and Demonstrating
SD2 Phenomena of Spiritualism
SD3 The History and Teachings of Spiritualism
SD4 Public Presentation

S5 Spiritualism in Religion

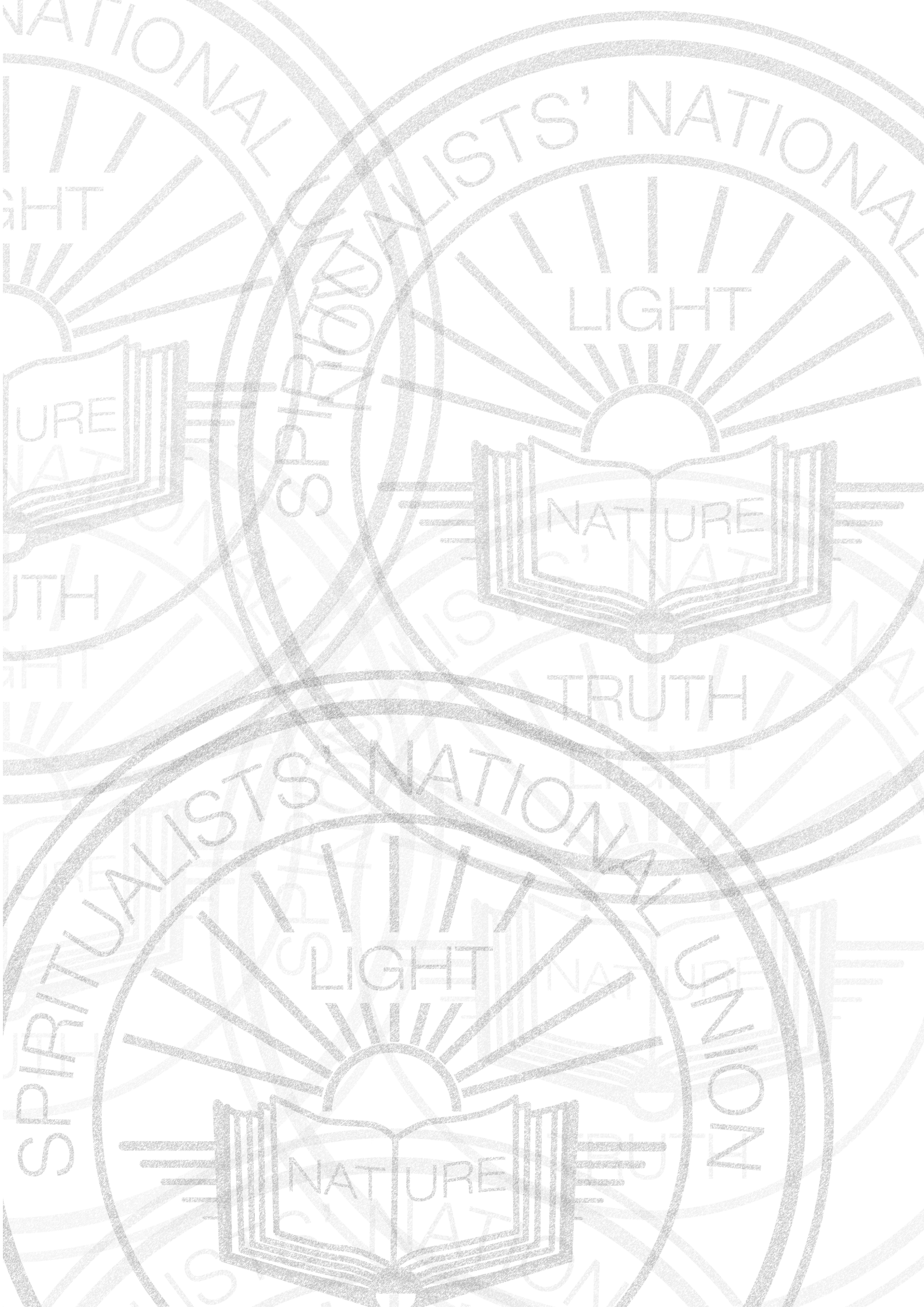
D5 The Practice of Mediumship

G1 Basic Administration
G2 Church Organisation
G3 SNU Organisation

H1 Basic Healing
H2 The Practice of Spiritual Healing
H3 The Theory of Spiritual Healing
H4 Anatomy and Physiology

MD1 Guide to Official Services

A1 The History of Spiritualism
A2 Philosophy of Spiritualism
A3 Science of Spiritualism
A4 Healing within Spiritualism
A5 Administration of the Spiritualists' National Union
A6 World Religions





The Spiritualists' National Union

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