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# YOURS FRATEERNALLY

Quarterly magazine of the  
**International Spiritualist Federation**

*Established in 1923*

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## **A TIME FOR CHANGE!**

THE FUTURE IS NOT SOME PLACE WE ARE GOING  
TO BUT ONE WE ARE CREATING.

THE PATHS TO IT ARE MADE, NOT FOUND,  
AND THE ACTIVITY OF MAKING THEM CHANGES  
BOTH THE MAKER AND THE DESTINATION.

Phillip Adams

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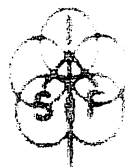
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### **Publisher's note:**

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## *From The President*



**T**he beautiful sunset lights up my window in the evening, radiating colours of gold, red, silver and usually blue, blue tones. My imagination goes through the depths of energy laid out before me. It appears like a gigantic picture of spirit faces. There are godlike images, smiling, laughing faces. I grasp the moment as a touch of the infinite power.

The newspapers spill out the news from around the world; bad news of murder, killing and anger seems to fill our senses with such sadness. So much suffering of many. We are a world-wide family and whether we realise this or not we are all affected by the pain of others. Please let us light a candle each day; this will be as a world white light encompassing our whole earth plane. The prayer thought is what accompanies our effort, which will resonate, on the etheric breaking up the grey etheric clouds. The power of thought is awesome.

Our Spirit Guides and Helpers who have been with many of us and made us aware of their presence to use the soul energy they imbue us with. Remember you are not alone Spirit are with you.

Eastbourne will soon be here and we welcome many of our spiritual members who remember the joy of our last Eastbourne week, full of fellowship and harmony. This is why we belong to the ISF.

I hope to attend our weekend. My prognosis was 6 months, I have reached that target—next is 2 years so here I come with my healing Jet-Pack.

The beautiful healing cards have touched my heart - it's

like Christmas.

I should like to add my west window, which lights up the evening sky depicts the beautiful energy of my faith and is wonderful panoramic view of enlightenment.

It is with regret that the Executive Committee have accepted the resignation of two of our Ambassadors, Robert Brown and Ellie Fristensky. On behalf of the Executive Committee and members I would like to thank them for all the work that they have carried out for the ISF. We all wish them well for the future.

My love and blessings to you all.

**Marjory**  
**President, ISF**

#### **Editor's note on Marjory's health:**

The last I heard on Marj's health was from Ann Luck on 14th September: "She is responding to treatment but still feels very tired."

ISF member and personal friend of Marjory's, Heide Dorn from Germany rang me one evening to see if we could carry a special Distant Healing prayer for Marjory's recovery. In response to my request for any special wording she would like, Heide sent me the following email:

*I will be very happy if you bring a short message to the Yours Fraternally, with my wish that people that would like to send a healing prayer out to Marjory, if we all could do it once or twice a week, light a candle for her and send the prayer all at the same time, because the power and energy will be a lot bigger. Thank you for helping and God bless.*

*Regards from Heide from Germany*

Conferring with Ann Luck as to an appropriate GMT time, Ann advised 10:00pm; and, let us set Sunday and Thursday as the days for these concentrated requests for Healing.

We all wish our President a speedy recovery; and may she be completely fit and well for the November Fraternal Weekend.





# EDITORIAL



*G*reetings and salutations Kindred Spirits!

**A**ll human beings are kindred spirits by dint of birth. We, the members of the ISF, are kindred spirits also by the bond of our understanding of the philosophy of spiritualism and our broad-minded and open attitude which has served to bring us together in global fraternity irrespective of spiritualistic denomination; irrespective of race, colour, nationality and, indeed, the absence of 'creed'! As such, we are a family group: A wonderful family group.

Unfortunately, I have to report to the membership at large that, as is the wont with large families, there is a degree of bickering going on in the ISF family at the moment. Not to understate the problem, there is actually considerable dissension on several fronts—some from individuals and some from groups beginning to look like factions—which all appear to be coming to a head after, I am told, several years of simmering.

In this internet age it is all too easy 'spiel off' to a wide audience selected from one's Email Address Book and a click on the Send button. Also, it is possible to disclose some of the recipients but not others. Hence one never knows who has received what; nor who one is responding to if one sends a Reply All. And I can tell you that, being a rather conspicuous recipient, I received a torrent of emails for about 2 months after Congress from aggravated members. Some came to me as the Addressee, some as a Copy recipient and some as a Blind Copy recipient.

Many of them were addressed to the Committee; few replies—virtually none—came from the Committee. [Ann, as this goes to print, has assured me that she has replied to all emails she received, but only to the Sender, not the copy recipients.] Apparently, they've copped it all before; and, I am told, their predecessors have likewise experienced it. As a result, we've lost good office bearers because of it. But whether all

the “aggravated ones” of the past are still at it, I don’t know. I expect there is a medley effect going on. These things tend to feed upon themselves.

Unfortunately, the intensity has occurred at a time when President Marjory Kite has not been at all well. However, one plus from this may be that the “aggravated ones” have moderated their correspondence; and another is that she has been too ill to operate her computer and read it anyway!

Fortunately the torrent has eased to a trickle since around mid August. But I doubt the aggravation has ‘passed over’ - to use a familiar expression. It is too wide spread and deep seated.

The fact is that all our Committee and other ‘Workers’ are volunteers. No one is paid a brass razoo for the work they do and many do not claim any out-of-pocket expenses. Irrespective of the good, bad or mediocre leadership and administrative quality we may have on Committee, and irrespective of whether they are elected or appointed, unless the “aggravated ones” - likewise good, bad or mediocre in their abilities - are prepared to put their hand up and say “let me do it” then they should confine themselves to being constructive and supportive in their criticisms.

Maybe, long ago, the ISF should have taken a decision to appoint a paid Executive Secretary. But many spiritualists, being what they are renowned for generally, are a canny lot when it comes to money! They’ll think long and hard and grumble like hell (that place in the lower vibratory reaches of the spirit world) before they’d part with a little bit more by way of annual subscription to pay for an Executive Secretary: Far less than they would pay, let alone charge (some of them) for a half hour sitting!

As a relatively newcomer to these matters, it is my observation that some of the “aggravated ones” have genuine points of concern with the way the ISF is managed; whilst others simply have an attitude problem—and have ridden on the back of those with genuine concerns to join in as groundswell agitators. But these appear to be separate little factions (to use a rather abhorrent word) and not generally accepted as supporters by the more serious dissenters. Thank goodness.

One readily apparent truth about the whole business, though, is that there is a common denominator: and that is that all concerned have the perceived well being of the ISF family sincerely in their hearts: misguided or not as their case may be.

As a part of the ISF family we all have the interests of our fraternity at heart.

However, I understand that not only some individuals but group members too, have not renewed their membership over recent years specifically because of their disillusionment with the way the ISF is being run. Not because they have been dissenters and ‘burned their bridges’ but because they do not have time to say “let me do it better” and cannot see the point in continuing to be members of an organisation that does not fulfil their expectations.

I expect that most members, at least those in the larger communities of membership, will have some knowledge of these problems; and yet, at the same time, I doubt that anyone—myself especially as a newcomer—really knows the full extent.

But I do know—have seen emails warning of it—that there is one group considering forming a new breakaway international spiritualist organisation. This would, of course, have serious consequences for years to come. Fragmentation and dissension has destroyed spiritualism’s public image in many countries. At the international level, where our forebears have been able to put differences of spiritualistic opinion and self-interest aside in the interests of a unified and dignified organisation for the fraternal relationship which we all enjoy irrespective of our religious or philosophical nuances, fragmentation would be a very regressive step. It would break our family in two; it would destroy the spirit of our fraternal relationship; it would mean a weakening of our combined potential strength to fulfil our Aims and Objectives: and, likewise, those of the rival international body.

As I see the situation, there is nothing particularly wrong with the ISF’s Aims and Objects. [I have reprinted extracts from them in my article *A Time For Change*. And there is an abridged version of them in a little information booklet aptly entitled *Strength Through Unity*—available from the General Secretary or perhaps your country Liaison Officer.] What really is wrong is that the ISF is not pursuing these Aims & Objects in a vigorous and professional manner.

If there are things wrong with the way the ISF is being run, and if there is something wrong with a few administrative clauses in the Constitution which prevent early resolution of perceived problems, then surely they are of an ephemeral nature and will be open to debate and rectification, if needed, at the next Biennial General Meeting. That is, if there are individuals willing to put in the long and hard work.

As I said above, and I repeat it for emphasis, “One readily apparent truth about the whole business is that there is a common denominator: and



that is that all concerned have the perceived well being of the ISF sincerely in their hearts." I believe it is only a touch of despair which has driven those contemplating a new body to this extreme. It is easily likened to suicide, and we all know how that is viewed in rational light.

As Editor, I have thought long and hard about whether it is appropriate to air these issues in the pages of YF. I know for a fact that information has been fed to certain psychic newspapers and that interviews and opinions have been sought by those papers. So far as I know at the date of writing, these newspapers have shown good restraint and not published anything which might open a "trial by media" situation. But—perhaps before this Issue of YF hits your letterbox—the stories could begin surfacing in the media outlets. Many members will then be left wondering what is going on and why they had not been informed anything was amiss. Likely, they will feel hurt. With this in mind, I have taken it upon myself to at least acquaint members with the situation.

When I took on this role as YF Editor I was advised "the Editor is responsible for all editorial decisions." Since Congress I have been told that I should regard myself as fully independent of Committee. I didn't agree that this should be necessary (otherwise I would not have stood for election). Rather, my view was that I should be a part of the Committee so that I knew what was going on and could contribute on a broader basis to the management of the ISF's affairs. I did not figure that the ISF Committee was a governing body with political factions and agendas—both within and without; where Committee members had to tow the line; nor that YF was a potential commentator on expression of opinion between rival groups; nor that there was a lack of transparency in the management of the organisation. Nor should there be a lack of transparency; but the sad fact is that, at the moment, many believe that there is. Maybe they are right. This is how people react when 'under attack.'

With hindsight, it is probably best that I did not get elected at this time. Now, in the prevailing circumstance that I find myself, members can be assured that I am, indeed, expressing an independent view.

I should also say that a month prior to the publication date of this YF I advised the Committee that I thought it desirable that YF carries some reference or advice to members as to the current problems; and that I intended to give some "independently even handed" comment on the situation. I asked (of the President and General Secretary) if the Committee would be making any official statement regarding these "family squabbles" since I needed to know what space requirements might be. No: They

preferred to leave it to my judgement; and they did not even request to see in advance what I might write. I make this point specifically because there has been an unfounded allegation, broadcast by email, that, because I submit YF for proof reading before it goes to the English printers, it is vetted (implying censorship) by Committee.

Having put pen to paper, 2 or 3 fingers to the key board, this task I set myself has grown a bit from what I perceived it to be just a month ago!

So, with that introductory background, I have prepared a paper: *A Time for Change!* Subtitled: *A way forward—a Plan for the Future.*

Let us all look to the future—rather than rake over the past. Let us begin a Planning process which will enable the ISF to fulfil its Charter as THE international uniting body for spiritualist organisations and individuals throughout the world; AND as a promoter of spiritualist beliefs in the world today.

The paper firstly looks at the need for Long Term Strategic Planning; and then gives a few thoughts on where the ISF has lost the plot; along with a few suggestions as to changes needed to accomplish our role in World Spiritualism. It is not a comprehensive Plan; it is a start, a building block, for a Plan.

**O**ne thing often leads to another, and whether you call them coincidences, synchronistic events, or JOTTS (just one of those things), I had planned to do something on *The Principles of Spiritualism* in this Issue of YF as a **Special Feature**. Even before I prepared the lecture I delivered in Lapland on *The Principles of Spiritualism—an International Perspective*, I'd had the notion of encouraging members of the ISF to try swapping their set of Spiritualist Principles for another set—just for a year—to see if it broadened their perspective! In particular, the proposal is that the Brits (and others who have adopted the SNU's Seven P's) take a look at the American NSAC's Nine P's—and vice versa.

For those who do not classify themselves as religious Spiritualists—rather, philosophical and/or scientific spiritualists—there are the ISF's unsectarian Principles, which I likened and compared in my lecture to the old London Spiritualist Alliance's unsectarian 'Attitude' statement. (The LSA is now the College of Psychic Studies.)

Modern Spiritualism throughout the world was founded on the events of 1848 in Hydesville, Upstate NY. The precepts are the same but the wording of the American and English Principles is substantially different. Are the Principles the same? Or are there significant underlying dif-

ferences? At least in some of the Principles? Read and study and you will see!

Rather than get into detail here, may I direct you to page 26 where the Feature begins. Fairly obviously, this Feature will overflow into the next Issue and perhaps beyond.

Having done this work on the Principles, the pathway which led to my paper *A Time For Change* became exquisitely explicable! Consideration of our Principles is almost a compulsory prerequisite to looking at our Aims and Objectives. And looking at the Principles of the ISF's largest National Group Members gave me the opportunity to invite them both to contribute articles to this YF: Contributions which were very willingly made in both instances—by President Lelia E Cutler for the NSAC and by a man well known to many older ISF members, David Hopkins for the SNU. (He's now on the SNU's Philosophy & Ethics Committee.)

I feel that inviting and encouraging all ISF group members involvement in ISF affairs has been neglected for far too long. Let us hope that this opening of the door becomes an opening of the floodgates!

We also have a comment on the first Principle of Spiritualism by the inimitable Leslie Price. How disparate, if at all, are the Principles 'The Fatherhood of God' and 'Infinite Intelligence'?

**Special Features** inevitably lead to supplementary information and 'revelations'. And what a revelation I found regarding Sir Arthur Conan Doyle's poem *The Farewell!* Thus you will find a section which I have called "**Sequels...**" on page 37. The passing over of Elisabeth Kubler Ross in August is also reported in this section.

**E**lsewhere in this Issue, you will find:

- A 'sequel' from Irene Naden, thanking people and reflecting on the World Congress held in Lapland; together with a few more photos to bring back memories of those who were there (or a glimpse of how it was for those who weren't);
- Information from John Goldingham on the venue for the 2005 Fraternal Week—Portoroz, Slovenia; and
- Poetry from the *Rubaiyat of Omar Khayyam* extolling the virtues of looking forward, not back, making the most of life, and the retribution which lies ahead for our vices!

Garth Willey  
Editor



# A TIME FOR CHANGE!

## A way forward—a Plan for the Future

By Garth Willey



### INTRODUCTION

We live in a rapidly changing, dynamic world—technologically, culturally, politically and religiously. Don't we just know it!

Of particular relevance, advances in telecommunications technologies have brought about enormous shifts in the way people around the globe can cheaply and efficiently interact.

For better, for worse... Friendships can flourish; or barbs can escalate latent unrest into full scale antagonistic attack and destruction.

These advances in telecommunications are still surging on. It won't be long before interactive video conferencing will be so cheap that it will be a commonplace facility in our homes, rather than just a tool utilised by multinational businesses.

Culturally, technological change has enormous consequences for the way we utilise our time. The speed of life has stepped up many notches; far more can be accomplished in a day than could conceivably be imagined a generation ago. Globally, we live in a 24 hour day environment: the sanctity of night time as a respected time for rest is no longer axiomatic.

We need to consciously discriminate the allocation of our time; and we need to respect other people's time limitations. We need to learn to maintain balance in our lives; and we need to control the conversion of our spontaneous thoughts into this rapid fire, shoot from the hip, facility called "e-mail".

### THE NEED FOR PLANNING

Technological advancement has changed the way we live—as individuals, as communities, and as organisations such as the ISF.

Technological change behoves us more than ever before to plan for the future; to harness the new facilities for the advancement of our Objectives and to reap the potential benefits to be derived therefrom.

Planning? Objectives? The Future? Do we really have to think of these things? Won't the Future just fall into place? It's all pre-written, isn't it? Maybe, maybe not. Whatever, we still have to make it happen!

We cannot just "go with the flow". That way, we risk getting tossed

around into turbulent eddies and then into a backwater somewhere while the rest of the world passes us by.

The ISF needs to comprehensively review its Aims and Objectives more than once every 44 years (1960 was the last time—to the best of my knowledge) and it needs to constantly review Plans (which it should have) to fulfil those Aims and Objectives. Moreover, it needs to be seen to be proactive in its Planning processes.

Planning causes us to become more open and accountable; and to receive and assess constructive criticism ahead of actions—rather than being, justly or unjustly, a punching bag for errors made. Let's be honest and frank and deal with matters amicably and in good faith. Let's get some ideas together for a long-term Strategic Plan to enable the ISF to fulfil its role in a manner befitting an international leader and co-ordinating facilitator of spiritualist organisations and individuals throughout the world.

I have a few thoughts on how the ISF might better plan and direct its affairs; but firstly, let us look at the ISF's constitution to identify clearly our Aims and Objects.

## CONSTITUTIONAL DOCUMENTATION

The latest set of *Articles & Byelaws* shows that they were approved at the 23rd World Congress [which was held in 1994] and that amendments were made through to the 2004 28th World Congress. However, the current booklet *Strength Through Unity* refers to the Aims and Objects having been adopted at the 1960 London Congress—so presumably the 1994 and other changes have only affected the Byelaws and, perhaps, Article clauses which are not Aims and Objects .

*Strength Through Unity* rearranges and supplements the wording of the Articles to make it more 'user friendly'. However, we really need to be guided by the actual constitution. At the risk of making this paper a little longer than necessary, the following are extracts of the most relevant clauses:

### Extract from the preamble:

Firstly, the **AIM** of the Federation is: To reveal that Spiritual nature of mankind which harmonises with natural law. This may be said to be the most encompassing and broadest description of the philosophy of the Federation.

Secondly, the **PRINCIPLES** spell out, in more detail, what Spiritualists, as members of the Federation, must hold as convictions, if they are to sup-

port sincerely the Aims of the Federation. There are two clear Principles upon which Spiritualism is founded: the fact of personal survival of bodily death and communion between this world and the Spirit World.

### **Extracts from Clause 3. OBJECTS:**

- a) To promote the advancement, by educational means, and the diffusion throughout the world, of a knowledge of the science and philosophy of Spiritualism/Spiritism. Such philosophy shall be considered as recognising the following Principles:
- i) the existence of a creative life force;
  - ii) the existence of a spiritual link between all forms of life;
  - iii) survival of physical death by the individual spirit;
  - iv) communication between individual human spirits on different levels of life;
- and in these Articles, the words "Spiritualism" and "Spiritualist" shall be construed accordingly.
- b) To unite in federal union Spiritualist and related associations in all parts of the world; [skip c to f and also h; they are functional bumpf]
- g) To co-operate with any other society or institution having objects similar to the Federation; ...

It is also instructive to go back to the original basis upon which the ISF was founded in 1923. Presumably, the ISF was not incorporated at that time. I would hazard a guess that the 1960 constitution was adopted upon incorporation, and would venture to suggest that the original purpose for the ISF, as concisely worded below, was not rescinded but simply intended to be embodied in the more legalistic constitution. If so, we may be guided by this wording which I think is excellent:

### **The Federation is established for the following purposes:**

- To create and maintain fraternal relations between the Spiritualists of all nations.
- The study of Spiritualism as a science and as a philosophy.
- The propagation of these studies and the diffusion of knowledge relating thereto.
- The success of the Federation must necessarily depend upon the loyal support of the National Organisations in various countries.
- We appeal to the Spiritualists of all nations to support the Federation:

By the affiliation of their national bodies.

By becoming subscribing members.

By donations or legacies.

Before proceeding, I should say that it is not the purpose nor the scope of this paper to consider possible changes to our current Articles. Desirable changes may become apparent as a by-product of the Planning process, but at the moment I am just citing them as a guide to the ISF's purposes.

## **MATTERS WHICH NEED ADDRESSING**

The following is by no means a comprehensive list. It is the start of what I hope the Committee will take on board as the beginning of comprehensive Planning documentation. Readers may agree with the points put forward and the "Possible solutions"; or they may disagree and perhaps seek to contribute alternative suggestions. [As this YF goes to print, I am told that it is/was the Committee's intention to establish a Planning sub-committee when they meet in November—and that maybe I'll be invited to join it. Assuming it is established, the Secretary of that sub committee will be the proper person to receive any submissions.]

### **1. Long Term Planning**

Problem: The ISF does not have a Long Term Strategic Plan.

Possible solution: Develop one and then maintain it by annual or biennial review. Agreed solutions need to be crystallised into Action Plans. Priorities need to be established and realistic target dates set for achievement.

Problem: The annual Fraternal Week/Congress Week is not planned far enough ahead.

Possible solution: Appoint a sub-committee (not necessarily all Committee members) to plan at least 2 years ahead, including arrangements for both venue and activities program.

### **2. Group membership is falling**

Problem: The ISF provides nothing for group members; it does little "To unite in federal union Spiritualist and related associations in all parts of the world". The Committee has lost regular liaison with national and other group organisation bodies. It appears to be losing its group membership.

Possible solutions: A) Actively foster and maintain relationships with the Executive Councils of member bodies and potential member bodies. Appoint liaison officers and establish a program for regular exchanges of ideas and information. Invite each group member to appoint a liaison offi-

cer to the ISF;

B) Member groups are permitted to send delegates to represent them at Congress, but unless these delegates are individual members, they must pay the non member rate. Allow each group member two (or three?) delegates at the individual member rate;

C) Host and chair an annual (or biennial) "Round table conference" of ISF group members.

### **3. Executive Committee (presently 12)**

Problem: The level of criticism being levelled at committee and its leadership suggests that we do not have, collectively, a very good quality team. All positions are voluntary (elected and appointed) and this means that we get people who are willing but not necessarily able; or do not have enough time.

Possible partial solution: Engage a permanent part time Executive Secretary. This person should carry out all the routine work of the Secretary, Treasurer, Membership Secretary, and enrolment work for Weeks/Weekends. The person should be willing to work from home. Subscriptions have just been increased, so membership numbers may need to also increase to pay for this.

Problem: We have an individual members' rep but no group members' rep.

Possible solution: The "Big Two" (the SNU and the NSAC) be invited to alternate the right to nominate a group members' rep to the ISF Executive Committee (desirably a sitting committee member or 'elder statesman' of their organisation). Such nominee would be eligible to stand for the Presidency of the ISF after the mandatory 2 year term on the ISF Committee.

### **4. Individual Membership**

Problem: Membership numbers are low for an international organisation.

Possible solution: Better services need to be made available to members, especially in the area of educational material and services available by correspondence (perhaps by way of agency for the group members).

Problem: Subscriptions are reasonable relative to costs, but the cost of foreign currency remittance is disproportionately high.

Possible solution: Payment by credit card facility needs to be introduced (for all payments); even if charges are added to the remittance.

Problem: Fraternal weekends are held only in England.

Possible solution: Establish guidelines for regional groups to conduct their



own ISF Fraternal Weekends (or even Weeks).

## **5. Finance and investment**

Problem: After 80 years, our assets tally only £145,600. Purchase of an HQ building is out of the question (even if it was desirable). So too is the utilisation of income return on investment moneys to fund the employment of an Executive Secretary.

Possible solution: Budget to build development funds for future growth.

Problem: Interest received last year was only £3,056 and the year before £1,528.

Possible solution: It would appear that ISF assets are invested in gilt-edged bonds. No one these days would accept such a low rate on their superannuation fund money. A greater portfolio spread is called for so that compound returns can yield a better rate of growth.

Problem: The purchase of Life Membership is available for +55yo at 10 x the annual sub. This is effectively a cost of just 9 years since 1 year is due anyway. Even at higher rates of return on our capital, 9 years does not actuarially equate to the life expectancy of a 70yo let alone a 55yo.

Possible solution: Double it to 20 years; or strike a dual rate of say 20 x for 55yo and 10 x for 70yo.

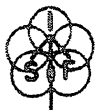
**W**ell, both time and space forbid the presentation here of a comprehensive Plan. Such a Plan needs to be well thought out, discussed by all those involved, modified where necessary, and approved. It needs to be complete with an Action Plan for implementation—how solutions may be effected, by whom and by when. It is a job for the Committee; and, I would expect, an empowered sub committee.

There is much need for the ISF group members to get involved. Their strengths and resources are badly needed. And there is much, oh so much, to be gained by the Spiritualist Movement if the ISF can really achieve its Purposes.

Remember... Although no one can go back and make a brand new start, anyone can start from now and make a brand new future.

*Garth Willey*





# Committee Notices



Ann Luck

## From the General Secretary:

Dear Friends,

### Convention (Fraternal) Weekend Eastbourne 12-14 November 2004

1. Just a reminder that your final balance is due. Please could you send it in ASAP as the booking numbers have to be confirmed with the hotel.
2. The address of the hotel is T & G Hotel, Grand Parade, Eastbourne Tel : 01323 433900 and the booking in time is 2.00pm
3. If you wish to stay extra nights at the hotel you must contact them direct.
4. Car parking is allowed on the sea front or there is a NCP car park that costs approx £8 per day or seven day ticket £23. To book a place at the car park Tel:01323 734812
5. Please remember to bring along a raffle prize. I look forward to seeing you in November.

### Holiday absence

Please note that I will be away for all of October so please contact Bill Parkins during this month.

*Ann Luck*  
**General Secretary**

## From the Treasurer:

### ISF Website: [www.isfederation.org](http://www.isfederation.org)

Following requests at the Congress business meeting in Finland the ISF's website has now been revised and improved. There is a report by the Publicity Officer, Michael Ayers, on the 2004 Congress, information on programme for the coming November Fraternal Weekend, and Registration forms for both the Weekend and the 2005 Convention (Fraternal) Week at Portoroz, Slovenia.

## **Membership Statistics**

I have been informed that in the last YF on the page re total membership Switzerland was missed off. So could you please put an apology in the next YF from our membership secretary Kay that she missed the last line on her list she gave to you. We have 16 members from that country.

*Bill Parkins,  
Treasurer*

## **From the LO Co-ordinator:**

### **Apology to Peter Post**

Due to a complete misunderstanding and a miscalculation on my part, Peter Post returned from holiday in Malaysia to discover he had been replaced as Liaison Officer for Holland. On realising what had happened, I immediately asked him to resume the post, but he declined.

My remorse was compounded by the knowledge that Peter is a popular and well-liked member of the ISF, who has always been ready to help in any way he could at our reunions. His quiet strength and the sincerity of his belief in our philosophy have always been appreciated, and I am truly sorry to think that I have caused him pain, for such was never my intention. My humble apologies, Peter.

### **LO Changes**

I should like to take this opportunity to thank Marie Andersson for all she did as LO for Sweden. She was much appreciated, and I look forward to seeing her completely recovered from the major surgery she has undergone, and back to her sweet, smiling, swinging self again!

Thanks also to John Mason, our LO for South Africa, who has informed me that he is resigning from the post, as he is moving. Lots of luck in the future, John, and many thanks!

Lastly, I am creating a new LO to cover Wales, Scotland, Ireland and the Channel Islands, which will relieve the onus on Pat Campbell and Bill Parkins. Melinda Hanmer has agreed to take on this role, and I'm sure that, as the song goes, with her "There'll be a welcome in the mountains"!

*Eleanor Landreau  
LO Co-ordinator*

*The Committee requests  
that any official matter which members may wish them to discuss  
should be in the form of a signed letter posted to the General Secretary.*

*General correspondence may be e-mailed to her at  
annluck2002@yahoo.co.uk - or ph 44+ (0) 1438 216881*

# Preparing for Convention (Fraternal) Week 16 to 23 July, 2005

By John Q Goldingham

## Location

St Bernardin Hotel, Portoroz, Slovenia. Web site: [www.h-bernadin.si](http://www.h-bernadin.si)

## Facts for travellers

Border formalities are minimal and correspond to European standards. To cross the border, a valid passport will suffice for a visit not longer than three months. Health Care for Foreign Visitors - The level of health care in Slovenia can easily match European standards. Pharmacies are generally open from 07:00 to 20:00, and for urgent needs, certain pharmacies are open all night. Slovenia has signed EC conventions for the guarantee of emergency medical assistance or treatment if the visitor submits the appropriate forms. In such cases, the medical assistance is free. Citizens of Great Britain only need a valid passport. Other nationalities that conventions do not cover are also guaranteed emergency medical assistance; however, they must bear the costs of such services themselves.

## Slovene Language Lessons

The official language in Slovenia is Slovene, but don't worry if it doesn't fall naturally off your tongue as virtually everyone speaks at least one other language. German, Italian or English are spoken by the majority of people but just because you will never need Slovene shouldn't stop you from learning a few words and phrases.

The Slovenian alphabet has 25 letters. It drops the letters q, w, x and y but adds the following in both upper and lower case:- č - "ch" as in church, š - "sh" as in ship and ž - "zh" like the "s" in measure. Nobody will laugh at you; in fact they will probably be very impressed that you are making the effort to speak their language. So here are some words for you to try:-

Hello - Dober dan (formal)	Good Morning - Dobro jutro
Good Day/Afternoon - Dober dan	Good Evening - Dober večer
Goodbye - Na svidenje	Please - Prosim
Thank you - Hvala	Excuse me - Oprostite
You're welcome - Prosim/Ni za kaj	How are you? - Kako ste?
Yes - Da	No - Ne
I'm fine, thanks. - Sem dobro, hvala.	Today - Danes
Yesterday - Včeraj	Tomorrow - Jutri
How much does it cost? - Koliko stane?	How far? - Kako daleč?
When? - Kdaj?	Where is the...? - Kje je ....?

More information next Issue. In the meantime don't forget to fill in the application form and start saving your money for a wonderful week by the Adriatic Sea with your fellow ISF friends.

# Future Convention Venues

By John Q Goldingham

Please accept my thanks for all those who participated in the discussion in Finland of the "10 Year Future Venues Suggestions" report. I have made many notes and am looking at a few new venues.

Currently I am looking at venues in France, Scotland, Wales, Ireland, South Africa, Florida, New York and Sweden.

May I ask fellow members to give me more suggestions of suitable venues for investigating? If you suggest a country or town please also include a venue for me to look at and their web site would be a great help.

I have set below the Venue checklist I have made up and use when making contact with new venues.

I would like to be able to give members multiple choices when next we meet but need to first check them out to ensure they will meet our needs. The more I get the more choices we will all have.

## Venue Check List for holding Congress & Fraternal Weeks

A venue that caters for conferences and has facilities for those with handicaps. Reasonably priced offering full accommodation including all meals as well as morning and afternoon tea/coffee etc. for up to 200 people, with plenty of single rooms.

Catering to include experience in vegan as well as vegetarian catering as between half to one third of members are either vegan or vegetarian.

Meeting rooms and accommodation to be in close proximity to cater for a number of our members who cannot walk long distances.

Main hall to hold up to 200 and provide sound system.

Another hall to hold up to 70.

Eight to ten meeting rooms able to each hold about 25 people.

Outdoor lawn space for Tai-Chi.

Bar facilities and social rooms available for the evenings

ATM banking facilities nearby.

Transport: Be close to international airport;

Have easy access by road, rail, bus etc.

### John Q Goldingham Venue Organiser

Kanzelweg 18/2

9523 Landskron

Austria

Tele +43 4242 444 03

68 Ames Street,

Paekakariki

New Zealand

Tele +64 4 292 8355

Email: [johngoldingham@hotmail.com](mailto:johngoldingham@hotmail.com)

# The International Spiritualist Federation Application/Renewal\* for Individual Membership

[as from 1st April 2005]

(\*delete as applicable)

PLEASE PRINT CLEARLY

I.....(Mr/Mrs/Miss/Ms\*)

Address.....

.....

.....Post Code/Zip.....

Country.....Telephone.....

E-mail Address.....

desire to become/continue as\* a member of *The International Spiritualist Federation*  
and if accepted, I agree to conform to the Constitution of the said *Federation*.

Signature .....Date.....

Membership renewal date – 1st April each year

When completed this form, together with cheque, bankers credit or draft  
for £20, \$US35 or €30 should be posted to the address below.

If joining between 1 August & 31 January, please pay £30, \$55 or €45  
and you will not need to pay again until a year the following April

Life Membership for 55 years or older is 10 times the current yearly payment.

*If paying in \$US or Euro by cheque, please add equivalent of £5 for bank charges  
No CASH accepted in US dollars or Euro*

**All remittances payable to ‘The International Spiritualist Federation’**

**And mail to: Mrs Kay Rumens  
ISF Membership Secretary,  
PO Box 25282, LONDON N12 7WY UK**

**ANY DONATIONS WILL BE GRATEFULLY RECEIVED**

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*We are trying to build a fuller profile of our members and it will help us if you would kindly  
give us the following information about yourself:-*

I am a professional\*/semi-professional\*/non-professional (do not charge fees)\* medium YES/NO\*

I am a registered healer. YES/NO\*

I am a speaker & lecturer on Spiritualist subjects. YES/NO\*

I am willing to help organise ISF publicity/fund raising meetings YES/NO\*

I am not a medium, speaker or healer but wish to support the ISF as a member. YES/NO\*

\*delete as applicable



# The International Spiritualist Federation

## CONVENTION (Fraternal) WEEK

to be held at The Hotel St BERNARDIN

Adriatic Resort Convention Centre Portorož SLOVENIA

Saturday 16<sup>th</sup> July 2005 – Saturday 23<sup>rd</sup> July 2005

### Application Form

(Please complete a separate Application Form for each person)

I wish to reserve a place on this teaching week

	<b>Sharing a Room at the Hotel VILE PARK</b>	<b>Single Room at the Hotel VILE PARK</b>
--	--	---

**NON MEMBERS (per person)**

£440 (US\$800 or €650)

£535 (US\$970 or €800)

**MEMBERS (per person)**

£390 (US\$710 or €585)

£485 (US\$880 or €725)

Those with disabilities may use Hotel HISTRIION nearby at additional cost of £70 (US\$126 or €105)

I enclose a non-refundable/ non-transferable deposit of £30 (US\$50 or €45)

Balance to be paid by 31<sup>st</sup> May 2005

**PLEASE PRINT CLEARLY**

Name: .....

Address: .....

.....

.....



**Fraternal Weekend 2004**  
**12<sup>th</sup> to 14<sup>th</sup> November**  
**(Abridged programme)**

- Friday** 2.00pm Registration.  
4.00pm Meet for tea/coffee.  
4.30pm Welcome in the main hall.  
5.15pm meet your tutor.  
6.00pm Dinner.  
7.30pm Demonstration by Tutors.
- Sat** 7.30am Tai Chi or Meditation.  
8.00am Breakfast.  
8.45am Healing available.  
9.30am to 6.00pm Group work.  
With breaks for tea/coffee and lunch.  
6.00pm Dinner.  
7.30pm Demonstration of the Indian Prayer Wheel  
Ceremony.  
9.00pm free time.
- Sun** 7.30am Tai Chi or Meditation.  
8.00am Breakfast.  
9.45am Demonstration of Trance by Students.  
11.30am Demonstration of Mental mediumship by  
Students.  
1.00pm Lunch.  
2.00pm Healing Service.  
4.00pm Time to say Goodbye.



**Convention (Fraternal) Week**

**Portoroz, Slovenia**

**16<sup>th</sup> to 23<sup>rd</sup> July 2005**

(Draft programme subject to change)

**Groups** to include Physical, Trance, Trance for beginners, Mental Advanced/Platform Work, Mental various methods/ levels of Mediumship, Mental for beginners.

**Lecturers to include** Space/Time and Reincarnation, Mysteries of Love, Sound and Energies, Trance? Conscious v Unconscious, Marvels of the Aura, Power of Crystals and Why Mediums may not ask Questions.

**Workshops to include** Shamanic Drumming, Numerology, Physic Art, Angels, Flower Clairsentience/ Psychometry, Inspirational Writing, Mandela's and Colour.

**All the above is subject to change and availability**

Each day will include 5 hours of group work followed by either a lecture or workshop. Healing, Tai Chi and Meditation is available. Also demonstrations in the evenings. Thursday is a Day trip for these that want to go to Postojna Caves and Lipica Stud Farm. Those wishing to stay behind other events will be laid on.

This is our first visit to Slovenia so come and join us and have a fun packed week of teaching and meet new and old friends. Book early and get the best rooms.

**Dietary Requirements:**

**Vegetarian YES/NO\***

**Room Requirements: Double (2 Sharing) YES/NO\* Hotel Vile Park YES/NO\* Hotel Histrion YES/NO\***

**Single**

**YES/NO\* Hotel Vile Park YES/NO\* Hotel Histrion YES/NO\***

*\*Please delete as appropriate*

I would like to share with .....(Name(s))

**Name to be written on your badge:** .....

(e.g. If your name is William Smith do you want to be called Bill Smith?)

**Signature** .....

Please pay by Cheque, Postal Money Order or Electronic transfer **payable to "L.S.F."** in Pounds Sterling , US Dollars or Euros and  
**SEND FORM AND DEPOSIT TO:**

**L.S.F (Bookings)**

**183 Ascot Crescent, Stevenage, Herts SG1 5SY (UK)**

**Unfortunately we cannot accept payment by credit card.**

.....cut or photocopy.....

**L.S.F. Convention (Fraternal) Week 16<sup>th</sup> –23<sup>rd</sup> July 2005**

**The balance due as shown on deposit confirmation letter to arrive at**

**L.S.F (Bookings) 183 Ascot Crescent Stevenage, Herts SG1 5SY (UK)**

**by 31<sup>st</sup> May 2005**

**Cancellation after this date WILL make you liable to pay the total charge in full.**

**You are strongly advised to take out insurance to guard against this possibility.**



# DISTANT HEALING

*I am one with my group brothers, and all that I have is theirs.*

*May the love which is in my soul pour forth to them.*

*May the strength which is in me lift and aid them.*

*May the thoughts which my soul creates reach and encourage them.*

*The ISF invites you to think of these friends in your distant healing prayers:*

## **Standing list**

John Adolfson, Sweden

Marie Andersson, Sweden

Sven □ Bertil Andersson, Sweden

Josta & Mikaela Bulins, Australia

Helen Coughlin, Mass, USA

Larry D'Onofrio, Canada

Marjory Kite, UK

Agnete Lindstedt, Sweden\*

Tat Norris, UK

B Tammam, UK

Midge & Peter Watson, UK

Pat & Wally Wilkinson, Guernsey

## **New additions:**

June & Tony Harris, UK; Cindy Hogan, USA

## **Arisen friends:**

Calle Lindstedt, Sweden

\* Knowing that many ISF members have been enquiring after former Committee Member, **Agnete Lindstedt**, Gun Adolfson advised YF in August that she had had a nasty fall and was in hospital with a broken arm. It is the same arm in which she is having dialysis and so cannot be put in plaster; and this causes her much extra pain. Her daughter advises that she is not likely to take phone calls and is unable to respond to letters. So perhaps anyone wishing to communicate with Agnete might check with Gun in the first instance. [And later news to hand on 18th August, Agnete's husband Calle passed over a week ago.]

Should you wish to add any name(s) to the foregoing standing list, obtain that person's agreement to be listed and then notify the Editor. Or, should you wish your name (or someone else's name which you previously added to the list) to be removed, please advise the Editor, preferably with advice as to any cure which may have been effected. Otherwise, names will remain on the request for distant healing list for a period of one year and then be removed unless advice is received of a continuing need.

# Out and About

## NEWS OF MEMBERS

### REFLECTIONS ON THE 28TH WORLD CONGRESS Northern greetings from *Irene Nadén*



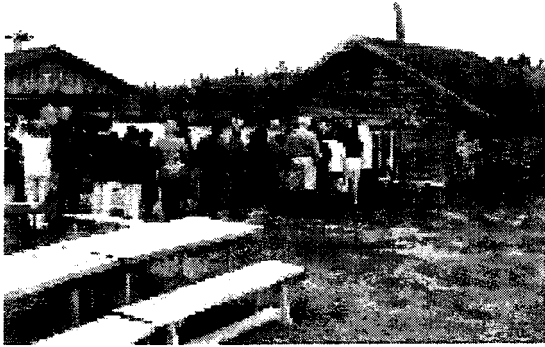
I should like to thank the ISF Committee and everyone who participated in the ISF Levi Congress... Lapland will never be the same after the ISF spirit has touched the atmosphere. Even the bus drivers commented that they have not had such joyful and generous people visiting before: "What is your secret?" Of course we all know: We were promoting brotherhood and tolerance in order to help the work of the spirit throughout the world! We were sharing the love of the spirit within ourselves and the spirit world... Who could not be happy and vibrate like the Midnight Sun!

By travelling all the way to Lapland from abroad you gave Finnish Spiritualists a great gift that we shall always cherish. Some of our first timers were so enthusiastic that they decided to go to the Fraternal Weekend in Eastbourne in November!

Many thanks for the 'Thank you' notes and letters sent directly to me or through the ISF Committee, to the team and to the hotel. It seems that the "Magic of Lapland" has touched so many. I'll be one of the mediums in the Spiritual Week in the beginning of October and shall again drive the almost 1,000 kilometers to Levi's log houses at *Northern Lights*, the place on the river we visited on our day off. One of the topics on the breaks, no doubt, will be memories of the Congress. When the ISF met there it was the time of the opening of the summer; this time, the summer is closing down with beautiful colours of the autumn leaves that once heard the many languages of the International Spiritualists.

Looking forward to meeting you all again in the Congresses to come!

Northern greetings from *Irene Nadén*



Queuing at the Shaman's 'Smudge House'



Smudged!



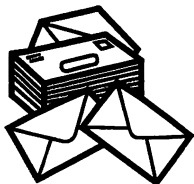
Irene and her guide



On the river boat



The Midnight Meditation Circle on the Dome (top of gondola ski lift)



## *Letters from Eleanor*

**The Individual Members Rep and  
Co-ordinator of Country Liaison Officers**

Dear All of You,

Here is how I see the formation and function of the committee. Twelve in all; eight are elected by the members, and four are appointed. The latter (who have all willingly accepted the duties they perform) are people with the necessary skills and availability to carry out certain functions, such as secretarial work, treasury and membership.

It is my belief that everything that is said and done on the committee should be shared with the membership. We are neither a sect nor a commercial enterprise with secrets to protect.

The eight members who are freely elected by the membership should be constantly aware of the trust invested in them, and it should be by the approval of these eight that the four non-elected appointees carry out their duties.

To vote on a committee is not a reward (as has been suggested) but a **RESPONSIBILITY**, and there can be no better recompense for the appointees than to win such approval, representing as it does the several hundred voters of the membership.

We on the committee are the servants of the Federation, and it is a privilege. For in serving you, we are responding also to the hopes and desires of all those in the realms of light for whom the ISF represents one of the spearheads of Truth in this troubled world.

The polemic that has arisen over the interpretation of one of the bye-laws can only be resolved when the committee and members can meet and discuss it properly. But I will say this: the votes of the members are sacrosanct, and this fundamental fact cannot be ignored.

All my loving wishes,  
*Eleanor*

## MY VISIT TO SWEDEN...

Earlier this year I made a working visit to Sweden at the two Societies that have been set up by Mervyn and Mia Johnson. I arrived late on a Sunday night in March and was taken by Mervyn to the Karlstad's Spiritualist Society Oceanen where I was made very welcome. What a beautiful new centre they have there, a room for holding meetings and workshops which will hold about 100 people and smaller room that is used by Mervyn when he does trance healing and an office and reception area and a small kitchen. Two toilets and a shower room. I stayed at the centre for 5 days and found the atmosphere very uplifting and harmonious. They had over thirty people turn up for the healing services, which they hold on two evenings a week.

I worked with Mervyn and Mia one evening for a demonstration of Clairvoyance to raise funds to help run the centre, we had over 160 people attend and had to turn away about 35 people because we were full up.

I then travelled down to Västerås Spiritualist Society Oceanen, which is run under the leadership of Helena Axelsson, their centre is smaller than at Karlstad but the feeling of warmth and love is evident as soon as you walk in. This time I stayed in a flat with Göran Byrén, and my thanks to him for putting up with me for four days.

Once again to raise funds I was asked to demonstrate clairvoyance, at which about 150 attended.

Between to two societies they have well over 500 members and this year should achieve over 600. What a good job they are doing out in Sweden to make people aware of Spiritualism.

I would like to thank Mervyn and Mia at Karlstad and Helena and Göran at Västerås and all who took care of me whilst I was in Sweden. Your country and people are so nice and friendly I certainly enjoyed my visit and will look forward to visiting you all again.

I wish you all well and keep up the good work.

*Bill Parkins*

## FUND RAISER...

Anne Saunders, President of the Whomerley Spiritual Church & Centre in Stevenage, UK, was pleased to welcome past and present ISF Committee members for a fund raising Evening of Clairvoyance on Saturday 25th September 2004.

Ann Luck, Bill Parkins & Cath Robertson shared the platform, giving 2 hours of happy communication with spirit to a packed hall, each in their own style of mediumship.

The event raised £306 for the ISF funds. Well done folks and thank you.

## SPECIAL FEATURE...

# THE PRINCIPLES OF SPIRITUALISM

## The Changeable and the Not so Changeable But how about 'Interchangeable?'

By Garth Willey

**A FEW MONTHS**, maybe a year ago now, after I'd done my little jaunt through Upstate NY to visit Lily Dale Assembly and Rochester/Hydesville, and got an overview glimpse of *The National Spiritualist Association of Churches* (NSAC) and its Principles, it occurred to me that it would be an interesting exercise for the Brits and the Americans (and any other country tied to one or the other) to swap Principles for a year! Essentially, they emerged out of the same events: the Hydesville Rappings of 1848 and the explosion of home circles and mediumship and public work of the leading (and some-not-so leading) mediums and proponents. But the process of developing the wording of the Principles which formed the basis of the religion to be registered in each country was vastly different. The style of writing and the 'flavour' of the words themselves are quite different, but the import of the two sets of Principles is fundamentally the same.

Now I don't expect that the SNU and NSAC would want to officially consider swapping Principles for a year! But individual members might like to give it a shot. The philosophy of the Spiritualist Movement is embodied in those respective Principles and speakers and writers usually find their starting point, if not their whole discourse, within their set of adopted Principles. So, instead of starting off on say the SNU's "Personal Responsibility" why not start off with the NSAC's "We affirm the moral responsibility of individuals, and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws" (or vice versa) and see where that takes you?

**LET US TAKE** a quick look at the two sets of Principles. And I must begin by saying that I am far more familiar with *The Spiritualists' National Union (UK)* Seven Principles than I am with the NSAC's Declaration of (Nine) Principles. The SNU Principles, by and large, have been adopted by the religious Spiritualist organisations in Australia and NZ and, I understand,



in parts of Europe. Also, I studied under the SNU's Education system (and obtained their Basic Diploma) when I first began my earnest enquiries in the early to mid '90s.

One of the things I found at the SNU's Arthur Findlay College at Stansted Hall was that the SNU's Seven Principles have become inviolable! Even the words "With Liberty of Interpretation" were removed from the foot of them a few years back. I remember a class discussion on the Principles with one of the leading teachers/administrators wherein we students were contemplating possible changes. The response was "WE LIKE OUR PRINCIPLES! Never will they be changed!"

*The Moving Finger writes; and having writ,  
Moves on: nor all thy Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all thy Tears wash out a word of it.*

*The Rubaiyat of Omar Khayyam*

Good stuff... and there's my *Poet's Corner* for this Issue!

Fair enough, I can imagine the debate which would need to occur to change a word of it, let alone half a line. And if the majority like them the way they are, then there is certainly no need to change simply because of the passage of time and because a minority may like to 'update' them.

But when I did that little visit to Upstate New York last year, I discovered that the NSAC have changed their Principles not once but several times in just over 100 years!

I should also say that I have done quite a bit of work on Decalogues (Ten Commandments) and Spiritualist Principles in the past for the *Woodland Way Journal* (refer [www.woodlandway.org](http://www.woodlandway.org)—Journal Archives) That work covered the emergence of the SNU's Seven Principles and related material: e.g. the Ten Spiritual Commandments and Ten Laws of Right given via Emma Hardinge's mediumship circa 1861 with Robert Dale Owen as the scribe in, would you believe, New York City. (Emma later became Mrs Hardinge Britten and the "Ten & Ten" became Golden Chain Readings 109 and 110 in the British Lyceum Manual.)

As for the Biblical Ten Commandments...

*Ship me somewheres east of Suez  
Where the best is like the worst,  
Where there ain't no Ten Commandments,  
And a man can raise a thirst...*

Rudyard Kipling's *On The Road to Mandalay*

Now there's another candidate for *Poet's Corner*. Meantime, back to the task in hand for this Issue.

The SNU's Principles are available on their website—[www.snu.org.uk](http://www.snu.org.uk)—and the NSAC's on their website—[www.nsac.org](http://www.nsac.org)—each along with a little commentary by way of explanation and interpretation of the Principles. But for those of you who haven't got access to the internet, I'll reproduce the respective basic statements hereunder. For more information, I would commend the website commentaries and other literature which is plentifully available at most leading Spiritualist teaching centres.

## **National Spiritualist Association of Churches DECLARATION OF PRINCIPLES**

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Whatsoever ye would that others should do unto you, do ye also unto them."
7. We affirm the moral responsibility of individuals, and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.

Principles 1-6 adopted in Chicago, Illinois, 1899  
Principles 7-8 adopted in Rochester, New York, 1909  
Principle 9 adopted in St. Louis, Missouri, 1944  
Principle 9 revised in Oklahoma City, 1983  
Principle 9 revised in Westfield, New Jersey, 1998  
Principle 8 revised in Rochester, New York, 2001

### **Simplified form**

1. We believe in God.
2. We believe that God is expressed through all Nature.
3. True religion is living in obedience to Nature's Laws.
4. We never die.
5. Spiritualism proves that we can talk with people in the Spirit World.
6. Be kind, do good, and others will do likewise.
7. We bring unhappiness to ourselves by the errors we make and we will be happy if we obey the laws of life.
8. Everyday is a new beginning.
9. Prophecy and healing are expressions of God.



## **The Spiritualists' National Union SEVEN PRINCIPLES**

Unlike most other major religions, Spiritualism does not tie its adherents to a creed or dogma. Rather, the philosophy of Spiritualism is founded upon seven basic principles which were developed and derived through the mediumship of one of Spiritualism's greatest pioneers, Emma Hardinge Britten, inspired in 1871 by the communicating spirit of Robert Owen (the founder, when alive in the physical body, of the Co-operative movement).

These Seven Principles, which act as guidelines for the development of a personal philosophy of how to live one's life, are stated as follows:-

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.



**W**hether the Principles are changeable or not, both the SNU and the NSAC recognise the need to keep abreast of the times. Culturally, we need to relate the import of the wording of the Principles to the evolving circumstances of our ever changing and often troublesome world.

Having become aware that both bodies were/are currently re-examining the philosophical meaning of their Principles—I invited their contributions to this issue of *Yours Fraternally*. Representatives of both bodies very willingly obliged.

## National Spiritualist Association of Churches

The NSAC has a National Spiritualist Manual which apparently is a very comprehensive handbook mainly written for ministers but is available for anyone to purchase. It not only contains useful procedural wording and, I presume, prayers for services, etc; but also it has a Philosophy section. Like the Declaration of Principles, the Manual is reviewed and updated regularly. Such a review is presently in hand for I found in one of the monthly Newsletters posted on their website:

*We are in the process of revising and printing the National Spiritualist Manual. It has been reformatted by the Rev. John Rothamel, Jr. and worked and proofread by the Manual Revision Committee, composed of the Rev. Lelia E. Cutler, and the Rev. Cosie Allen. We have made great strides in updating a lot of the information, but there is still a lot of work to do.*

And in the June 2004 Newsletter, I found the following interesting philosophical commentary by the NSAC President. I emailed asking if I could utilise it and she graciously replied:

*It is my pleasure to respond.. You may use anything I have printed in the newsletter and I look forward to seeing it. Thanks for thinking of us.*

## OUR DUTY ON EARTH

By Rev Lelia E Cutler, NST  
President, The NSAC

**I**n working with the revision of *The Spiritualist Manual*, I find information that peaks my interest as little forgotten memories or gems that surface when read. One of those is found in the Philosophy section of the manual, and it is called *Our Duty on Earth*.

*The whole duty of humanity in a mortal life consists in taking the first steps in the attainment of knowledge and in gradually developing character and nature to harmonize with the fully unfolded spiritual state. This duty encompasses the entirety of conduct, mentally, morally and spiritually."*

When thinking about "Growth Through Education", our annual theme, this paragraph brings to mind that knowledge helps us to understand life, and the attaining of that knowledge certainly helps us to unfold our character—as we believe in our Principles and the self-responsibility taught there, we develop a character that is envied by many. We are not trying to please a God on a throne, but to be in attunement with a God that resides within our being.

Our nature becomes that of individuals who know that the universe is made up of creations of the Infinite Intelligence that resides in all things. The mortal life is one of learning and progressing to that greater understanding of the evolution of nature and man. Spirituality becomes second nature to those who practice what we teach; accepting our choices in life and accepting the results and responsibilities of our choices.

Our duty is first to ourselves that we grow in our search, but secondly, to others around us and in our lives. We are examples of what is taught by Spiritualism. We cannot say, "I am a Spiritualist", and not accept the results of that statement. We express to the world who and what we are in those simple words. I accept that I am responsible for all my thoughts, deeds, and actions. That is Spiritualism.

Love and Light, *Lelia*



## **The Spiritualists' National Union**

The SNU set up a Spiritual and Ethics Committee in 2003/04. Included on that Committee, I noticed that there was none other than David Hopkins, the ISF member who had emailed us at Lapland to remind us that it was the 11th anniversary of Robin Stevens' passing and who submitted the inspired poem of Robin's which I used for Poets' Corner last Issue. A quick email to him and he readily agreed to write a little article for us on the work of this P & E Committee.

Without any foreknowledge of my signalling *A Time For Change!* in this Issue, he aptly entitled his work *A New Beginning?*

# A NEW BEGINNING?

By David Hopkins, MSNU

Member of the SNU's Philosophy and Ethics Committee  
ISF Life Member and former ISF Executive Committee member

If asked about the beliefs of Spiritualism and its views on ethical and spiritual matters, what's the usual reply? Perhaps it's a personal viewpoint or "Spiritualism is a way of life and each individual has his/her own way of looking at things." That's all right as far as it goes – but is it sufficient to imply that collectively we Spiritualists don't have thoughts on what is happening in the world?

Other religious philosophies have 'authority' to turn to for answers: Bible, Koran or other manuscript; or Pope, priest, minister, guru, spiritual master or leader who tells them the answers. For Spiritualists, the only 'guidelines' are the 'Seven Principles.' Their basis was spirit-inspired a hundred years ago, couched in Victorian English and amended to create a foundation for a 'new way' which had spread like wildfire to capture public attention across the world.

The Spiritualists' National Union adopted the Principles in its constitution a hundred years ago. They are unalterable. Yet the world has moved on. We view the world, universe, individual life, 'God,' 'Spirit' and 'spirits' very differently to 1901. We cannot change the words so we must consider our interpretation of those words and the ideas behind them.

Many would say that 'freedom of interpretation' is an important aspect when considering what the Principles tell us. We must *never* reach a point where we seek to impose dogma and creed within Spiritualism but equally we must have some form of acceptable common ground. Otherwise we are just a rag-bag of ideas, seeking to be 'all things to all men.' Progression in our understanding will always be important so we should never try to 'fix' views, concepts and ideas. There will never be a *final definitive view* on anything but we can, and should, be able to say what the consensus view is at any particular time.

This thinking led the SNU to set up the 'Spiritual and Ethics Committee' (recently 'Spiritual' has been changed to 'Philosophy'). In its first year, the committee members decided that before they could make ethical 'judgements' they needed to establish a foundation on which to base such statements. For this reason they decided that the way forward would be to look at the Principles in the light of current understanding. Only when this

is done, they feel, can we say that members of the SNU generally share the view on... cloning, abortion, hunting, vivisection, homosexuality, the Iraq war, etc... (the list will be a long one!) That then becomes a view that does not tie any individual member to *having* to accept the 'official line' but equally shows the world what our philosophy leads us to when considering such issues.

The first year we decided 'how to proceed' and then began a detailed study of each Principle and how it might be presented today from Spirit. There are a vast number of books containing ideas of God, Brotherhood etc., some written by Spiritualist pioneers and other wise people of the past while there are equally valuable new works that challenge old notions. Further, the members have their own views, based on years of experience and involvement with the philosophy, religion and science that is Spiritualism.

It may seem egotistical but I think that this small group accepts that this is not just another committee and that we are not there by chance. We (well, me anyway!) are convinced that we are doing something of immense importance for Spiritualism and that if we don't do it well the prospects for our organisation are indeed bleak. We know that the fundamental 'message' of Spiritualism will never cease but accept that if we do not leap into the 21<sup>st</sup> century we will be overtaken. Our spirit friends have, I believe, given us another chance to become what we were meant to become a hundred years ago – leaders on the road to a world filled with justice, truth, peace, wisdom and love.

The work of the P and E Committee has just begun. There's a long way to go. If ISF members are interested, I'll gladly keep you posted. Watch this space!!

*David Hopkins*



## COMMENT...

Leslie Price, without any prompting by myself, had already written a commentary on the activities of the SNU's P & E Committee and its (I think, draft) appraisal of the first Principle: *The Fatherhood of God*. He has posted this on his Psypioneer Newsletter PP6 (which is available by email and also posted on [www.woodlandway.org](http://www.woodlandway.org)). He draws attention to the distinction between the concepts of a personal and an impersonal God; and the origins of the SNU and NSAC interpretations. He readily agreed to my utilisation of his paper.

# GOD AND SPIRITUALISM

The Spiritualists' National Union is currently exploring the basis of its beliefs - but how far back in history should they look?

By Leslie Price

**R**eligious Spiritualist bodies commonly express belief in God – one God who is love (Greater World), the Fatherhood of God (SNU), the Eternal Spirit who is both Father and Mother (White Eagle Lodge), the Great Spirit of some guides [e.g. Silver Birch]. Sometimes philosophical Spiritualists equate God with Divine law. In general, however, belief in a personal God is widespread in the Movement, though this God is much more tolerant than the one found in some other religions. Even Christian Spiritualism sometimes has only a tenuous link with the God of the Bible.

Some people definitely do not believe in God, and we usually call them atheists. If they are humanists and secularists as well, they often reject all psychical phenomena and the possibility of life after death.

There is however another group of religious believers, more numerous in the East, who can properly be called non-theists. They may well accept the reality of after-death states and of some remarkable phenomena, but a personal God plays no part in their outlook. Many Buddhists and yoga practitioners fall into this group.

It is not often realised that Madame Blavatsky and her teachers were also non-theists. In her book *The Secret Doctrine* (1888) the world is created by a combination of the natural laws of cause and effect, and the efforts of various collective groups of spiritual beings. In question and answer form, she clearly rejects any personal god in *The Key to Theosophy* (1890), though a god within is acknowledged.

Later Theosophists found this teaching unpalatable, and C W Leadbeater, George Arundale and others even became bishops in the Liberal Catholic Church, in which some of the trappings of religion, ejected by the founders, were restored.

Is theism a good thing? David Reigle, a Sanskrit Buddhist scholar best known to Theosophists for his defence of Madame Blavatsky's Tibetan connection, challenged this in an important paper in *Fohat* (Spring and Summer 2003), a theosophical quarterly published in Edmonton, Canada. As this material is not electronically available, I will, without prejudice, summarise part of it here. (Contact [fohat@telusplanet.net](mailto:fohat@telusplanet.net) for subscription details.)

*Blavatsky taught that the Wisdom Tradition began in India, and the oldest Indian religions known to us did not believe in God. For the Jains,*



*whose religion is one of harmlessness, karma takes the place of God. Next, the historical Buddha, who awakened to truth and reality, did so without the help of God. Here too, we make our destiny through our actions. Compassion is a dominant theme. Nirvana or enlightenment is reached eventually, but there is no suggestion that God is found there. In Buddhism, individual gods may exist for a time, but when their accumulated merit is extinguished, they will fall again, and, as humans only, have the opportunity of reaching enlightenment.*

*Even in the Tibetan Buddhist tradition, we may find a multitude of deities, but they are all fundamentally empty. This is realised in meditation.*

*However Buddhism was largely replaced in India by a resurgent Hinduism. Here we certainly find theism, that is belief in God. But Reigle examined each of the traditional schools of thought in Hinduism, and found that they were non-theistic in origin.*

*This is the case even of the Vedas, the oldest Indian scriptures. They speak of many gods – polytheism – but behind this appearance is the universal Brahman, an all-pervading principle, who is not however a personal god.*

*As the present era went on, actual belief in a personal God developed in Hinduism, and began to be expressed in commentaries on older scriptures. Further west, Judaism, Christianity and Islam, three religions descended from Abraham, all strongly believed in a personal God. Religion even came to be defined as belief in some kind of God.*

Madame Blavatsky's teachers in the nineteenth century denounced this personal God religion as the major source of evil in the world. Looking back to the twentieth century, where Bolshevism and Nazism ran amok, we may wonder if they should be classed as religions.

At present, there is no doubt that what we call traditional religions, believing in a personal God, are involved in some scary confrontations. Islamic Pakistan versus mainly Hindu India; Jewish Israel versus mainly Islamic Palestine; Osama Bin Laden versus the West are notable examples.

True brotherhood, which the Theosophical Society was intended to promote, and which appears as the second principle of the SNU, The Brotherhood of Man, is difficult to reconcile with belief in God, at least in its strong forms. When possessed by such belief, a percentage of believers become violent towards those who do not share the same God idea.

Early Spiritualist ideas about God arose in the same era as Liberal Protestantism. It was the theologian Adolf Von Harnack who summarised

Christianity as the fatherhood of God and the brotherhood of man. National Spiritualism, as a Victorian product, can be seen as one among many variants of Liberal Protestantism.

We certainly find belief in God among spirit communicators, although interestingly, in Stainton Moses' *Spirit Teachings* even his instructors profess not to know about ultimate reality. But perhaps the God of whom they speak is not personal, but something impersonal, which expresses itself through a vast and benevolent celestial civil service.

Before accepting Reigle's view, and discarding any belief in the fatherhood of God, Spiritualists would perhaps carefully examine the various spirit communications on the subject, and consider how such practices as prayer would be affected. Perhaps this task is something for what is now called the Philosophy and Ethics Committee of the SNU. For Christians, in contrast, the fatherhood of God is a revealed truth.

LP

### **EDITORIAL COMMENT:**

Leslie Price has produced this thought provoking comment to stimulate the work of the recently established SNU Philosophy and Ethics Committee. Leslie is a veritable font of knowledge when it comes to the emergence of the 'Freethinking' (rather than use the term 'New Age') religions and their relationship to the blinkered belief systems from which these pioneering proponents sprang.

However, Leslie's focus is on his home country and he has not considered the NSAC's 'First Principles'. Lelia Cutler's comments show that the American attitude to the God Principle is much more aligned to the impersonal God concept when she says:

*We are not trying to please a God on a throne, but to be in attunement with a God that resides within our being.*

The interpretation of the NSAC First Principle as given on their website confirms this view:

*By this we express our belief in a supreme Impersonal Power, everywhere present, manifesting as life, through all forms of organized matter, called by some, God, by others, Spirit and by Spiritualists, Infinite Intelligence.*

But it is moderated to a degree by the interpretation of the Second Principle:  
*In this manner we express our belief in the immanence of Spirit and that all forms of life are manifestations of Spirit or Infinite Intelligence, and thus that all men are children of God.*

I have alerted Leslie Price, Lelia Cutler and David Hopkins to this significant difference in concept and perhaps we will be able to present more discussion on these First & Second Principles in the next Issue of YF.

## SEQUELS...

**I**nevitably, the introduction of *Special Features* to YF demanded the facility to do interesting follow ups as they arise. Hence this new section.

### The Process of Dying

#### 1. ACD's poem *The Farewell & AJD's Great Harmonia*

Sir Arthur Conan Doyle's poem *The Farewell* was presented in YF, April, 2004 (p 38); and in YF, July I quoted a passage from Andrew Jackson Davis' 1868 works describing the process of dying (also p 38). Since then my historian friend, Paul Gaunt, has kindly sent me a copy of a little publication, circa 1950, *The Philosophy of Death* which gives selected quotes from AJD's 1850 *The Great Harmonia Vol. 1*. Eagerly reading it, I found the following paragraph:

*I saw that the physical organization could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various Internal organs of the body appeared to resist the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system labored to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations; but I was unspeakably thankful and delighted when I perceived and realized the fact, that those physical manifestations were indications, not of pain or unhappiness, but simply that the Spirit was eternally dissolving its co-partnership with the material organism. (My underlining.)*

A little further on, AJD's summation of his thoughts clarify his use of terminology (reprinted below—his capitals, my underlinings). Clearly, he seemed rather undecided, at that early stage of his life, as to the distinction between "spirit," "soul" and "mind": and in the foregoing quoted passage he has opted for "soul" to describe what I would call the "spirit body" or, what Mrs Leonard called, the "etheric body".

*Man, during his sojourn of life on earth, is a TRINITY BEING: MIND or SPIRIT; Spirit body or SOUL; and PHYSICAL body!*

*The atomic spirit body interpenetrates every cell of the gross physical body, which is composed of the chemical and mineral elements OF EARTH.*

*The individualized SPIRIT or MIND associates with and controls the gross physical body through its finer, immortal, or indestructible, body, until the gross, cellular body can no longer serve as a dwelling place. Then, in accord with LAWS*

*OF NATURE, established by DEITY, which governs every atom in the unbounded UNIVERSE, the Spirit body, with its occupant, emerges from and severs its connection with the gross body, to live and evolve in realms or planes of higher vibration.*

*The discarded physical body, also in obedience to LAWS of Nature, eventually reverts to the atomic elements of which it was composed.*

*The SOUL, though of finer substance □ higher frequency or vibration □ than chemicals and minerals of Earth, is still MATTER and as tangible, in the world of higher vibrations, as the physical body is in the plane of lower frequencies of Earth.*

Here was the origin of ACD's inspiration to write *The Farewell!* He must have read *The Great Harmonia*, been impressed with AJD's account of the parting of "the body and the soul, like two friends" and sat down and written his two part conversational poem! "*So sorry, dear old friend, you have to die...*"

Sir Arthur accepted AJD's utilisation of "body" and "soul" to describe the parting thoughts of the "two friends" - being the body and it's interpenetrating etheric body (to use Mrs Leonard as the independent arbiter!). But I must admit that I had read the poem as relating more to a parting between the mind and the body. I stand corrected! How much more personal it is when related to the two bodies which have been conjoined for a lifetime; and the earthly body must go "*back to the elements from which I sprang.*"

## 2. Elisabeth Kubler-Ross Dies

Famed for work on dying and referred to in both the last two issues of YF, Elisabeth Kubler-Ross passed over on Aug 25, 2004 in Phoenix, AZ, USA.

I picked it up on the International Survivalist Society's fortnightly e-letter and then read their website ([survivalafterdeath.org](http://survivalafterdeath.org)) news brief wherein they gave the full obituary written by David Schwartz as published on Reuters website. A brief extract from that obituary follows:

*Elisabeth Kubler-Ross, a Swiss-born psychiatrist and author who gained international fame for her landmark work on death and dying, has died in her suburban Phoenix home. She was 78. Kubler-Ross lectured throughout the 1970s on life after death, sparking controversy with her claims of being helped by "spiritual guides."*

*In a 1997 interview with Reuters, she spoke about her approach to life and living. "I always did what felt right, not what other people expected of me. I never listened to other people's opinions," she said.*

*Asked if she had regrets, she said: "I'm sorry I don't play an instrument. I would love to play and sing. [When I die] I'm going to dance first in all the galaxies ... I'm going to play and dance and sing."*

Let us rejoice in her life on Earth and her undoubted happiness now—in the galaxies!



# POETS' CORNER...

## The Rubaiyat of Omar Khayyam

**T**he Rubaiyat consists of 75 quatrains (or '4 liners' as I call them) attributed to a wandering 11th Century Persian poet named Omar Khayyam, although many are known to be written by other hands. Most verses express melancholy thoughts of fleeting physical life—whimsical thoughts on the stage of life and how we are inclined to fritter it away.

Many of you will have heard the beginning of the one I quoted in my introduction to *The Principles of Spiritualism*, (page 26). It is Quatrain LI (51).

*The Moving Finger writes; and having writ,  
Moves on: nor all thy Piety nor Wit  
Shall lure it back to cancel half a Line,  
Nor all thy Tears wash out a word of it.*

What is done is done. Fate can be cruel and unforgiving and neither cunning nor remorse can change what has gone before. We can make amends by all means but not change, even should we want to, the past.

Applicable to the SNU's Seven Principles? In a way... but not in the real sense that old Omar intended. Certainly, they are etched in history for all to see and have stood the test of a century. One day, down the track, they will be seen as having been right for past times and, with general consensus, will be amended to reflect the advance of mankind; but I doubt anyone will regret their having been "writ"! Applicable to the ISF's current situation? Sure!

And here is a small selection from the other quatrains:

# XLVIII: Take your punishment (retribution) for an idle and indulgent life:

*While the Rose blows along the River brink,  
With old Khayyam the ruby vintage drink:  
And when the angel with his darker draught  
Draws up to thee – take that, and do not shrink.*

# XLIX: The passing parade of physical life, change... and freewill?

*'Tis all a Chequer-board of Nights and Days  
Where Destiny with Men for Pieces plays;  
Hither and thither moves, and mates, and slays  
And one by one back in the Closet lays.*

# LXXXV: Live life to the full—until you blissfully merge with the Whole:

*And when Thyself with shining Foot shall pass  
Among the Guests star-scatter'd on the Grass,  
And in thy joyous Errand reach the Spot  
Where 'I' made 'One' – turn down an empty Glass!*



## TAILPIECE...

### JOTTS & Jottles

**O**n page 8, I referred to JOTTS (Just One of Those Things). A 'jottle' is a particular form of JOTT; and jottles were the subject of a *Society for Psychical Research* Study Day in November last year. Jottles, in technical language, are 'discontinuities in time and space; things that come, go, and relocate; ostensible displacements of objects.'

Reporting on the Study Day in the SPR's *Paranormal Review*, Issue 30, April 2004, Nicola Holt wrote that speaker Mary Rose Barrington:

"has identified six variants:

- 1) *Walkabout*. The basic jottle, where an object disappears from a known location and reappears in another location.
- 2) *Comeback*. An object disappears and later reappears in the same place.
- 3) *Flyaway*. The object disappears and never comes back.
- 4) *Turn-up*. An object appears in a location where it couldn't have been before.
- 5) *Windfall*. An object appears that has never been seen before.
- 6) *Trade-in*. An object disappears and is replaced with a similar object.

The jottle is distinguished from apports in séances and be-reavement cases, or from the movement of objects in poltergeist cases, the term referring to discontinuities out of the context of an ongoing paranormal event or syndrome."

That's parapsychology for you! We spiritualists all know that there are two very simple logical explanations for these mysteries:

- 1) Friendly or mischievous spirits are enjoying doing things for us, or 'playing' with us.
- 2) We've bloody well forgotten where we put something!

Cheers everybody, *Garth*



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Pictures courtesy John Goldingham  
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