

# The Two Worlds'

## CONFERENCE SUPPLEMENT

CONTAINING

A FULL REPORT OF THE PROCEEDINGS AT THE BURNLEY CONFERENCE OF THE SPIRITUALISTS' NATIONAL FEDERATION.

GRATIS SUPPLEMENT TO "THE TWO WORLDS," JULY 8, 1892.

### SATURDAY'S PROCESSION AND CONVERSAZIONE.

THE Third Annual Conference of the National Federation of Spiritualists may be regarded as an unqualified success. The whole proceedings passed off most happily without a hitch, and we feel assured that much good will result both to Spiritualists individually and to the movement itself.

The proceedings commenced at 3-30 on Saturday, July 2nd, with a procession through the principal streets of the town. Hammerton Street was thronged with Spiritualists and spectators, and promptly at the time appointed, Mr. Sudall (marshal) put the procession in motion. In the front a youth carried the flag presented by our American friends to Mr. J. J. Morse, and Mr. Mason accompanied him. Then followed most of the members of the Executive Committee. The Burnley Temperance Brass Band came next, and their excellent music was greatly appreciated. Then came the children of the Hammerton Street and Robinson Street Lyceums, most of them being dressed in white and carrying flowers, some of the smaller ones being crowned with wreaths of flowers and wearing veils. They presented a bright and attractive picture, and many favourable comments were heard. Members of the elder groups and officers and contingents from neighbouring Lyceums and societies, such as Nelson, Colne, Darwen, Accrington, Blackburn, Bacup, Rawtenstall, Bolton, and Rochdale, augmented the numbers, until they totalled upwards of 800 persons. The streets were lined with spectators, and in the main thoroughfare the services of the police were required to obtain room for the procession, so great was the throng. Other schools were marching, and the Ambulance Corps also paraded the streets, which, no doubt, swelled the number of onlookers. The weather proved fine, and the procession, which was enlivened by a number of flags and large banners, was a splendid start for the demonstration and struck the keynote of success.

After tea, of which upwards of 400 friends partook (the children of the Lyceums being supplied with buns and coffee in the skating rink on the other side of the street, kindly lent by the proprietors, whose generous helpfulness in various ways we cordially acknowledge), a public conversazione was held in the Mechanics' Institute, when a high-class programme was gone through. The audience, which numbered about 800, evidently thoroughly appreciated the efforts put forward to please them, and a number of encores would have been demanded had they not been rigorously forbidden, owing to the length of the programme.

The Chairman, Mr. S. S. Chiswell, of Liverpool, in a happy speech, rejoiced in the success of the procession, and thought Burnley Spiritualists had educated their townsmen to the recognition that Spiritualists were decent people after all. He had heard it whispered that Spiritualism was dead in Burnley, but it did not look like it, and he hoped the movement would be all the stronger after the Conference, and the friends would feel encouraged to push on with renewed zeal in the movement for man's spiritual redemption.

A number of bright lads from the Darwen Lyceum sang a song and chorus, and also gave a whistling chorus in good style, winning hearty applause. The band kindly proffered and rendered the Hallelujah Chorus, for which they were heartily thanked. Glees were rendered by the choir, the first especially being capitally given. Miss Coles, of Colne,

recited a very lengthy piece in a manner which gave great promise of good things in the future. She has abilities of a high order, which, with care and culture, should land her in the front rank of public reciters. Mrs. J. M. Smith gave a reading which met with much appreciation, as also did a piano duet by Mrs. Kaye and Miss Smith, the latter being a girl of about 10 or 12 years of age, whose playing gives great promise. The solos and songs were numerous, and where all were so good it is difficult to make especial mention of any, but we *must* give credit to Miss A. French, of Preston, a lady baritone, who has a voice of rare capacity, feeling, and sweetness, which she uses with great taste and judgment. One song, self-accompanied on the guitar, was a gem, and her mandoline solo was a fine treat. Miss Boys, of Pendleton, charmed the hearts of her hearers with her fine singing, and was quite captivating in her gipsy costume. Miss Wilkinson sang sweetly, and Mrs. Kaye, of Leeds, also gave great pleasure in her two songs. Mr. Hartley has a fine tenor voice and sang exceedingly well. Mr. Sudall's powers were well displayed in his songs. Mr. Simkin self-accompanied on the banjo, won hearty laughter and applause. Mr. E. W. Wallis also rendered a sea song; and Mr. Hepworth's inimitable humorous songs, in character, were amazingly relished. Everyone, singers and audience alike, were deeply indebted to Mrs. Chiswell, who so kindly and very efficiently presided at the piano. Her skilful accompaniments added greatly to the effect of the songs.

Only one speech besides the Chairman's, and a few hearty words from the ever-welcome Joseph Armitage, was possible; but Councillor G. Boys, of Pendleton, who was the speaker, in his breezy speech quite atoned for any deficiency in number by the frank avowal of his convictions as an ardent Spiritualist. He had been in many processions, but never felt happier than he did in the afternoon. Reference had been made to his election, and he said, "he did not get in because of any trimming, he fought it as a Spiritualist," and told his committee beforehand exactly what he was, and they were satisfied. He had been 33 years a moulder, a trades unionist, and carrying the workers' flag, and had been, speaking every night during the week in political meetings helping the workers' cause. He came to enjoy himself. He was the son of an old tar, and would have been a sailor himself, but hadn't pluck enough to face the sea. He advised all the Lyceumists to put their hands to the temperance pledge; he had known both sides, but the twenty years since he had been a teetotaller, and especially since he had been a Spiritualist, had been the happiest years of his life. He hoped we should all feel and work for brotherhood. He believed in democratic principles, that neither wealth nor position should be allowed to sway and usurp power. "One man one vote" was his motto. He finished his racy speech with an earnest "God bless the children."

Many friends arrived on Saturday from outlying districts, and admirable arrangements were made in every way for their accommodation. Mr. Nutter, the energetic secretary, and indeed well-nigh the whole of the workers, both ladies and gentlemen, threw themselves heart and soul into the work, and are to be congratulated upon their signal success.

### THE CONFERENCE, SUNDAY MORNING.

The Conference on Sunday was opened at 10-30 with singing. The inspirers of Mrs. Wallis invoked Divine aid and guidance, and prayed that a spirit of love, sympathy,

and unity might reign in the hearts of all and guide in the counsels of the hour.

Mr. S. S. Chiswell, chairman, commenced the proceedings by reminding the friends that they had met for business. The Executive would render an account of their stewardship. This, although the third annual Conference, was really the *first* under the rule of the Constitution. It was not a *perfect* Constitution, and would no doubt require amendment. He had attended, as an *ex officio* member, nearly all the meetings of the Executive, and had been struck with the earnestness and the desire on the part of the members to do really sterling work. "As a progressive people we are not afraid of change. We shall be met with difficulties no doubt. We ought to follow the *spirit* rather than the strict letter of the law. Our motto is, 'Unity with liberty.'" He had tried to draw up and write down a speech, but (like the speakers whom he had frequently heard say they did not know what they were going to utter, but it came when wanted) all he could get was "Union is strength." He felt he could not do better than read the quotation from Wm. Denton, which prefaced the Constitution—

"Organisations we must have for work: let them be a thousand times multiplied. We must unite, or do but little of what is so much needed. Let it be a union of free men for the enlightenment and up-building of mankind."

Have we banded for that? If so, it will be done with a single eye for the good of humanity, not for personal aggrandisement. He would rather have been seated among the associates, but they had honoured him, and he would do his duty. Spiritualists are strongly individualised, but he hoped all would work together harmoniously. It was one of our fundamental principles that *our* rights should not infringe upon the rights of others. It is too late to offer apologies for organisation—nothing can be done without it—and he trusted that our deliberations would be successful in building up our cause and encouraging workers everywhere. Letters of regret, because of inability to attend, and expressing good wishes, were read from Messrs. Kersey, Boardman, Raynor, Charlton, Robertson, and Victor Wyldes. About 250 to 300 persons, including 40 delegates, representing nearly 30 societies, were present; also Mr. Marchbank, of the Yorkshire Federation. Messrs. Sudall and Marchbank were appointed "tellers."

The secretary, Mr. J. B. Tetlow, read the minutes of last year's Conference, which was adopted, and also the balance sheet, in the absence of Mr. F. Tomlinson, hon. treasurer, which showed a total income of £51 1s. 8d. and an expenditure of £37 16s. 4d., leaving a balance in hand of £13 5s. 4d., being 9d. more than last year.

The secretary's report was also read by Mr. Tetlow, and, on the motion of Mr. J. Armitage, seconded by Mr. Acker, Councillor Boys and Mr. A. Smith supporting, the reports as read were adopted.

Arising out of some discussion, in which Messrs. Devonport, Wallis (Nottingham), and Coles took part, it was decided, "That in future the notices to be printed in the Spiritual press prior to Conference shall include the balance sheet, secretary's and other reports."

Mr. Raynor being absent through family sickness, Mr. P. Lee read his report and balance sheet on behalf of the propaganda committee, which was cordially adopted on the motion of Mr. Gibson (Pendleton), Mr. Dabbs, and Mr. Holmes.

The resolutions to amend the Constitution were next in order. No. 1 was moved by Mr. J. Swindlehurst, viz.: To add to Article VI.: "That no society shall have more than one member on the General Executive Committee, and not more than one person of a household shall be eligible from the associated members at one time." He explained that the object was to make the Executive more representative, while he gave due acknowledgment to the labours of the present Executive, who had worked well and spent time and money, and but for whose labour we should not be here. Mr. Gibson (Pendleton) seconded, and thought that if adopted it would be for the well-being of the Federation. Carried.

No. 2, Mr. J. J. Morse moved an amendment to Article III., last sentence of clause, from the word "thereof," to read as follows, instead of as now printed: "Said delegates in conjunction with the associate members shall elect the officers and conduct the business of the Conference." To put the article in proper form, because it was rather indefinite as it stood; the delegates and associates not only take part but are the people who actually do the work. As now put it presents the matter definitely. This was duly seconded and carried.

Mr. Swindlehurst moved an amendment to Article VII., Finance: "That the last words of second clause, viz., 'of five shillings' be left out, and the words 'half-a-crown' be substituted," the object being to place on perfect equality every associated member, whether of affiliated societies or not. As it stood it placed a tax upon those who are not members of societies. He thought it better to have two Spiritualists paying 2s. 6d. than one paying 5s. We should then have their moral support and fellowship. He moved that we do an act of justice and make it 2s. 6d. all round for associates.

Mr. Boys seconded. He belonged to a society where fees vary from 1s. to 5s., and he believed it kept people out.

Mr. Tyrrell (Blackburn) supported.

Mr. P. Lee failed to see where the inequality came in. He could have become an associate for 5s. per year, instead of which he joined a society which had become affiliated, and the subscription to that society, together with his associate fee, cost him 6s. 6d. per year, and the Federation in that way helped to strengthen societies. He thought 5s. reasonable for people who were not members of any society.

Mr. Morse disagreed with Mr. Lee on the financial aspect. He was a member of a *non-affiliated* society, where the membership was 4s. a year, and he paid 5s. as an associate.

Mr. Johnson had made inquiries, and found that out of fifty-two associates only fourteen paid 5s. He supported the 2s. 6d.

Mr. Coles thought any one inclined to give more need not be deterred from doing so because the fee was lessened. Carried, with three dissentients. The meeting then adjourned.

#### THE AFTERNOON SESSION.

When the friends had re-assembled at 2 p.m., Mr. Swindlehurst proposed, *re* Article VIII., Debate: "That the words 'three clear months' in the last clause be left out, and the words 'fourteen days' take their place." He thought fourteen days quite long enough.

Mr. F. Hepworth seconded.

Mr. Johnson moved an amendment: "That no associate or delegate shall be privileged to vote unless their annual subscription has been paid to the secretary, before 10 a.m. or 2 p.m. on the day of Conference." He would go further than Brother Swindlehurst, and enable them to enter into privileges at the last moment. He was, perhaps, narrower last year than now.

Mr. G. Colbeck seconded, and Mr. A. Kitson supported. "We learn from experience," said he, "and have grown broader. People's minds often become quickened too late, so let us leave the door open for every one to join us at the last moment."

Mr. Craven asked *when* would they become associates and delegates, as the constitution required that they should be *accepted* by the Executive?

Mr. Simkin supported Mr. Swindlehurst's motion, and pointed out that the secretary could not make up his books, if Mr. Johnson's amendment were adopted, and publish a statement a week beforehand. He thought fourteen days would hardly be long enough.

Mr. Tetlow thought we could have an official year to close with Conference, and a financial year, which could close a month before Conference, and cover the difficulty.

Mr. Swindlehurst protested that to do as Mr. Tetlow suggested would result in a muddle, and pointed out again that it was impossible to accept any one as an associate on the morning of the Conference.

Mr. Burchall thought fourteen days too short, and proposed that it should be a month.

Mr. P. Lee seconded, and finally Mr. Swindlehurst's motion for fourteen days was carried.

Mr. J. J. Morse moved, "That an open council be instituted as part of the order of Conference business." It was felt at last Conference, by many delegates and others, that they had not had an opportunity to consider suggestions or to introduce matters outside those of which due notice had been given. People have a tendency to talk, and the cast-iron regulations of the constitution prevented the introduction of many matters which might be serviceable. He did not propose that formal business should be done at the open council which would bind the Federation, but suggestions, observations, and recommendations might be usefully made and discussed, and, perhaps, brought forward at next year's Conference as part of the formal business. It would give *unofficial* friends an opportunity to make suggestions. Mr.



Lee seconded, agreeing with Mr. Morse's sentiments. Carried.

Mr. Wheeler moved "That the secretary of the Spiritualists' National Federation in future be paid a fixed salary for work required." The Federation was growing, and in order to make it successful and to secure the best attention, we ought to make it worth the secretary's while. It was our duty to remunerate those who worked for us.

Mr. R. Fitton seconded. He knew that our secretary was out of pocket some £10, because of the time he had devoted to the work. He believed every man worthy of his hire.

Messrs. Devonport and Armitage supported.

Mr. Johnson moved "That the motion lie on the table for twelve months." He did so because the funds were not sufficiently healthy to guarantee a fixed salary to *any* officer. He was willing to pay for work *done*, but we should have much more work to do during the next twelve months. There were other districts to be worked, and more money would be required.

Mr. A. Smith seconded Mr. Johnson's amendment. He felt we ought to be careful in making precedents. So long as we can get the work done freely, it would be better not to pay a salary.

Mr. Ibeson thought it was not fair that an officer of the Federation should be out of pocket because of his work. Mr. Johnson requested friends to read the *next* motion, which would cover the ground of Mr. Ibeson's objection.

Mr. Johnson's amendment was then carried.

Mr. Swindlehurst moved "That the present secretary of the Spiritualist National Federation receive some remuneration for his past services." He said Mr. Tetlow had nobly done his duty, and it was only an act of justice on our part to recognise his services.

Mr. Hepworth seconded, and re-echoed Mr. Swindlehurst's sentiments. The secretary had worked bravely.

Mr. R. Fitton supported.

Mr. P. Lee felt we were bound to do our duty for past services, and give Mr. Tetlow such remuneration as would give him confidence to serve us for another twelve months. We ought to keep expenses within means, and must be guided by circumstances as to the future.

Messrs. Wallis and Simkin supported, testifying to the faithful, earnest, and self-sacrificing manner in which Mr. Tetlow had performed his duty.

Mr. Johnson agreed, and was fully conscious that Mr. Tetlow should be remunerated. When he made his previous amendment he did not want the Federation to be *bound*. Let the work be *done first* and paid for afterwards. Carried.

Mr. Armitage proposed "That the sum to be paid to Mr. Tetlow be left to the Executive."

Mr. Parker seconded. Carried.

Mr. Simkin moved the following resolution, recommended by the Executive, viz., (8) "That each Conference shall elect a speaker or speakers for the evening meeting on Conference day for each ensuing annual Conference, and pay them their usual fee and expenses." He did so because he was not a speaker, and as a member of the Executive. He believed if the Conference appointed any speaker or speakers to hold themselves in readiness for service to be rendered at the evening meeting, it could do no other than pay for their services.

Mr. R. Fitton seconded.

Mr. Burchall thought that if they were not willing to pay the secretary they should not pay the speakers, and moved an amendment that "If the Conference invites speakers only their expenses be paid."

Mr. Devonport seconded. If speakers get their expenses and cannot speak for nothing once a year he thought they ought not to be engaged at all.

Mr. Coles supported Mr. Burchall, as also did Mr. Armitage. This was not a society matter, he thought speakers might give their services for one night.

Mr. Johnson could not quite understand the amendment, it did not cover the ground.

Mr. Varley pointed out that speakers if engaged by the Conference would make a great sacrifice, as they would lose the opportunity of making engagements elsewhere.

Mr. Simkin, replying, thought the amendment ought to be definite and say whether a speaker, or speakers, should be engaged or not.

Mr. Wheeler moved, as a rider, that "the methods adopted this year be followed next year." He was supported by Mr. Aked and Mr. Marchbank. Mr. Burchall would press his amendment. It was pointed out that this

year no speakers were engaged and no expenses would be paid to any of them.

Mr. Armitage felt that this was an important matter. He could see, although not a member of that body, that a difficulty had arisen in the Executive upon this point and the committee were seeking for assistance and guidance from the Conference. He felt if we want the best speakers at the Conference we must *invite* them. We must decide *what* our evening meetings are to be and not leave them to chance. If we ask speakers to come—and we *should* get the *best* speakers at the Conference—the least we could do would be to pay their expenses.

Mr. E. W. Wallis said he thought there was another side to the matter which had been overlooked, and as a speaker and one who had worked hard for Spiritualism at the call of the spirit world and societies, and on behalf of other speakers, he had something to say. Mr. Armitage had just said that the best speakers were wanted on our platform. He understood that one object of the Federation was to *challenge* public attention, and it is therefore necessary to put the subject before the public *at its best*. It was not a question of unwillingness on the part of speakers to make a sacrifice. They made many. Nor was it "once a year" only. Read what the speakers have already done for the Federation, as recorded in the propaganda committee's report. It should be borne in mind that speakers not only gave their services, which on an ordinary Sunday were valued at, say a guinea, but they gave practically a large portion of their week's wage, because they were unable to earn that amount. When ministers went to conference their salary went on just the same, they lost nothing by going; when a medium went to the Conference he or she did lose. Speakers *were* willing, he knew, to make the sacrifice occasionally, but they *could* not do it *year after year*. It was for the Conference to decide if they would *engage* a speaker (or speakers) or not. If they did *engage* one or more, then they should be paid. It did not follow that they would engage the same speakers year after year, they should take them in turns, and if engaged *one* year the speaker would undoubtedly be happy to be present another year. He contended for the *principle* that the labourer was worthy of his hire. If the Conference decided to engage speakers and pay their *expenses only*, then they would practically condemn those who took payment for their services, and those who had sacrificed good prospects in other fields of labour, where they would have been better remunerated, because of their love for and desire to serve the great cause of spiritual reform. There were no speakers in the movement who were excessively well paid for lecture engagements. What was £50 or £60 per year as a salary? Many artisans and clerks earned much more than that. It was hard for many mediums, who were giving the *best* years of their lives to Spiritualism, to make ends meet, and it came to this, that if the Conference ranged itself with those who objected to recompense the workers for their work, that the mediums might as well give up their labour for the cause, and seek employment in businesses where their abilities would be recognised and receive substantial reward. He urged the Conference not to act hastily, but rather deal generously with the mediums and speakers who served them.

Mr. J. J. Morse said: "A crisis has been reached. This Conference is asked to accept or reject a principle." He could not think that the Conference would let it go forth to the world that in their opinion it is wrong to pay speakers for services rendered. In certain quarters it *has* been upheld that it is "morally and spiritually wrong to pay for spiritual services," but he could not believe that the Conference would endorse those sentiments, and in so doing cast a slur on every paid worker in the cause; that would be the effect practically, as it was a representative meeting of Spiritualists of the country, if they said they would not pay the speakers they engaged. It by no means followed in agreeing to pay one or more speakers that they would have the same persons every year. The amount was comparatively small, a pound or two, for mediums were inadequately paid contrasted with the sums paid for the same talent in other directions. "We have had," said he, "a Royal Commission on sweating lately. For heaven's sake don't let us have any sweating in Spiritualism!" He was sure ladies and gentlemen would willingly give their services other years *as they were doing this year*, and if the Conference engaged them occasionally, and paid, they would recollect the generosity of the Conference, and the more cheerfully sacrifice their fees and give their services on other occasions, but *do not* say you will *never* pay us. "It is not a question of *unwillingness*

to make the sacrifice, it is really a question of inability to do it. I will be perfectly frank with you. I have for twenty-two years at the call of the angel world served this cause faithfully and well to the utmost of my ability, travelling all over the country, often at night when you are sleeping, in all sorts of weather, and I have spent my strength in the great work we all love. I know that other workers have done and are doing the same. I have been unfitted by this work for other fields of labour, and shut out from opportunities of making money which others enjoy. Do not tell me you do not recognise the services and sacrifices of your workers. We would do more, but I tell you frankly we *cannot afford* it. The angels called me, and I have had to stick to the work all these years, with but moderate recompense, sometimes with a load of financial difficulties, as I know others have done, and we say, 'We have served you well, we believe the labourer is worthy of his hire, and we leave it to your sense of right and justice to decide, remembering that when, as to-day, we forego other work to join you, we not only give our services to assist in your deliberations, but, as in my own case, practically sacrifice a week's wages.'

Mr. Tetlow urged that, as the work of the Federation increases, there will be larger demands on the speakers, many of whom had already given free services on week-nights; and he asked that the matter should be looked at as one of principle, the recognition of the right of every worker to live by his work in whatever field, and not be turned into a slave.

Mr. Meekin said: "We appeared to be in a fog until Mr. Wallis spoke. I had been waiting for some of the speakers to state their views, and was pleased to hear Messrs. Wallis, Morse, and Tetlow speak out in the frank manly fashion in which they addressed us. There is only one Sunday a week. All people want wages, for the sake of their wives and families. Who will forego a week's wages, as the speakers are practically asked to do? The Executive apparently want the Conference to accept the responsibility of this matter, and they are right in putting it upon us to decide. One mistake in some of our societies, which is working great evil, is, it seems to me, this refusal to pay speakers. What is the result? Your congregations dwindle away, your collections grow smaller, and you are left in a financial hole. So far as I can judge, where societies are well managed, and platforms supplied with the best talent, well advertised, the public are attracted, halls are filled, collections increase, and the society is in a better financial position. If societies are *willing* to work and use the best speakers, the public will patronise them, and are willing to pay for what they like. of this policy is wise at home in societies, what would be the result at a Conference—but a crowded hall, and an enthusiastic gathering? I think it only right that the Conference should engage a speaker or speakers, *and pay them*, and hope the time will come when *every* worthy speaker will be well paid, and that our cause will be represented by men and women of sterling character, ability, and worth. I take it that one of the objects for which we are federated, is to uplift our cause and command public acknowledgment by proving our ability to do good."

Mr. Peter Lee said the Conference had to choose for its evening service either to go without a recognised speaker or without an audience, and, therefore, without funds. Look at it from a business point of view. The Christians invite the Bishop of Manchester, say, to come here, and advertise him well. People are attracted to hear him; they know they will be expected to give freely and go prepared to do so, and if we would succeed we must follow the same course. He knew there were individuals whose names, if well advertised, would draw Spiritualists and non-Spiritualists alike, and they would come prepared to pay, thus the Conference will find that such speakers would *earn* what was paid to them and more. It was only justice that people should be paid for their services, and we had everything to gain by justice, for the movement will command respect and recognition when we are just all round.

Mrs. J. M. Smith said it seemed to be a sore point. She thought if speakers were worth hearing they were worth paying. Why should speakers neglect home and forfeit its comforts on the one day of the week when home life is happiest, and strive to do good to others by giving them spiritual food, and not receive some aid to secure physical food for themselves? "I tell you it is a great sore spot in my heart when I think of the happy hours I missed spending with my own loved ones, who have gone into the other world, that I might serve others. When the spirit world

provides mediums with bread, and pays rent and bills, it will be time enough to ask mediums to work for nothing."

Councillor Boys, with evident emotion, said—"Mr. Chairman, my heart bleeds for the poor mediums while all this talk is going on. I cannot think how they have been able to sit there and hear what has been said. I am sure their hearts must be sore. I think they *ought* to be paid, and well paid."

[More than one had retired, unable to endure the discussion, and others steeled themselves, for the sake of the principle involved, to bear it and fight to the end for recognition of their just claims.—E. W. Wallis.]

The Chairman, replying to Mr. Boys, said, "I too have been feeling deep sympathy for the mediums, but Mr. Boys must know that what has been said here to-day is not a tithe of what has been said about them elsewhere. I suppose they have become somewhat case-hardened and inured after this length of time to what has been said against them."

Mr. Armitage rose and said, "If it is put before us on principle, of pay or non-pay, I withdraw. All speakers are not in my position, I don't need it; but I believe workers should be paid. I go in for speakers being paid at the evening meeting of the Conference on principle."

Mr. Craven thought it a mistake to raise the issue in the way it had been. If we want speakers, and invite them, let us pay them.

The amendment was then proposed. "If the Conference invites speakers, only their out-of-pocket expenses be paid."

Mr. Wallis pointed out that speakers if invited would be debarred taking other engagements, and would therefore be *out of pocket* to the extent of their fee as well as their rail expenses. The words "rail expenses" were then substituted for "out-of-pocket expenses," and the voting was in favour of the original motion moved by Mr. Simkin. Few, if any, of the paid mediums present voted; Mr. Burchall's amendment being out-voted.

Mr. Hepworth thought that all would see the advisability of the next resolution, and moved its adoption, viz., "That the Federation shall hold a tea party and social evening on the Saturday preceding Conference day each year, and auditors, sub-committees, &c., be requested to perform as much of their duties as possible on that day, so as to expedite the business on Sunday."

Mr. P. Lee seconded, and it was carried.

Mr. Johnson briefly moved, "That in order to further extend the usefulness of the Federation, a committee from the Executive be appointed to formulate some plan for dividing the United Kingdom into districts under the supervision of sub-committees appointed by Conference annually, who shall work in unison with the General Executive Committee. That the said committee shall open correspondence with the various societies and obtain, if possible, their opinions upon the subject; and that the said committee meet the General Executive at bi-yearly Conferences, to be held at some suitable place, to draw up a report to be submitted to the next Conference for adoption or otherwise. That such report be sent for publication in the Spiritual press, at least 21 days before next Conference."

Mr. E. W. Wallis seconded and it was adopted.

Mr. R. White, late of Australia, who was received with applause, in moving the following resolution—"That it is desirable some suitable means of recognition should be adopted by Spiritualists, which might be nationally and internationally applicable and acknowledged by them," said he was requested by the Sydney friends in New South Wales to ascertain when he reached England if some suitable means of recognition could not be adopted—universally. It was difficult sometimes to ask a person point blank, Are you a Spiritualist? Some people are offended if you ask them. In the estimation of some non-Spiritualists it is tantamount to asking, Are you partially insane? Some external means of recognition are of great advantage on a long journey or sea voyage, for it sometimes happens that you travel together a long distance and finally get into conversation and find that both are Spiritualists and regret you did not know it before. He would just say that the Spiritualists of Australia, and especially the Sydney Society of Psychic Culture, delegated him to convey their sympathy and good wishes to their brethren in the old country.

Mr. Tetlow seconded the motion.

Mr. Swindlehurst proposed that it lie on the table for twelve months. He objected to wearing any badge or ribbon, and thought the best ribbon was the life we lived.

Mr. P. Lee would not like Brother White to feel that



his proposal and the suggestion from our Australian brothers had been received harshly, and thought that its consideration had better be deferred till another year, as the time was so short, at the same time we extended fraternal good wishes to our friends across the sea.

The amendment was carried.

Mr. Wallis moved, "That a new hymn-book be compiled for our Sunday services, and Mr. Kersey be asked to co-operate and agree to have the *words* of his Songster incorporated therein. That a publishing committee from the Executive be formed, and Mr. Kersey be requested to become one of that body." He did so because there was great need for a larger hymn book, because Mr. Kersey would bring out a book of words for his Songster if the Federation did not take up the matter, and that would only add one more to the present inadequate books, and because at the Lyceum Conference Mr. Kersey agreed to co-operate if the Federation undertook the work.

Mr. J. J. Morse seconded, and it was carried.

Other business was deferred, and the following officers were elected: Mr. James Robertson, Glasgow, President; Mr. J. B. Tetlow, Corresponding Secretary; Mr. F. Tomlinson, Hon. Treasurer.

Invitations to Bolton, Darwen, Sowerby Bridge, and Keighley, for next year's Conference, were put in, and after a little friendly rivalry Sowerby Bridge was chosen. July 2nd and 3rd were fixed for the date of Conference.

Mrs. Craven and Mrs. Green were elected as the speakers to be engaged for the evening meeting next year, and we have no doubt other mediums will be present and happy to participate in the day's proceedings.

Messrs. Burchall and Raynor were elected Auditors, and the result of the poll for the seven members on the Executive was declared, viz., Messrs. \*Swindlehurst, Chiswell, \*Lee, Coles, \*Boardman, Hemingway, and Pemberton.

Mr. Armitage proposed that our thanks are due to the Chairman for his valuable services to-day, and the very admirable manner in which he has conducted the Conference. This was carried with enthusiasm.

Mr. Chiswell was sorry he could not look back on 23 years of work in Spiritualism, but he hoped to be able to live to do so, and would be inspired by the work of the day to devote himself still more ardently to the spiritual reformation.

Mr. Waterhouse of Keighley, proposed earnest thanks to the Executive, seconded by Mr. Tyrrell; and Mr. Kitson proposed thanks to the Constabulary for their assistance in helping to make way for the procession on Saturday. Carried. Mr. Morse proposed and Mr. Swindlehurst seconded a recommendation that this Conference recognises and endorses the efforts of the Lyceum Union on behalf of our children. Carried.

The chairman then declared the Conference closed.

A large number of friends, delegates and visitors were entertained to dinner and tea at the Hammerton Street Rooms, where the arrangements were everything that could be desired. Unfortunately while at tea a thunder-storm broke over the town, and although we did not get the full force of it, it lasted long enough to somewhat mar the success of the evening meeting in point of numbers. Some six or seven hundred persons were estimated to be present in the afternoon, and at night about 1,000. The smallness of the attendance at THE EVENING MEETING may be attributed to a variety of causes. The storm (which however ceased about 20 minutes before the time to commence) and the political excitement would no doubt exert a detrimental influence. But we think the absence from the advertisements of any definite announcement of who would speak militated against the attendance of non-Spiritualists. It was anticipated that the hall would be full, and so we believe it would have been had the Executive been able to advertise the names of the speakers who participated, who are well-known, and liked in Burnley.

What was lacking in numbers in the audience was, however, made up in enthusiasm, and a most enjoyable evening was spent.

Mrs. Craven offered an earnest invocation, praying for spiritual food, which should stimulate all to work more valiantly. "May those who have laboured feel that showers of blessings fall upon them: may those who are curious as to what Spiritualism is receive the evidence of immortal life: may words in season be spoken to all, which shall stimulate

the weary and strengthen the weak: may workers for truth and humanity feel that seeds scattered in weakness shall be garnered in joy. We would sing songs of praise for those who have been gathered home; may their benedictions of love fall on those assembled here, and promote harmony and peace in all hearts."

The Chairman (Mr. S. S. Chiswell), after referring in feeling terms to the loss sustained by the Colne friends in the demise of their co-worker, Mr. Green, said that Spiritualism had become part of his life; it was a revelation, he was more satisfied the more he knew, for the Spiritual philosophy spread light on all the great questions and relationships of life. "There is a mighty work for us to do in disseminating this philosophy. It is time we stayed our iconoclastic work, and co-operated to build up a structure which will redound to the credit of mankind. Let us decide to sink minor differences and enrol under the banner of Federation to carry on a work of greater magnitude than we could otherwise perform. The spirit people will not work in vain if they lead us to be more sympathetic, to cherish more brotherly and sisterly feelings, and become more earnest and united, so that we present a united front to all misconceptions and oppositions, and labour for the institution of happier conditions for humanity."

Mr. Swindlehurst could endorse to the full the Chairman's appeal for federation. This was the first conference with law and regulations, and from to-night he did not doubt the federation would grow and enlarge its borders. "To-night we are sowers. Who shall reap we do not know or care, we leave that to God and the angels." He was reminded of the prayer of an old lady in a Methodist connexion meeting, where there were divided political opinions. She prayed, "Lord bless our member." A Tory prayed, "Lord bless the government, may they hang together." A Radical ejaculated, "Yes, Lord, let them *hang* together." The Tory replied, "O Lord, I did not mean what he means. Let them hang together in love, kindness, and concord." The Radical, not to be outdone, exclaimed, "Any *cord* will do, Lord, so as they hang together!" "We appeal to-night to that tenderest of all cords—human love—that we, who know 'there is no death,' may be knit together in federation, to give that knowledge to the world. As we go home may we carry the clarion sound of Fatherhood of God and Brotherhood, rejoicing that Spiritualism has brought us closer to the departed, and strengthened us for another year to fight for truth. May our Spiritualism make us more earnest men and women, recognising the responsibilities of citizenship, and the duty given us by God and the angels, to toil for human progress and happiness."

Mrs. J. M. Smith felt it was a joyous and auspicious day, which we should all remember and feel inspired. Whatever inspires us is written on the tablets of the memory, and will live eternally. Spiritualism taught us to be true to ourselves and to all. So sure as the principles of nature rule, so will the principles of love govern. Let us *live* the truth as well as teach it, and remember that ere long the night of time would close around us. We should ask ourselves the question, "Am I fit to grace the archives of the eternal world and meet my beloved ones?" She prayed that God in His wisdom would bless all who had laboured for the great cause of spiritual reform.

Mr. Hepworth said it was the first time he had had the pleasure and honour of speaking to such an audience. He trusted critics would deal gently with him. He desired to say something, and wished he was better qualified. He had been pleased to work as a member of the Executive, and tried to live the Spiritual philosophy as far as he understood it. He thought those who were unacquainted with the facts and teachings of Spiritualism should fortify themselves with knowledge, and then they would cease to oppose. Some may have felt discouraged after the attacks of opponents, but these meetings should give them courage. One of the chief teachings of Spiritualism was that if a man desired to gain heaven he must *merit* it, his credentials must be in order, and be possessed by him here and now, the sooner the better, for when he possessed the *credentials* he possessed *heaven*. He implored Spiritualists to make the *practical* side of Spiritualism known. The angels are behind us, and our prayer should be—

Lead us into truth and right;  
Open every eye to see,  
And from error's chains of night  
Set each weary captive free.

Mr. R. White, late of Sydney, remarked, "A year ago Australia was represented by Mr. H. J. Browne. To-night

\*Those marked thus were re-elected. Messrs. Wallis, Raynor, and Simkin did not seek re-election.

it is represented by your humble servant." He was educated as a Christian, but at 25 was a Materialist; doubt was followed by disbelief, and then absolute denial of soul, God, or a future life. Matter, with all its phenomena and force, with its potencies, were to him all that the universe contained. He asked himself the questions: "Is this life the sum total of being? Is man, with all his yearnings for improvement and immortality, but a bubble floating on the stream of time, which bursts, and is lost for ever?" He felt logically it must be so. Why, and how could man be an exception to the universal law? In the glorious land of Australia, after two years' residence, his household was deprived of a little girl of six. His agony was unspeakable, she was the idol of his heart. He had not even the partial hope of a Christian. Never did David mourn more bitterly than he did for his little girl. Then Spiritualism came, the comforter, and he knew she lived, and from then till now he had communed with his bright little angel daughter. Only the Atheist—alone in the world, and fatherless—can appreciate to the full the blessedness of Spiritualism, which includes all the best of Secularism and the holiness of Christianity, and crowns all with angel ministry. One of its highest functions is to nationalise and rationalise religion. Hitherto the psychic realm had been a chaos; Spiritualism knows no *super* or *extra* natural—all is natural; it meets all the requirements of science, reason, and religion.

Mr. J. B. Tetlow said: "We live in a transition age, a period of upheaval, of struggle for freedom. The hunger of humanity for light and liberty is in harmony with the principles of spirit. Progress has always been attained through the efforts of men and women who trusted their divine inspirations." He saw the implements of torture a few days ago which had been employed to convince men of their heresy, the rack, boot, Spanish maiden, cradle of unrest, and other shameful articles with which men sought to coerce their fellows into conformity to Christian creeds. Men once believed salvation could be obtained by intense pain. A man might whip his son, but he could not *compel* him to love him. Love alone begets love. Nature, wrapped in darkness and death, in winter yields to the sun, and flowers and fruits appear, because life was there waiting to be called forth. Just so, as much of love as lives in us, and we give to our neighbours, we shall win from them. There is small chance of reform by punishment. Spiritualism is a gospel of love and hope, a stimulus to effort, and in its righteousness is the only religion which will redeem humanity in the future.

Mr. Armitage thought we had been too long taught to get ready to die! The problem is, "How to live, *not* how to die." Let us be ready for *this* life, for its duties, difficulties, responsibilities, and delights, and we shall be ready to live here and hereafter. We must play our part in the great drama. Let us look into the past and learn its lessons, and work for all that is noble and true. Life is a pilgrimage along the spiral way which leads to eternity. Intelligence, memory, will, and love are not material. They belong to the spirit, which lives when the body is no more. Memory persists; it is impossible to forget; play well your part and a grander part will be yours hereafter.

A solo by Miss Boys, "Angels ever bright and fair," formed a pleasant interlude. Her beautiful singing gave good conditions for Mr. J. J. Morse, whose inspirers spoke most earnestly. "What science has done in physics, liberating men's minds from ignorance and superstition, Spiritualism is doing for their souls, tearing down the barriers which have stood for so long between them and their birthright. The reign of superstition is over, knowledge and man's right to inquire take its place, and only as this right is maintained and vindicated can you expect to remain free. Humanity is the only Bible, and the universe is God's best revelator. He who most obeys Nature's laws renders the closest obedience to God. When the grave closed over the form of the dearly loved one, you felt that life had lost its sunshine and joy, but when you communed with those you thought lost, the glory of the world immortal flashed upon your astonished gaze. Fathers, mothers, and friends were there, instinct with grander life, destined to unfold in greater perfection. As these loved ones come back, and you learn that death is not the end of life, for man is deathless as God himself, your voices make the heavens ring with gladness. In this folding to your hearts the beloved of your lives let it prove a divine incentive to go on battling for the right in every department of life, devoting attention to the duty to be done here and now, knowing that you will thus earn the right of entrance into the higher spheres, and of fellowship with the great and

good of the land immortal, may their inspirations help to draw you together, that the poet's dream of universal brotherhood and the federation of the world may be a reality, and God's kingdom be established on earth."

Mr. A. Kitson was pleased to bear his testimony to the truths we were met to celebrate, and trusted the effect of the meeting would be greater unity and usefulness. In past times people lived under the dread of the anger of God, but Spiritualism had given us a God too wise to err and too good to be unkind. In place of the atonement it had emphasised the spiritual teaching—"Be not deceived; as a man sows that shall he reap." It brought us face to face with daily duties, and proclaimed that we must make the conditions here if we would win eternal happiness. "Teach children," said he, "that every wrong act will call for restitution and what a reformation will be wrought." He believed that our Christian friends were honest but mistaken, and hoped they would soon be touched to join.

Mr. Marchbank regretted that the resolution *re* social conditions had not been reached. There were two ends in the social scale, the high and the low. Many of the latter were in abject poverty. How is it that human brotherhood does not reach down to uplift them? He hoped no Spiritualist would lose sight of the great problem of obliterating poverty, of finding a remedy for the suffering of our brothers and sisters.

Mrs. Wallis said—"Spiritualism is a reform movement. The old teaching that because suffering was patiently borne here, and men were contented with their lot they would be recompensed, after death, has ceased to satisfy the sufferers. Spiritualism affirms that the ignorant and uncultured *here* suffer the consequences *there*, and they must gain knowledge and acquire culture over there before they can tread the tablelands of freedom and happiness. You who have knowledge are but stewards on their behalf to help them to rise; if you look on and extend no hand of helpfulness, then, in the spirit land will there not come to you consciousness of duty left undone? If you realise that because of your neglect, your acts of omission or commission, your children have gone astray, what a sense of responsibility will be yours. It is the duty of all to endeavour to rise, not remain content." People were often victims of their circumstances, and unable to rise to the consciousness of their spiritual independence for lack of assistance and sympathy. Spiritualists should aid all reforms, and endeavour to find happiness in ministering to others. She prayed that all would unite in love to fight error and combat wrong.

Mr. W. H. Wheeler was fully conscious that brevity was desirable. He was convinced that before men could become truly religious they needed knowledge of spirit existence. Facts were more powerful than any theory. Every one must discover their own facts; we were too little dependent on ourselves. Social questions were pressing for solution, it was necessary we should *think* and *work*. We should find that whenever sufferings were alleviated, or wrongs righted, relief had always been brought by a man, not a God, and Spiritualists should be reformers. He hoped all would be earnest and sincere, then they would accomplish their ends.

Mrs. Stansfield felt great pleasure in meeting the large concourse of friends from so many towns, with love, light, and liberty shining on their faces, for truly all were brothers and sisters. Spiritualists were sometimes considered cold-hearted by those who did not understand them, but that was not true. Spiritualists were free and generous, and their faith was a broad and universal charity. They did not scorn the atheist, nor look coldly upon the fallen. Other bodies might do so; they tried by love to win the one and uplift the other. Spiritualists believed in a Divine power, and in the ministry of angels, proving that there was no death. She urged all to be up and doing—to work for duty, for light, for progress; to work while it was day.

Mr. E. W. Wallis, under control, said:—"Man is the problem of the universe, and its interpreter, the child of God, and the arbiter of his own destiny. Man not only thinks, but feels. He is not content with the cold intellect, he must needs have the quickening inspirations of love. All great souls have felt themselves called to their work, and they are ever filled with a divine enthusiasm therefor. God is never without a witness, inspiration falls on every heart, and, as each receives its measure, there springs up, as a result, the fair flowers and ripe fruits of love, justice, and righteousness, filling the world with beauty and perfume. Spiritualism is the key that unlocks the past, interprets the present, opens the future. Its principles, rightly understood;



and honestly applied, would establish heaven upon earth, for it teaches us to love mercy, live righteously, and then peace and goodwill among men will be assured. The unseen host here to-day is larger than your gathering. They come, not only to wipe the tears from eyes that are sad, or to bring joy to the mourner, but to sympathise and encourage you in your work, and urge you forward. They teach that life is action, progression usefulness. Spiritualism urges you to spend yourselves for the good of others, to do something to make the world better while in it, so as to bring more of peace, progress, and happiness to all men."

The Chairman said he had reserved to himself the right to propose *one* resolution, which was that the heartiest and sincerest thanks be given to the ladies, Messrs. Nutter, Mason, Sudall, and joint committees of Burnley societies, the district sub-committee, and, indeed, to *every one* who had worked so earnestly, efficiently, and successfully for the entertainment, comfort, and happiness of the assembled friends. He was sure they must have worked with heart and soul; and our Sowerby Bridge friends would have a hard task to excel their success next year.

Mrs. Craven very happily seconded the resolution.

Mr. Simkin supported it; and it was carried with loud applause.

Mr. Mason, in reply, said his place was working not speaking. They had worked to show they had a deep interest in Spiritualism, and were repaid if they had succeeded.

Mr. Nutter said they had entered, as the Chairman had said, heart and soul into the work. They believed in doing things thoroughly, and hoped every one had been happy. Mr. Sudall also expressed similar sentiments.

Mr. Morse moved, "That we owe a debt of gratitude to the press, and acknowledge the services of *The Two Worlds*, which had devoted a large amount of space to gratuitous notices of the Federation and conferences from time to time, and would issue a Conference Supplement, freely reporting the proceedings." Mrs. Kaye, of Leeds, seconded, and Mr. Wallis replied on behalf of the directorate. Mr. Hepworth proposed, and Mr. Craven seconded, a hearty vote of thanks to Mr. Chiswell for presiding, and the meeting terminated.

#### SECRETARY'S REPORT, 1892.

THIS is our Third Annual Meeting to learn more of each other, to strengthen our purpose, and impress the world with the fact that Spiritualism and Spiritualists exist. Twelve months ago we established a Constitution under which we now meet for the first time. During the year your Executive have striven to work in conformity with the purposes of that Constitution.

Our aims as a federated body are to strengthen the weak and to propagate our ideas and principles, and establish our facts in fresh places by means of literature, medial power, and platform advocacy. To this end your Executive have held meetings at Ashton, Armley, Bolton, Macclesfield, Openshaw, Royton, and Slaithwaite, resulting in useful, stimulating, and satisfactory work. Ashton has opened out permanent work by the formation of a society, which has joined the National Federation. All the other places have been more or less benefited by our visits, especially Macclesfield, where a useful correspondence arose in the local press, awakening much inquiry.

In the publishing department we have as yet done little, having only issued one leaflet on "Spiritualism and the Bible," as a defence against the attacks of our friends the Christians. We are hoping, however, as funds increase to make this an important feature of our work.

At last year's Conference a resolution was carried, expressing a desire for the establishment of meetings to afford opportunities for the development of local speakers. We have no means of judging how far this suggestion has been adopted, and can only say that at Manchester it found expression in the formation of a Spiritualist Debating Society, which performed very useful work during the winter months, and terminated in the holding of the most successful anniversary celebration ever held by Spiritualists in Great Britain.

The number of meetings held by your Executive during the year is nine, with an average attendance of eleven members. These meetings have been held by permission of the Directors at the office of *The Two Worlds* Publishing Company Limited, *free of charge*, for which the thanks of the Federation are due.

During the year three members of your Executive have resigned from causes apart from our especial work, and their places have been filled with persons nominated by the Executive. In looking over the balance sheet you will notice that the societies have contributed a sum of £9 5s. 3d. which represents a membership of 2223 persons. This being our first year of organised work, and our first balance sheet, we deem these figures speak louder than words, that the work of affiliating societies for mutual help and the extension of our movement is one that is fully recognised by a large minority of British Spiritualists. Besides the contributions from societies, we have also received £8 7s. 6d. from fifty-two individual associates. These persons are workers in various directions who feel the necessity for united efforts to make our labours more successful.

In dealing with finance we would state that all charges made by the Executive have been for railway expenses in attendance at meetings, and not for personal services rendered in any case.

In conclusion, though we have not yet obtained all the membership, either of societies or associates, that we desire, yet our brightest hopes have been more than realised. Friends, let us press forward; we want your help for still larger endeavours and wider fields of usefulness, that our labours may be of greater service, and still more signal success achieved. Let us not forget that our aims are societary independence and united work, giving "Unity with Liberty," for the attainment of a wider knowledge and a deeper conviction of the central fact of our being—the immortality of the human spirit.—Yours on behalf of the Executive Committee, JAMES B. TETLOW, hon. sec.

#### SPIRITUALISTS' NATIONAL FEDERATION.

##### BALANCE SHEET, 1892.

	DR.	£	s.	d.	£	s.	d.
1891.							
July 1.	To Balance in bank.....	13	4	7			
	„ Donations per Treasurer .....	1	5	0			
	„ Balance of cash as per Bradford } Conference, 6/7/91.....	9	17	4			
	„ Literature defence fund .....	4	7	3			
	„ Bank interest.....	0	5	8			
							28 19 10
1892.							
June 30	„ Propaganda account .....	0	13	1			
	„ Donations: Mr. Wallis, 5s.; Mr. } Lamont, £2 0 0; Burnley, } Robinson Street Society, 1s. }	2	6	0			
							2 19 1
	„ Associates' fees.....						8 7 6
	„ Societies' fees .....						9 5 3
	„ Received from Treasurer .....						1 10 0
							£51 1 8
	CR.	£	s.	d.	£	s.	d.
1891.							
July 6.	By Speakers' expenses .....	5	0	6			
	„ Hire of Mechanics Institute, } Burnley .....	5	0	0			
	„ Printing .....	8	17	7			
	„ Carriage .....	0	1	0			
	„ Invoice book, etc. ....	0	3	0			
							19 2 1
1892.							
June 30	„ Stationery and Stamps.....	6	15	4			
	„ Executive expenses .....	7	8	0			
	„ Propaganda expenses .....	3	16	11			
	„ Sundries .....	0	14	0			
	„ Cash in hands of Secretary .....	3	7	7			
	„ Cash in Bank .....	9	17	9			
							31 19 7
							£51 1 8

Examined with the vouchers and accounts and found correct.—J. H. BAYLEY, Chartered Accountant, 44, Kennedy Street, Manchester.

#### PROPAGANDA COMMITTEE'S REPORT.

THE greatest number present at any meeting was 650 to 700, the smallest attendance 100. The total number of meetings held, 10, and the estimated number present at all the meetings, 2,750, or an average of 275 per meeting. Suppose 2,000 out of the 2,750 to be our own people, the remaining 750 strangers, the cost to the Federation to reach them is a trifle short of 3d. each person. Certainly not a very extravagant outlay.

The following ladies and gentlemen have given time and service at these meetings freely and willingly, oftentimes at great inconvenience to themselves, and in all kinds of weather; even when the snow has been so thick on the

ground that trains could not run, they have left their comfortable firesides and tramped through the snow to be present at propaganda meetings without fee or reward, save that of an approving conscience. As the Propaganda Committee's secretary, I tender to them all my personal thanks for the prompt and kindly manner in which they have always responded to my call.

## ATTENDANCE.

	Meetings.		Meetings.
Mrs. H. M. Wallis .....	5	Mr. W. Johnson .....	8
Mrs. J. A. Green .....	2	Mr. J. B. Tetlow .....	7
Mrs. Craven .....	1	Mr. E. W. Wallis .....	7
Mrs. Gregg .....	1	Mr. E. Raynor .....	5
Mrs. J. A. Stansfield ...	1	Mr. H. Boardman .....	4
		Mr. Simkin .....	4
		Mr. J. S. Gibson .....	3
		Mr. J. Armitage .....	1
		Mr. F. Hepworth .....	1

E. RAYNOR, sec.

[These speakers gave their services when called upon and available. It was not through any unwillingness on their part that others did not participate.]

## CONSTITUTION.

## ARTICLE 1.—TITLE.

The name of this Federation shall be : THE SPIRITUALISTS' NATIONAL FEDERATION.

## ARTICLE 2.—OBJECTS.

The objects of this National Federation shall be—

1. An annual movable Conference.
2. The uniting of Spiritualist Societies and Spiritualists in a Federal Union.
3. The printing, publishing, and distribution of literature suitable for general and special purposes.
4. The engaging in missionary work to extend the cause in new districts, and revive it where it has lapsed, and, on the DIRECT REQUEST of societies, to afford such aid as the circumstances call for, and the means of the Federation permit.
5. To keep a roll of mediums and speakers, societies, and secretaries.

## ARTICLE 3.—MEMBERSHIP.

Membership in this Federation shall be composed of—

1. Societies.
2. Associates.

Societies may become affiliated with the Federation, subject to the approval of the Executive, by applying to the secretary. Societies shall be represented at the annual Conference by their duly elected delegates, in the proportion of one delegate to fifty members or part thereof. Said delegates, in conjunction with the associated members, shall elect the officers, and conduct the business of the Conference.

Associate members can be enrolled upon the recommendation of two recognised Spiritualists, subject to the action of the Executive, and shall be entitled to vote at the annual Conference.

## ARTICLE 4.—HON. DELEGATES.

The Conference shall have power to invite any visitors present at the annual Conference to participate in the deliberations thereat, without the power to vote. Such invitations to be duly moved, seconded, and voted upon, in open Conference.

## ARTICLE 5.—OFFICERS.

The officers of this Federation shall be a secretary and treasurer, to be elected annually.

## ARTICLE 6.—GENERAL COMMITTEE.

The Conference shall elect a General Executive Committee, of fifteen persons, seven to retire one year and eight the next. Retiring members shall be eligible for re-election. The General Executive Committee shall be elected from the members of affiliated societies, and the associate members of the Federation. The said committee shall elect its own chairman at each of its meetings. Nominations for the vacancies on the Executive Committee must be made in writing, and sent to the secretary at least one month prior to Conference. No society shall have more than one member on the General Executive Committee, and not more than one person of a household shall be eligible from the associated members at one time.

## ARTICLE 7.—FINANCE.

The finances shall be raised as follows :—

Societies shall, on joining the Federation, contribute a sum of not less than one penny per member per annum. Members of affiliated societies may become associates of this Federation on payment (in advance) of half-a-crown per annum.

Associates, not members of affiliated societies, shall, on joining the Federation, pay a minimum annual subscription (in advance) of half-a-crown.

Donations, in aid of the Federation's work, will be thankfully received. Further funds shall be raised, as needed, by any other methods the annual Conference shall decide.

## ARTICLE 8.—DEBATE.

As the Conference is a deliberative body, each speaker shall be limited to one speech on each subject, not exceeding ten minutes, except the mover of a resolution, who shall be allowed fifteen minutes, with the right to five minutes for reply.

Only delegates and associates shall be entitled to vote.

No associate or society shall be privileged to vote, unless their annual subscription has been paid fourteen days before the date of the Conference in each year.

## ARTICLE 9.—AUDITORS.

Two or more auditors shall be chosen from among the delegates to audit the accounts of the Federation, with full power to call for all books, vouchers, papers, and information necessary for their purpose.

## ARTICLE 10.—BUSINESS AT THE CONFERENCE.

The order of business at the Conference shall be :—

1. Opening exercises.
2. *Pro tem.* appointments, if necessary.
3. Report of committee of reception upon credentials of delegates.
4. Read minutes of last Conference.
5. Secretary's report.
6. Treasurer's report.
7. Special committee's report.
8. Deferred business.
9. Motions on the agenda.
10. Election of Federation officers and committee for the ensuing year.
11. Election of president, place and date of next annual Conference.
12. Election of speaker for next Conference, evening meeting.
13. Open Council.
14. Votes of thanks to retiring officers and committee, and notices of motion for next Conference.

## ARTICLE 11.—PROCEDURE.

The business of the annual Conference of this Federation shall be confined to the items upon the printed agenda paper, and such other matters as may directly arise therefrom. All notices of motion for the agenda to be sent to the general secretary two clear months previous to the Conference, and publicly announced by him in the *Spiritual press* at least four weeks prior to the annual meeting. The ruling of the president to be final.

A tea party and social shall be held on the Saturday preceding Conference day each year, and auditors, sub-committee, &c., be requested to perform as much of their duties as possible on that day so as to expedite the business on Sunday.

## ARTICLE 12.—REVISION.

This constitution shall only be revised upon a motion, signed by the mover and seconder, which must be sent to the general secretary three months before the date of the Conference, that copies of the same can be published in the *Spiritual press* at least two months prior to the meeting of the Conference. Such motion shall only be effectual when carried by a vote of two-thirds of those present entitled to vote thereon.

[The above is the constitution amended in accordance with the resolutions passed on Sunday, July 3rd, 1892, at Burnley.]

Good work has been accomplished with a small income. The balance in hand is small. The Federation is now a really representative and responsible body of tried and trusted workers, worthy of confidence and support. Friends of Spiritualism, those of you who have means at disposal on behalf of this work for order, unity, and co-operation within our ranks, and promulgation and defence of our principles outside, will you not, by such donations as you can afford, strengthen the Federation, and provide the Executive with the needed funds?



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## TECHNICAL NOTE

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