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A Call to Duty.

By MR. W. T. STEAD.

A Paper read at the International Congress of Spiritualists, held in London, in the St. James's Hall, from June 19 to 24, 1898.

THERE ARE occasions when there is reason for congratulation. This is one of them. There are occasions also when there is reason for indignation. This also is one of such. We have cause to congratulate each other that so many have learned the truth of the unity of the invisible and visible worlds. But we have reason for indignation that, with such a body of truth behind us, so little is done to embody it in a compact and rational shape, and so little to bring the knowledge of that truth to those who are still in outer darkness.

What I wish to say in the very few remarks which I am, owing to my accident, unable to address to you in person, is this:—

By the agency of this spiritualistic movement you have an instrument by which you can spiritualise the lives of men, and renew the secret potency of the creeds of all the churches. There is a great responsibility placed upon you, and how few of us even realise the existence of any responsibility. We have, given to us by those who have lived on both sides of the grave, the key to the enigma of the world. We have the word that when it is heard and understood will make us free from the bondage of matter. We are, in short, in a very distinctive manner, the recipients of a new revelation which is but the latter-day rendering of the oldest of all revelations, the fundamental, essential bedrock of all religions, phrased in the latest dialect, explaining and harmonising all.

It is the faith which the world needs, which all men hunger after; but what effort commensurate with the importance of the message is being made to bring it to the knowledge of mankind? The Theosophists, who are hampered in many ways, have more zeal. The propagandist spirit has never possessed the Spiritualists as it has often possessed men with a less important truth to teach. And sometimes so strong is the old Adam that the faith which should have been preached as the key to all creeds, reconciling and explaining all, has been preached as if it were but another rancorous sect, more anxious to assail the beliefs of others than to establish the faith committed to our care.

What is that faith? It is the faith committed to the Saints in all ages, by keeping hold of which, indeed, saints are possible. It is the faith that things which are seen are temporal, but that things unseen are eternal, and that between the things seen and the things unseen there is no impassable abyss, but a constant ministry which will increase more and more in efficiency and utility until the perfect day.

To demonstrate that ministry, to make the communion of saints no mere phrase, but the living reality of daily life, has been the task committed to our charge. This has involved as a corollary a revelation of the infinite potentiality of the soul. The divinity of the soul, of which the various psychic phenomena afford stray glimpses, which will yet broaden more and more until the race as a whole becomes possessed of the consciousness of its divine nature and infinite possibilities, is at present confined to the mystic and the seer. The communion of saints, the divinity and infinite potentialities of the soul, involve in them the basic truth of our movement, the continuity of the spirit after the change which we call death.

How utterly faith in the communion of saints has died out among men can only be realised by reading and hearing the explanation of those who profess to believe in it every Sunday, and who every weekday employ themselves in ridiculing the possibility of any such thing. There is a much more general faith in communion with the devil than in the communion of saints. For the almost invariable resource of the pseudo-orthodox, when confronted with incontrovertible evidence as to the reality of spirit return, is to attribute it to the devil. The fact that we are but feeble folk, despised by the great ones of the earth, so far from tending to discourage us, ought to be the chief source of our confidence. It is always the weak things of the earth that are chosen to confound the mighty.

Oh, Truth and Freedom, how ye still are born
In the rude stable, in the manger nursed;
What feeble hands unlock the door of morn
Through which the splendour of the New Day bursts.

But although we are as lowly and as despised as were the Apostles, we have not yet had the inspiration of their Pentecost. Would that on this the closing session of this Congress,

when we are all together, with one accord, in one place, there might be a great outpouring of the Divine Spirit among us which would irresistibly impel us to preach as with tongues of flame the saving truth to all nations!

June 22, 1898.

Spiritualism and Social Duty.

By DR. ALFRED R. WALLACE, F.R.S.

A Paper read at the International Congress of Spiritualists.

FRIENDS AND FELLOW SPIRITUALISTS,—For the last ten years my attention has been given to other subjects than Spiritualism; and less than three years ago, in a new edition of my writings on the subject, I have re-stated my firm conviction as to the reality and importance of our inquiry, and the worthlessness of all the arguments of our opponents. I have, therefore, nothing whatever to say to you as to Spiritualism itself. But I will take the present opportunity of laying before you a few observations on what appears to me to be the relation of the beliefs we hold as Spiritualists to that subject which now mainly occupies my thoughts—how to raise the bulk of our people out of that terrible slough of destitution, grinding life-long labour for bare subsistence and shortened lives, uncheered by any of those refinements of art or enjoyment of Nature which are essential to the development of what is best in humanity. In a work published a few weeks since, I have given ample proof that such is, to-day, the condition of a large proportion of our people, notwithstanding an increase of wealth and of wealth-creating power unequalled in the history of the world, and adequate, if properly utilised, to give not only abundance of all necessaries, but comforts, luxuries, and ample leisure to all. On these matters, however, I will now say no more, but will ask your attention to a few remarks on what I consider to be the relation of Spiritualism to Social Duty.

The old doctrine as to the nature of the future life was based upon the idea of rewards and punishments, which were supposed to be dependent upon *dogmatic beliefs* and ceremonial *observances*. The Atheist, the Agnostic, even the Unitarian, were for centuries held to be certain of future punishment; and, with the unbaptised infant, the Sabbath-breaker, and the abstainer from church-going, were alike condemned to hell-fire. Beliefs and observances were then held to be of the first importance; disposition, conduct, health, and happiness were of no account.

The new doctrines—founded almost wholly on the teachings of Modern Spiritualism, though now widely accepted, even among non-Spiritualists—are the very reverse of all this. They are based upon the conception of mental and moral continuity; that there are no imposed punishments; that dogmatic beliefs are absolutely unimportant, except so far as they affect our relations with our fellows; and that forms and ceremonies, and the complex observances of most religions, are equally unimportant. On the other hand, what are of the most vital importance are motives, with the actions that result from them, and everything that develops and exercises the whole mental, moral, and physical nature, resulting in happy and healthy lives for every human being. The future life will be simply a continuation of the present, under new conditions; and its happiness or misery will be dependent upon how we have developed all that is best in our nature here.

Under the old theory the soul could be saved by a mere change of beliefs and the performance of certain ceremonial observances. The body was nothing; happiness was nothing; pleasure was often held to be a sin; hence any amount of punishment, torture, and even death were considered justifiable in order to produce this change and save the soul.

On the new theory it is the body that develops, and to some extent saves, the soul. Disease, pain, and all that shortens and impoverishes life, are injurious to the soul as well as to the body. Not only is a healthy body necessary for a sound mind, but equally so for a fully-developed soul—a soul that is best fitted to commence its new era of development in the spirit world. Inasmuch as we have fully utilised and developed all our faculties—bodily, mental, and spiritual,—and have done all in our power to aid others in a similar development, so have we prepared future well-being for ourselves and for them.

All this is the common knowledge and belief of Spiritualists, and I should not have thought it necessary to re-state it, were it not that our creed is often misunderstood and misrepresented by outsiders, and also because it is preliminary to certain conclusions which, I think, logically follow from it, but which are not so generally accepted among us.

It seems to me that, holding these beliefs as to the future

life, and what is the proper and only preparation for it, we Spiritualists must feel ourselves bound to work strenuously for such improved social conditions as may render it possible for *all* to live a full and happy life, for all to develop and utilise the various faculties they possess, and thus be prepared to enter at once on the progressive higher life of the spirit-world. We know that a life of continuous and grinding bodily labour, in order to obtain a bare existence; a life almost necessarily devoid of beauty, of refinement, of communion with Nature; a life without adequate relaxation, and with no opportunity for the higher culture; a life full of temptation, and with no cheering hope of a happy and peaceful old age, is as bad for the welfare of the soul as it is for that of the body.

If the accounts we get of the spirit world have any truth in them, the reclamation and education of the millions of undeveloped or degraded spirits which annually quit this earth, is a sore burden, a source of trouble and sorrow to those more advanced spirits who have charge of them. This burden must, for a long time to come at all events, necessarily be great, on account of the numbers of the less advanced races and peoples still upon earth; but that *we*, who call ourselves *civilised*, who have learnt so much of the secret powers and mysteries of the universe, who by means of those powers could easily provide a decent and rational and happy life for our whole population—that *we* should send to the spirit world day by day and year by year, millions of men and women, of children, and of infants, all sent there before their time through want of the necessary means of a healthy life, or by the various diseases and accidents forced upon them by the vile conditions under which alone we give them the opportunity of living at all—this is a disgrace and a crime!

I firmly believe—and the fact is supported by abundant evidence—that the very poorest class of our great cities, those that live constantly below the margin of poverty, who are without the comforts, the necessaries, and even the decencies of life, are, nevertheless, as a class, quite as good morally, and often as high intellectually, as the middle and upper classes who look down upon them as in every way their inferiors. Their condition, socially and morally, is the work of Society; and in so far as they appear worse than others they are made so by Society. What should we ourselves have been if we had had no education, no repose, no refined or decent homes, no means of cleanliness, which is not only next to, but is a source of godliness; surrounded by every kind of temptation, and not unfrequently forced into crime? And a direct consequence of the millions who are compelled to lead such lives are the millions of infants who die prematurely—a slaughter a thousand times worse than that of Herod, going on year by year in our midst; surely their innocent blood cries out against our rulers, against all of us, who choose such rulers; and more especially against us Spiritualists, who know the higher law, if we do not work with all our strength for a radical reform.

As many of my friends here know, I myself, against all my early prepossessions, have come to believe that some form of Socialism is the only complete remedy for this state of things; and I define Socialism as simply the organisation of labour for the highest common good. Just as the Post Office is organised labour in one department for the benefit of all alike; just as the railways might be organised as a whole for the benefit of the community; just as numbers of vast industries are organised, more especially in America, for the exclusive benefit of rings of capitalists—so all necessary and useful labour might be organised for the benefit of all.

I ask you to think over this question; and above all things, I ask you to consider the necessity for real and fundamental remedies, not mere palliatives, which have been tried with ever-increasing energy and good-will throughout the century, and have absolutely failed. The evil has grown, just as if no such remedies had been applied at all. Charity has increased enormously, and has failed. Now it is time for us to try Justice.

A few years since a talented writer used, and at once popularised, a new term—'equality of opportunity.' It expresses briefly and forcibly what may be termed the minimum of social justice. The same idea had been urged by other writers, especially by Herbert Spencer in his volume on 'Justice,' when he declared that justice requires every man to receive 'the results of his own nature and consequent actions'—this and this only. Fundamentally, the two ideas are the same, but 'equality of opportunity' is the more simple and intelligible expression of it. To Spiritualists, who realise that every child born into this world is a living soul, come here to prepare itself for the higher life of the spirit world, it must appear a crime against that world and against humanity not to see that every such child has the best possible nurture and training, at the very least till it arrives at the adult age, and becomes an independent unit of the social organism. And if to each is due the best, then none can have more than the best, and we come thus again to EQUALITY OF OPPORTUNITY.

Of course, many of you will say, 'This is impossible. How can we possibly give this equality of nurture and education to every child?' I admit that it is difficult—by no means impossible. It must, of course, be brought about gradually, and where there is a will there is a way. As Herbert Spencer said of another matter—the nationalisation of the land—'justice sternly demands that it be done'; and if we, boasting of our civilisation, declare that it cannot be done, then so much the

worse for us and for our false civilisation. But it wants only the will. And it is our duty, as Spiritualists, to help to create that 'will.'

But again, you will say, 'Where are the means of doing this? We are already taxed as much as we can bear.' True, we are shamefully over-taxed; but, instead of increasing the taxes, there is a necessary corollary of 'equality of opportunity' which will not only give us ample funds to bring it about, but will at the same time greatly reduce taxation, and ultimately abolish it altogether. For, if every child is given equality of opportunity, and every man and woman receives only 'the results of their own nature and consequent actions,' then it is evident that there must be no *inequality* of inheritance; and to give equality of inheritance, the State, that is, the community, must be the universal inheritor of all wealth. At first, of course, it would only be needful to take surplus wealth above a fixed maximum; and, so far from this being an injury to the heirs of a millionaire, it would be a great benefit; for it is admitted that nothing has so demoralising an effect on the young as the certainty of inheriting great wealth; and example of this come before us every year, and almost every month. This is the real teaching of the parable of Dives and Lazarus; this gives us the true meaning of Christ's saying that a rich man shall hardly enter into the kingdom of heaven.

Now, many who dislike the idea of Socialism—chiefly, I think, through not understanding what it really implies,—will perhaps look more favourably on this great principle of 'equality of opportunity,' since it would leave individualism untouched, would in fact render it far more complete and effective than it is now. For our present state of Society is *not* true individualism, because the inequalities of opportunity in early life are so great that often the worst are forced to the top, while many of the best struggle throughout life without a chance of using their highest faculties, or developing the best part of their nature. Even Tennyson, whose mind was of an aristocratic bent, could say:—

'Plowmen, shepherds, have I found, and more than once, and still could find,
Sons of God and kings of men in utter nobleness of mind;
Truthful, trustful, looking upward to the practised hustings-liar;
So the Higher yields the Lower, while the Lower is the Higher.
Here and there a cotter's babe is royal-born by right divine;
Here and there my lord is lower than his oxen or his swine.'

Equality of opportunity would put all this right; everyone would be able to show what power for good he possessed, and Society would be enormously benefited in consequence. At the same time, there would be all the stimulus to be derived from individual effort. The man who could surpass his fellows under such equal and fair conditions would be truly great. Some would achieve honour, some would acquire wealth; but it would be all due to their own 'nature and consequent actions,' and neither the honour nor the wealth would be handed on to individuals who might not be worthy of the one or be able to acquire the other.

I believe myself that such a perfectly fair competition, in which all started on equal terms socially, would be an admirable training, and would be sure to lead, ultimately, to a voluntary co-operation and organisation of labour which would produce most of the best results of Socialism itself. But whether it would or not, I claim that it embodies a great and true principle—Social Justice; and that it affords the only non-socialistic escape from the horrible social quagmire in which we find ourselves. As Spiritualists we must uphold justice; and equality of opportunity for all is but bare justice. Knowing that the life here is the school for the development of the spirit, we must feel it our duty to see that the nascent spirit in each infant has the fullest and freest opportunity of developing all its faculties and powers under the best conditions we can provide for it. And I have ventured to bring this subject before you because it is the one hope nearest to my heart; and I am sure that if the great and rapidly-increasing body of Spiritualists can be brought to consider it, and to feel that the misery and degradation around them *must* be and *can* be got rid of, and that it is especially *their* business and *their* duty to help to get rid of it, the great work will soon be taken in hand.

What we want, above all things, is to educate the people, and create a public opinion adequate for the work. In this movement for justice and right, Spiritualists should take the lead because they, more than any other body, know its vital importance both for this world and the next. The various religious sects are all working, according to their lights, in the social field; but their forces are almost exclusively directed to the alleviation of individual cases of want and misery by means of charity in various forms. But this method has utterly failed even to diminish the mass of human misery everywhere around us, because it deals with symptoms only and leaves the causes untouched. I would not say a word against even this form of charity, for those who see no higher law; but we want more of the true charity of St. Paul—the charity that thinketh no evil, that suffereth long and is kind, that rejoiceth in the truth—not only the lesser and easier charity which feeds the poor out of its superfluity, an action which St. Paul does not allow to be charity at all.

But let us Spiritualists take higher ground. Let us demand Social Justice. This will be a work worthy of our Cause, to which it will give dignity and importance. It will show our

fellow-countrymen that we are not mere seekers after signs and wonders, mere interviewers of the lower denizens of the spirit-world; but that our faith, founded on knowledge, has a direct influence on our lives; that it teaches us to work strenuously for the elevation and permanent well-being of all our fellow men. In order to do this our watchword must be—

NOT CHARITY ONLY, BUT JUSTICE.

Mesmerism and Mediumship.

By STUDENT.

MEDIUMSHIP is the corner stone of Spiritualism, exactly as the claim for Revelation by Inspiration is the central claim of Christianity. The medium occupies the same position in Spiritualism that the 'mediator' does in the salvation theory—not that of 'interceptor,' but intermediary between the dwellers of spirit-land and the inhabitants of earth.

The claim that the 'prophets' were directly inspired by the Deity is one for which there is no satisfactory evidence, neither in the nature of their inspirations nor their results. But it is more probable that, granting for argument that they were inspired, their inspirers were human spirits, little, if any, in advance of themselves.

Mesmerism demonstrates that certain persons are naturally *sensitive*, susceptible to positive mental magnetic influences. The experiments made by Psychical Researchers conclusively prove that thoughts can be transferred from one person to another without physical contact, the conditions requisite being passivity on the part of the recipient and concentration and positive direction of thought on the part of the operator. Clairvoyance is a higher phase of Mesmerism. It is a state of lucidity in which the 'subject' becomes clear-sighted, and is able to discern objects in closed boxes, to see and describe distant scenes and persons, to look into the innermost parts of man, and describe with marvellous accuracy the bodily conditions of diseased persons, such diagnosis usually being most accurate, nay, more: clairvoyants have, while in the mesmeric state, seen and described persons long since departed this life, entirely unknown to them in the normal state, and they unanimously declare that the persons so described are living, not dead. Not a few skilful mesmerists have had their subjects taken from them by some unseen agent. Instead of responding to the 'will' of the earth operator the sensitives have been 'controlled' by a spirit mesmerist, and, in many instances, have given evidence of the identity of that person.

The science of psychometry has evidenced that some men and women possess a power of 'perception' of psychic ethers and conditions which are impalpable to ordinary senses. Psychometers can trace the 'life-line' of persons with whom they come in contact, and tell 'all things which ever they did'; can hold specimens of rock or lava, fossil or meteorite, and describe the surroundings which accompany them; thus a piece of lava calls forth descriptions of Pompeii, a fragment of rock presents to the psychometric sense the pre-historic animals and flora and fauna in keeping with its origin, although in each case the psychometrist and the experimenter were equally ignorant as to what specimen was under examination at the time.

The power to heal the sick 'by laying on of hands,' which has been abundantly demonstrated in the persons of many healers, who feel that 'virtue,' or life force, has 'gone out' from them to the sufferers who benefit from their imposition of hands or manipulations, is equally indicative of the fact that man possesses much more refined powers than he is ordinarily credited with.

It is now very generally recognised that the 'gift of mediumship' is not a supernatural endowment, but an organic peculiarity, equally as natural as the gift of song, or oratory, or the ability to paint. Undoubtedly it is because man is a spirit that these manifestations of psychic powers are possible.

But Spiritualism presents us with a higher range and wider field of supersensual experiences than either mesmerism, thought transference, psychometry, or healing, because the natural susceptibility of man in these directions are increased and intensified by spirit influence.

Mediumship has made us acquainted with various phenomena, quite inexplicable by the known laws of Nature, but not supernatural, since Nature is much larger than we know. The manifestations of spirit presence and power are broadly classified under two heads, physical and mental. The *physical* phenomena include the manifestations of a force (called psychic) which, governed and directed by intelligent operators, enables them to move tables and other objects, which are often untouched by mortals, and free from mechanical appliances, and produce the 'rappings' heard by sitters on tables, chairs, doors, or other parts of rooms, or in streets, railway carriages, buses, or public buildings, varying in intensity from a gentle tap, as by a pin-head, to a blow such as would be made by a hammer: spirit lights of a bright phosphoric character; freedom from the effects of fire, as evidenced by handling live coals; the passage of matter through matter tying; knots in endless cords; written messages on paper or slates, on slates tied and locked together; spirit voices such as all can hear who are in the room;

messages in various languages, unknown languages to the sitters and medium, which messages are only interpreted with great difficulty; levitation of the human body, as in the case of various mediums who have been *seen* floating in the air, without any visible support; and the production of temporary physical forms which become visible and tangible, and afterwards vanish away—all come under the general head of physical manifestations or physical mediumship.

Photography has revealed the presence of spirit people. Photographs taken by private, as well as professional photographers, have been found to have upon them portraits of persons long since passed away. Other phases could be enumerated, such as drawings by spirit power, haunting spirits who throw stones, make noises, ring bells, remove furniture, strike people, and otherwise torment them (see the records of the Wesley disturbances at Epworth parsonage). But sufficient has been cited to indicate the extensive range of these phenomena, and the powers of the intelligent operators at the other end of the line.

MENTAL PHENOMENA.

Under this head are included involuntary or automatic writing and drawing; clairvoyance and clairaudience: the seeing of spirits and hearing spirit voices by the medium while in the normal or entranced condition; prophecy: the foretelling of important events personal or national; trance mediumship, when the medium is unconscious, and speaks, impersonates, or lectures while in the deep trance. Inspirational speaking when the medium's powers are stimulated, and, under spirit influence, aroused to more than normal activity.

Mediums of this class are frequently taken possession of so completely by spirits as to be practically 'another man,' and the spirit using the body and brain of the medium, manifests his own individuality, memory, and consciousness, even so much as to transfigure the feature of the medium until they resemble those of the spirit who is speaking. Then there is spirit healing, which is even more successful than the normal healing, because of the added power which the spirit people give. In the same way psychometry and clairvoyance are generally more reliable, and deal with higher qualities and more spiritual things, when these powers are employed under spirit influence, than when normally exercised.

These are the main divisions and phases of the phenomena, each of which includes an enormous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys, as well as grown women and men. In every one of these classes the phenomena have been submitted to the most critical examination by thousands of clever and sceptical persons for the last thirty years, and everyone of these classes of phenomena has been as thoroughly demonstrated as any of the great facts of physical science. In view of the numerous eminent men who have investigated this matter and given us their decision, we may entirely throw aside the idea that imposture, except only in a slight measure, has produced these various phenomena.

These phenomena have the striking characteristics of natural phenomena as opposed to artificial phenomena; they have the character of general uniformity of type coupled with variety of detail. Whether in America or Europe or Australia, whether in England or France, or Spain, or Russia, we find the phenomena of the same general type, while the individual differences among them show that they are not servilely copied one from the other. Whether the mediums are men or women, boys or girls, or even in some cases infants, whether educated or ignorant, whether even they are civilised or savage, we find the same general phenomena occurring in the very same degree of perfection.

We conclude, then, that the phenomena are natural phenomena; that they are produced under the action of the general laws which determine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of nature, and the identity of the spirit operator has been established in millions of instances. Sceptics have been convinced that they have positively held communion with their departed loved ones, and by this means life in its fullest sense has been brought to light to them, and the never dying nature of man-the-spirit conclusively proved.

I THINK that Spiritualist publications, writers, and speakers on this subject would do much good by showing in short paragraphs and longer articles, as often as they could, that Christianity is only the ancient religions of Egypt, Chaldea, India, and Greece renamed. That, in fact, the four gospels is a veiled allegory of the Osirian religion of Egypt, and that they, as Mr. Gerald Massey and others have shown, are taken nearly verbatim, with only a slight change of names, from the old Egyptian scriptures; and what is not of Egyptian origin are only later priestly additions to give the priests power, such as 'Whoso believeth on the Son hath life,' etc., 'Whose sins ye remit they are remitted,' 'Baptising all nations in the name of Father, Son, and Holy Ghost.' The great old religions had no such stuff as this, or the thief on the Cross, to encourage an evil life.

J. SHARPE, M.D.

Striking Testimonies to Phenomena.

By JAS. ROBERTSON.—Continued from page 428.

THE PHENOMENA of raps I have met with for many years, and always prize as among the most valuable of spiritual gifts. I have had the highest joy while holding conversation by raps with the visitors unseen by me, whose features were often described by clairvoyants. I have been led into the inner sanctuary by the consciousness of their presence, and felt indeed that the lowliest means can be sanctified to enrich the spiritual life. One cannot participate in such communion without feeling that the spirits are close to us, and can become a real incentive to spiritual life. It is well that phenomena, which some would laugh at, and which have called down on us the name of 'spirit rappers,' should be vouched for by the scientific men of to-day, but why a rap should be considered undignified, I am at a loss to conjecture. When we want to enter the dwelling of a friend, we invariably knock—it seems a rational thing to do. What more natural than that the spirit people should adopt a similar method? Why, the Christian leader said, 'I stand at the door and knock,' 'Knock and it shall be opened unto you.' The spirits supply by rapping a link which had long been missing between the two worlds, and thus help many to take hold of that which was before intangible.

Sir Wm. Crookes has said that what he witnessed was so extraordinary, and so directly opposed to the most firmly rooted articles of scientific belief, that on recalling the details of the phenomena observed, there was an antagonism in his mind between *reason*, which pronounced such things scientifically impossible, and the consciousness of his senses, which vouched for their reality. He only intended to devote the leisure of a month or two to find out whether certain things would stand the test of scrutiny or not. He then little dreamt of the new dawn that was coming. By his chivalrous devotion he has helped to burst open the doors which were closed; he found a wealth of facts, a superabundance of evidence which overwhelmed him. What he has said has been valuable to the age, even if he has not given out all he knows. He found facts, and by the everlasting law of honour he declared them. In the realm of spiritual thought we have been deluged with so much that has proved delusive, so much that belonged to the misty, unintelligible realm, that it is something when we get hold of people who keep their feet ever on a fact; this is the invincible theory that, however much opposition it has to face, will eventually come uppermost, and find a permanent place.

Fulton, the pioneer of steam navigation, knocked at the door of Napoleon with steam, and was rejected. Napoleon lived long enough to know that he had excluded a greater power than his own. Crookes, Wallace, and Cromwell Varley continuously pointed out to their scientific confreres that things which they reckoned as superstitious were true, and could no more be shut out from the thought and experience of the age than gravitation, but the scientists showed all the instincts of a bat when it flies against a lighted candle and puts it out. Crookes did not ask for acceptance on his own authority, but that what he vouched for might be tried by others. He described the phenomena he had witnessed in plain words (made more plain by engravings), and asked them to show wherein he had erred. One half of his facts were suppressed, and the other half misrepresented, while some persons descended to personal abuse and vilification for the purpose of discrediting testimony they were unable to rebut. In the Acts of the Apostles we read that when the Day of Pentecost was come, and the Apostles were all with one accord in one place, there suddenly came a sound as of a mighty rushing wind, and it filled all the house where they were sitting. In Crookes's 'Phenomena of Spiritualism' (surely as sacred writing as the Acts), he says 'Every kind of phenomenon is generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions the cold has been so intense that I could only compare it to that felt when one's hand has been placed within a few inches of frozen mercury.' The Christian world does not take this clear statement as the least corroboration of its sacred book, but the unprejudiced will see that what is in the world to-day is the same spiritual force which animated the early followers of Christianity, and helped them to brave all things. We do not need infallibility, or the specific inspiration of the Most High, to set down what we have seen and felt. It is said of Sir Isaac Newton that he used the same wit to weigh the moon that he used to buckle his shoe. And why should there be two kinds of intelligence? Paul asks Timothy to bring the cloak and books which he had left at Troas, and Philemon to prepare him lodgings. The same intelligence was used here as in his sermons, and needed no infallibility. Is it not baby talk to treat such things as bringing a forgotten garment and engaging lodgings, as requiring the inspiration of the Most High—or, indeed, any inspiration?

Regarding the spirit rap Crookes says the name of 'raps' conveys a very erroneous impression of this class of phenomena. At different times during my experiments I have heard delicate ticks as with the point of a pin, a cascade of sharp sounds as from an induction coil at full work, detonations in the air, sharp metallic raps, a cracking like that heard when a frictional machine is at work, sounds like scratching, the twittering as of

a bird, etc.; I have heard them on a living tree—on a sheet of glass—on a stretched iron wire—a stretched membrane—a tambourine—on the roof of a cab—on the floor of a theatre; I have heard these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held—when she was standing on a chair—when she was suspended in a swing from the ceiling—when she was enclosed in a wire cage—and when she had fallen fainting on a sofa; I have heard them on a glass harmonicon; I have felt them on my own shoulder and under my own hands; I have heard them on a sheet of paper held between the fingers by a piece of thread passed through one corner; I have tested them in every way that I could devise, until there was no escape from the conviction that they were true objective occurrences, not produced by trickery or mechanical means. All this is so plain that we feel with our feet the adamant—it is not isolated or peculiar.

I have on many occasions had similar experiences, and felt the spirit rap had opened the great gates which lead into the spiritual kingdom. Nature shows herself best in leasts; in the tossing sea of delusion it is something to hear these electric messages, and know they are indeed the translations of loving thoughts from the beyond. The highest flights of eloquence from the inspired speakers do not give grander moments or more insight than these messages. A glance makes one feel that the world's needs were being met, that the old cries of doubt and despair need be heard no more, for the light of truth had been vouchsafed to men. Our happiest dreams had come to pass in solid fact, our eyes had been opened to see what Milton once set down, perhaps as metaphor, that

Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep.

The great merit of anything is common sense, a quality the world admires in Franklin; the click of the telegraphic instrument is not mystical but intelligent, so are the spirit sounds. Not two centuries ago, the formation of the Royal Society was opposed by the nation at large, on the ground that men had better not go poking and prying into the mysteries of Nature, but be content and let God alone. And now we find the lights of the Royal Society asserting that spiritual phenomena did not occur, or if they did occur they were contemptible, not likely to be of any use, and beneath their notice. Faraday said it would be condescension on his part to notice them; Huxley, 'that if true they did not interest him.' One age wonders how men of eminence should say or do or commit themselves to a course of action which the most common place man at once could discern to be injudicious and beneath the intelligence which had built up their reputations. Cromwell Varley repeated marvellous experiences to Tyndal, but he had no room in his mental sphere for such testimony—persons who accepted spiritual facts could not be judges of evidence. He did not offer even clever objections as to where delusion or fraud might have crept in.

One night, before Varley had met with spiritual phenomena, he was aroused by three tremendous raps, shortly after the time when his wife had given birth to a son. He thought there must be thieves in the house, and searched everywhere, but found nothing. 'Can this be Spiritualism?' he asked himself. The raps answered 'Yes; go into the next room.' He did so, when he found the nurse intoxicated, and his wife rigid—cataleptic;—so that by this timely warning he was enabled, in all probability, to save her life. Men had heard in days gone by the inward voice and felt the beckoning of what seemed a hand, but here was guidance that was unmistakable, satisfying the faculties of sense. People may call it materialistic, but if it leads one onward into realms of loving help, it becomes truly a divine messenger. The raps have oftentimes shown, as in this instance, that they have power to guard us, warn us, comfort us, illumine our mind, kindle our feelings, and add the precious seeing to our spiritual vision.

Gerald Massey, the poet, a fiery apostle and publisher of the light of Spiritualism, whose own loyalty to truth has brought him many pangs, tells the story of how once meeting with his friend (Robert Browning), after the passing over of his gifted wife, he asked him if he had never heard her rap. Browning said no, and, of course, was fully convinced that spirits did not rap at all. Nevertheless he was wrong, and why he did not hear the objective message of rejoicing voice and resulting heart, was because the conditions of audible communication were wanting on both sides. She had herself when in the body given some of the reasons why he was not susceptible to such a manifestation. Writing to her friend (Harriet Beecher Stowe), wondering how people could keep up their prejudice against Spiritualism, which shut them out from the sight of their beloved, she said that she could not speak of Spiritualism to her husband—there came over her a sort of *dumbness* of the soul. 'Blessed are those who can speak,' she said. Massey says she could not have 'rapped' in her husband's presence, and if you asked him why he could only ask, 'Why is iron the favourite medium for conducting electricity and not the more precious metals—silver and gold?'

That Spiritualism has had among its believers such a pure, lofty spirit, one of the rarest that ever wore flesh, as Elizabeth Barrett Browning, shows that its facts give solid ground on which we can tread, that it is, indeed, the real comforter which was to have been sent. It has made religion more real, and helped to translate it from the domain of belief to that of life.

Gerald Massey, in his little book 'Concerning Spiritualism'—which Tennyson said he had read more than once, and induced others to read it,—says that Spiritualism, of which he had the most positive and convincing proof, had been to him such a lifting of the mental horizon and a letting in of the heavens—such a transformation of faiths into facts,—that he could only compare life without it to sailing on board ship with hatches battened down, and being kept a prisoner,—cribbed, cabined, and confined,—living by the light of a candle—dark to the glory overhead, and blind to a thousand possibilities of being;—and then suddenly, on some starry night, allowed to go on the deck for the first time to see the stupendous mechanism of the starry heavens, all aglow with the glory of God.

[To be continued.]

Yorkshire Union of Spiritualists.

22nd ANNUAL CONFERENCE

At SPICER STREET SPIRITUAL CHURCH,

Little Horton Lane, Bradford,

On SUNDAY, 10TH JULY, 1898.

PRESIDENT - - - MR. J. SMITHSON, OF DEWSBURY.

CONFERENCE to commence at 10-30 prompt. Hon. members and friends earnestly invited. Dinner and tea provided in the room at a reasonable charge.

Election by Ballot will take place at the Morning Session.

In the Evening a Grand Meeting will be held, when a number of prominent workers will deliver bright and brief addresses.

Collection at the close of each Session. All welcome.

MORNING BUSINESS.—Notices of motion by Mr. T. Archer and Mr. J. Armitage.

AGENDA.—1. Hymn. 2. Invocation. 3. Minutes of last Meeting. 4. Invitation for Conference. 5. Planning of Speakers. 6. Correspondence. 7. Secretary's Balance Sheet and Report. 8. Election of Officers and Auditors. 9. Open Council. 10. Votes of Thanks to Retiring Officers.

The nominations are as follow:—President: *Mr. A. Marshall, Bradford; *Mr. J. Burchell, Bradford; *Mr. J. Smithson, Dewsbury; *Mr. J. Parker, Bradford; Mr. D. Gavin. Vice-president: *Mr. T. Archer, Birstall. Secretary: *Mr. J. Baldwin, Halifax; *Mr. J. Whitehead, Pudsey. Treasurer: *Mr. Thos. Sutcliffe, Halifax. Executive (nine required): *Mr. J. Collins, Bradford; *Mr. J. Parker, Bradford; *Mr. T. Archer, Birstall; Mr. Hemmingway, Huddersfield; *Mr. J. Whitehead, Pudsey; *Mr. J. Baldwin, Halifax; *Mr. J. Smithson, Dewsbury; *Mr. J. Burchell, Bradford; Mr. Nicholson, Windhill; *Mr. A. Walker, Bradford; Mr. Butler, Halifax; Mr. J. W. Lowrey, Leeds; Mr. Whittaker, Keighley; Mr. E. Waterhouse, Keighley; *Mr. J. Pawson, Leeds; Mr. Simpson, Bradford; Mr. J. Armitage, Dewsbury; Mr. T. Wilson, Huddersfield; Mr. D. Dent, West Vale; Mr. J. Green, Yeadon; Mr. T. High, Dewsbury; *Mr. John Jackson, Bradford.

Names marked thus * are the retiring officers.

The five members of the Executive receiving the lowest number of votes to retire the first year, the four others to retire the following year. Officers to retire each year.

IMPORTANT NOTICE.—As the election will be by ballot, it is desired that all hon. members and delegates will bring their cards to show a receipt of ballot paper. Reserved seats for hon. members and delegates.

ANNUAL REPORT.

Mr. President and Friends,—It is with great pleasure I present to you the 22nd Annual Report of this Union. Our Union as a whole is in a most flourishing condition. Our finances are each year in a healthier condition than in the preceding year. Our members and societies are rapidly increasing, and there is evidence sufficient that the great moral force of spiritual teaching will soon have permeated the rank and file of our great county. Societies affiliated with us seem to be in a most prosperous condition, and before passing to the details of the report, I would say, let us take heart from the achievements of the past, and press on with new vigour to future conquests.

During this Jubilee year of our movement great activity has been manifest in our Union. Two mission services were held at Quarmby, and many earnest inquirers were met with, who expressed a desire that we should soon again visit them. Mission meetings were held at Adwalton and Huddersfield Societies, which proved a real success; also open-air services were held in Cleckheaton and Halifax. A week's mission services were held at Hull, for the benefit of the Union Propaganda Fund, to which many Societies have also contributed.

Great Jubilee services, were held at Bradford, at which the weather proved very unfortunate, and although not a financial success, they must have proved a spiritual benefit to many of

the 3,000 listeners. At Cleckheaton again the great demonstration was affected by unfavourable weather, but must have had good results to the great number of listeners.

We now come to the splendid efforts put forth by the Halifax and district friends, which resulted in a grand and successful meeting in Mechanics' Hall. A monstre procession was also formed (headed by the delegates and Executive of the Union), which marched through the principal streets of Halifax to the place of meeting.

The monthly movable Conferences have proved to be of great strength to the Union. At all societies visited we have received hearty support, and made the ties of unity stronger. All through the year the Union has been favoured on all sides with willing workers to further its objects. At our Conferences several very useful papers have been read, and we have also had valuable assistance from soloists and elocutionists.

The following new speakers have been enrolled:—Mr. T. E. Morgan and Mr. Mason, of Sheffield; Mrs. Beardshall, Mrs. Hall (pro), and Mr. J. Back, of Bradford; Mrs. Nicholson, of Windhill; Mrs. J. Colbeck, Soothill; Mr. J. Baldwin and Mrs. Richardson, Halifax; Miss E. Beever, Huddersfield. Total, 10 speakers. Total number of speakers, 54.

The following societies also applied for affiliation, and were accepted: Hollis Hall, Sheffield; Tong-street, Bradford; Adwalton, near Driglington. Total number of societies in Union, 35.

Fifty hon. members have been enrolled as follow: Mr. T. E. Morgan, Mr. J. W. Webster, Mr. Gill, Mrs. Wright, Mrs. Entwistle, and Mr. Greenwood, Sheffield; Mr. Thos. Laycock and Mr. J. Blunt, Skipton; Mrs. Armitage, Mrs. J. Waterhouse, Mrs. Howell, Mrs. Southwark, and Mrs. France, Brighouse; Mr. J. W. Lowrey, Mr. and Mrs. Buckton, Mr. Langley, Mr. T. Wilkinson, Mr. J. W. Clay, Mrs. Scott, and Mrs. Baxter, Leeds; Mrs. Radcliffe, Mr. Spiner, and Mr. J. C. Spencer, Armley; Mr. J. Baldwin, Mrs. Richardson, Mr. Shepherd, and Miss Lister, Halifax; Mr. and Mrs. Cookson, Mr. Jackson, and Mr. and Mrs. Beardshall, Bradford; Mrs. Emma Green and Mrs. Mellors, Barnsley; Mr. and Mrs. Hodgson, Mrs. Pearso, and Mr. J. Oliffe, Ossott; Mr. Stewart, Shipley; Mr. and Mrs. Nicholson, Windhill; Mr. Beaumont, Huddersfield; Mr. Collier, Dewsbury; Mrs. Johnson, Rochdale; Mr. Marklow, Manchester; Mr. Johnston, Norman-ton; Mr. and Mrs. Oakwell, Cleckheaton; Mr. Armitage, Elland.

As the Union's object is to bind all Societies and Spiritualists in Yorkshire into one Band of Brotherhood, we invite the co-operation of all interested in our Cause to join us. Our fees are small, but are valuable to the Union to carry on its great work in spreading the glad tidings we have received.

Subscriptions are now due. Total number of hon. members on books, 224.

SECRETARY'S BALANCE SHEET, 1897-98.

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Cash in Hand	2	5	10	General Expenses	1	1	2
Hon. Members' Subs.	11	18	6	Officers and Speakers	3	4	8½
Societies' Subs.	6	12	3	Executive	1	12	10½
Donations	5	1	11½	Postage	6	3	10
Donation to Sec. (salary)	0	10	0	Propaganda	45	9	0
Collections (all meetgs.)	59	13	3	Printing	0	19	0
				Stationery	0	14	8
				Handed to Treasurer	23	12	1
					82	17	4
				Cash in Sec.'s Hands	3	4	5½
	£86	1	9½		£86	1	9½

TREASURER'S BALANCE SHEET, 1897-98

RECEIPTS.	£	s.	d.	EXPENDITURE.	£	s.	d.
Received from Secretary	23	12	1	Printing Account	2	9	8
				Executive	2	5	2
				Secretary's Salary	5	0	0
				Officer's Expenses	1	3	0
				Postage	0	1	0
					10	18	10
				Cash in Treas. Hand	12	13	3
	£23	12	1		£23	12	1

Audited and found correct,

Signed { J. W. HEMMINGWAY.
J. HALSTEAD.

THE ASHTON-UNDER-LYNE Spiritualist Building Company Ltd., are pushing on with their 'Hall of Progress.' It is expected to be ready for opening in a few weeks.

THE PROFESSOR'S TALES.—No. 14, 'Izaak, the Pedlar,' will appear in our issue for July 15. These short stories, we are glad to learn, have been highly appreciated, and will be continued for some time to come.

MR. VEITCH'S TESTIMONIAL FUND.—Kindly acknowledge in your columns the following donations: Marylebone Society of Spiritualists, £2 10s.; Mrs. Duffy, £1; Mr. Adams, 5s.; Mr. Pritchard, 5s.; Mr. McCallum, 5s.; Mr. Irwin, 2s. 6d.; Mr. Deason, 2s. 6d.; A Friend, 1s. Trusting that friends will rally round to make this a success Sincerely yours, Thos. McCallum.—P.S. All donations should be sent to the Hon. Treasurer, A. Pritchard, 42, Borthwick-road, o Leytonstone-road, Stratford, E.

BELPER SPIRITUALISTS' LYCEUM.

ANNIVERSARY SERVICES.

SUNDAY last was a red-letter day with the Belper Spiritualists, the occasion being the anniversary of the Lyceum, and as this is the Jubilee year of the modern revival of spirit-communion, special efforts were put forth to make it notable in the annals of the Lyceum. Commenced in its present form twelve years ago, with about seven scholars, it has (by the help of much slander and misrepresentation) quietly, but persistently, endeavoured to justify its name of 'Progressive Lyceum,' and the many who saw and were delighted with the pretty and orderly procession, and bright, tuneful singing on this the first anniversary parade, would agree that the management were succeeding admirably. Surprise was generally expressed at the large turn-out of members and friends—150 members and friends taking part,—the astonishment being shared by the Spiritualists themselves. After the parade the first service of the day was held at 10-30 at the Jubilee Hall, which was comfortably filled. The service included singing, recitations, an address by Mr. G. H. Bibbings, B.A., and clairvoyance by Mrs. Place, of Leicester, all of which were admirable. Mr. Bibbings' address, 'Save the children,' was an earnest appeal to parents and guardians to save the children from ignorance of every description,—from the lack of wise training, from the slavery of worn-out creeds, customs, and bad habits, which, he held, would, with much difficulty, have to be unlearned and cast aside—to save them from evil influences, and especially of bad example at home. Example and practical life were the most potent of all teachers, and he urged parents to teach their offspring by their own pure lives.

A very pleasant surprise had been prepared by the leaders and members of the Lyceum in the form of a small token of the esteem in which Mr. Bibbings is held by the Belper Lyceum, and especially for his advocacy of temperance in the movement. An artistically designed, finished, and mounted life-like medallion portrait of the late Dr. F. R. Lees, a champion of temperance well-known in Belper, was presented to Mr. Bibbings at the close of the service in a few feeling and well-chosen remarks by Mr. Wigley, the conductor of the Lyceum. The unexpected mark of esteem touched Mr. Bibbings deeply. He expressed a hope that his home would soon be much nearer to Belper, but wherever he lived he assured them that that memorial would have a valued place as long as he or Mrs. Bibbings had a home. The medallion was modelled and executed by Mr. W. H. Sherburn.

The afternoon service was arranged to be held on the lawn at Park Mount, the residence of Mr. Alfred Smedley, and the prospect of a beautiful service amid such beautiful surroundings had tempted a good number of people to climb High-street. At the time for commencement, however, the just now fickle elements upset previous calculations, and a hasty adjournment was made to the Public Hall, which had been engaged in case of such a contingency. Mr. Walker, of Buxton, presided, and Mr. Bibbings delivered a characteristic address on 'Fruit and flowers.' There was a large congregation. At 6-30 the Public Hall was again filled. The children of the Lyceum occupied seats on the platform, and the subject of the address was 'Death's oasis in life's desert.' The service concluded with about a score of departed friends described by Mrs. Place. In the course of the day, suitable recitations were admirably given by Miss Pollie Ball, Miss Alice Bodell, Miss Agnes White, and Mr. Willie Cowley. Misses Alice and Nelly Robinson also rendered an effective vocal duet. Mr. T. F. Smedley presided at the piano. The collections amounted to £13.

SPIRITUALISM IN SOUTH WARWICKSHIRE.

THE LITTLE HAMLET of Knightcote, consisting chiefly of the humble dwellings of rural toilers, has apparently become a nursery of the Spiritualistic movement in South Warwickshire. The leading 'spirit,' is honest John Lloyd, a carrier and dealer, who when on his rounds in the neighbourhood of Leamington and other places, carries on spiritualistic mission work in a quiet way, by distributing the peculiar literature of the movement to which he has become attached.

In the early afternoon on Wednesday I trudged into the hamlet and, catching sight of a blue banner, I made my way in that direction. Taking advantage of the invitation of 'Welcome to our Jubilee,' over the gate leading into a farmyard, I quietly entered and inquired of a buxom-looking woman where the meeting was being held. She pointed to a lightly-constructed barn, with a corrugated iron roof, and approaching the door I heard solemn tones proceeding therefrom. I entered and beheld a strange congregation, composed not only of dwellers in the quiet hamlet, but visitors from Leamington, Coventry, Banbury, and other places. The majority were women, but there was a sprinkling of men, with sun-burnt faces, and a few boys. Flags draped the walls, and evergreens hung in festoons from the roof, and the whole interior had an unmistakable appearance of festivity. Mr. William Lloyd, of Foleshill, presided, on a raised platform, and Mr. Key, of Banbury, sat at the harmonium. I took a seat and listened attentively to the 'mediumistic' utterances of the spirit supposed to be speaking through the person of Mrs. Barr, of Coventry, a well-known supporter of the spiritualistic movement.

The chairman explained that the lady, as she herself vouched, was unconscious whilst speaking. She was controlled by several spirits. Mrs. John Lloyd mounted the public platform for the first time, and gave a clairvoyant demonstration; she described the features, clothing, and general aspect of an old man, and one person present near whom the spirit was supposed to be moving, said Mrs. Lloyd had accurately described her deceased grandfather. The next person depicted was a man named 'Dick,' but the young woman to whom the clairvoyant appealed declared that she knew no one of the name of Dick, though, as she was rather deaf, she might possibly have misunderstood the whole matter. Mrs. Lloyd also gave the description of a spirit who, she said, was standing near the harmonium player on the platform, and Mr. Key without hesitation said it was his dead sister who had been described.

The chairman apologised for the absence of Mrs. Groom, of Birmingham, and Miss Lucy Carpenter, of Coventry.

The barn was speedily cleared for tea, and about a hundred

persons, young and old, partook of a plentiful supply of cake and bread and butter. The visitors from a distance afterwards enjoyed strolls along the country roads and in the fields. During this time I had an interesting conversation with several of the leading Spiritualists, and found them very homely and friendly. They were extremely willing to give their experiences of those who had proved themselves to be good mediums.

About half-past six the little building was well filled. Mr. W. Lloyd again presided. Mr. Grant, of Foleshill, was announced to speak, but before he rose I had to hurriedly leave the building and cover with all the speed I could the two or three miles between the hamlet and Fenny Compton railway station. As I went the evening breeze wafted a faint sound of music, which told that the meeting was still in progress.—*Leamington Chronicle.*

MRS. HAGON JACKSON IN GLASGOW.

A correspondent sends us the following:—Little has been heard in Glasgow of the Jubilee Conference of the Spiritualists of the world, which has been held in London during the past week, but the influence of the great gathering has not failed to reach our city, as might have been seen by the large attendance at the Assembly Rooms in Bath-street, yesterday, at the forenoon and evening services of the Glasgow Spiritualist Society. Mr. James Robertson presided, and the preacher, or lecturer, was Mrs. Jackson, a speaking medium from Michigan, U.S.A. Much is heard now-a-days of the decadence of pulp influence; but the indications evident to even a casual visitor to the Spiritualists' meeting, clearly showed that they are on the upgrade. Not only were the audiences large, and wrapt in their attention to the speaker, but the tone of the address, morally and intellectually, was much above the average of some heard in our Christian churches. But this is not all. The speaker did not choose her own text. She

INVITED HER AUDIENCE TO CHOOSE

the subjects on which she should speak, and from these she proceeded to discuss in a learned manner such widely-varying topics as 'False teaching versus the facts of Spiritualism,' 'The development of the will,' 'The existence or condition of spirits before incarnation,' and 'The laws that govern the spheres beyond.' The addresses each lasted from ten to twenty minutes. Impromptu poetry was delivered on subjects also named by the audience on such widely-varying subjects as 'The web of life,' 'Duty,' 'Hope,' 'Progress,' 'Virtue,' 'Vibration,' 'Friendship, Knowledge, Justice, love—a Trinity.' As a test that there was no collusion our correspondent named a subject, both for prose and poetry, and with no hesitation they were treated in a highly capable and gifted literary style. Of course, direct inspiration is claimed by our spiritist friends, and equally, of course, the claim is denied by the believers in the inspiration of old. For the latter it must be a problem difficult to solve—the deliverance of poems—even rhymes would be marvellous—but poems of high literary merit on the spur of the moment without the slightest preparation. Mrs. Jackson cannot be said to be mesmerised; there is no one to mesmerise her, and she is wide awake all the time—though even if this were not the case the problem would remain, neither is she under diabolical influence, as some may suggest—her teaching is much too high to permit of that hypothesis. She is to speak again to-night in the Assembly Rooms, so that those who wish to judge for themselves have an opportunity of doing so.

An interesting ceremony was performed in the evening, when two infants were 'named,' the ceremony corresponding to the orthodox christening. Flowers were placed on the children instead of wax, and an appropriate address was delivered by Mr. David Anderson, a member of the society. —*Glasgow Evening Times.*

SPIRITUALIST NATIONAL FEDERATION BAZAAR.

SUMMARY OF CASH ACCOUNT.

RECEIPTS.		£	s.	d.
Subscriptions .. .. .	.. .. .	179.	8	0
Proceeds from Bazaar .. .. .	.. .. .	488.	2	1½
'Sovereign' and 'Crown' Effort .. .. .	.. .. .	71	5	11
Children's Effort.. .. .	.. .. .	24	15	9
Bank Interest .. .. .	.. .. .	2	4	2
'Sixpenny' Effort .. .. .	.. .. .	7	13	0
		£773 8 11½		
PAYMENTS.		£	s.	d.
For Rent of Halls, Decorations, Gas, Workmen's Wages, &c.	.. .. .	73	12	0
Printing, Advertising, &c. .. .. .	.. .. .	40	8	5
Travelling Expenses and Lodgings of Entertainers and Borderlanders, Night Watchmen, Petty Cash, and Sundries .. .. .	.. .. .	31	10	7
Mineral Waters, Flowers, &c., for re-sale .. .. .	.. .. .	14	13	0
Stamps and Post Cards (for Treasurer) .. .. .	.. .. .	0	12	0
Sundries .. .. .	.. .. .	8	16	11
Cash in Treasurer's hands .. .. .	.. .. .	603	16	0½
		£773 8 11½		

Audited and signed correct by

Messrs. A. W. ORR, and J. WILSON.

June 28, 1898.

WE HAVE much pleasure in presenting our readers this week with the portraits of the Executive of the Yorkshire Union, who hold their Annual Conference at Bradford, on Sunday, July 10th. They look what they are, a body of bright, intelligent, and earnest men. We wish them every success in their gathering.

Conference Jottings.

THE weather behaved itself splendidly. KEIGHLEY friends were truly kind and hospitable. THE American delegates were very heartily welcomed. THE sale of goods left from the Bazaar will add a few more pounds to the fund.

THE Ninth Annual Conference has been quite a success, and good work has been accomplished.

DR. PEEBLES, was, as usual, bright, breezy, and brotherly. His earnest words touched all hearts.

WHAT a vast amount of labour and love were expended to bring the Bazaar to a successful issue!

DR. PEEBLES, on Sunday evening, held his audience completely. It was indeed good to be there.

THE decision to have a *Special* Conference at Southport on the second Sunday in October was a wise one.

HAVING the various reports and balance sheet printed in our columns before-hand, saved considerable time.

THE Heber Street Temple is a very nice, comfortable place, and above all, has a bright and good 'influence' about it.

THE fine new organ, played exceedingly well on Saturday evening, should be of great service at the Sunday meetings.

SOUTHPORT, in October, will be a nice place to visit; and Blackpool, next July, will be a popular place for the Conference.

THE Sunday Night Public Meeting was a prolonged one, yet, when it was over, the friends were loth to part from each other.

'ONE thing at a time' is a good motto. First, legal status; second, a clear, concise, and comprehensive declaration of principles.

THE Conference settled down to the consideration of the Deed Poll in a thoroughly business fashion, and good progress was made.

MRS. JACKSON'S inspired poem on 'Merric England' was exceptionally fine, both as an impromptu effort and for its sentiments.

SYMPATHISE with, protect and support your mediums is the message that Mrs. Cadwallader delivers with much earnestness and feeling, and it is needed.

THE violin solos by Mr. Chalders showed that he possesses true musical instincts and talents. With care and study he should become a first-rate artist.

NEARLY £604 was the balance in hand shown by the interim report from the Treasurer of the Bazaar Committee. Surely a good sum, and one to be grateful for.

MRS. HAGON-JACKSON fairly charmed her hearers by her remarkable powers of poetical improvisation. Her announced intention to return in two years was warmly received.

MRS. CADWALLADER'S speeches won her the sympathy of her hearers. Many eyes were dim when she pathetically pictured the feelings of the mother over the death of the child.

KEIGHLEY is a pretty little town not far from Leeds or Bradford, but the railway accommodation is very unsatisfactory, otherwise there would have been a much larger attendance.

THE Conference accepted the 'objects' of the Federation as set forth in the Deed Poll. They afford scope for any amount of work. Spread the light. Work for the truth and humanity.

THOROUGH business methods must be adopted in dealing with the Conference business was the lesson of the morning, and, too, that the Conference expects to be obeyed by those who are appointed to execute its will.

THE Reception on Saturday, following after a splendid tea, was a very successful affair. Mr. Whittaker made a capital chairman, his humorous sallies were much enjoyed. The programme of music and singing reflected much credit on all concerned.

THERE was some consternation when a resolution of want of confidence was proposed, but what threatened to be a serious hitch was overcome by a tactful suggestion by Mr. Morse,—the kindly withdrawal of the proposal. Doubtless, the Executive had been in a somewhat difficult position, but they have learnt that the decision of the Conference is binding, and must be carried out.

THE beneficial results of meeting together in fraternal intercourse cannot be over-estimated. Socially and spiritually, we are all the better for these gatherings. Misconceptions are dispelled, misunderstandings cleared up, friendships formed and cemented, and opportunities afforded for the display of fraternal affection, of broad-minded charity, and generous goodwill, which cannot fail to be helpful and spiritually stimulative to all who are open to their influence.

THE RECEPTION in Manchester on Tuesday evening to our American visitors, under the presidency of Mr. S. S. Chiswell, was well attended by a thoroughly representative gathering of Manchester and Salford Spiritualists. Short speeches of welcome were delivered by Mr. E. W. Wallis, Mrs. Green, Mrs. Emma Hardinge-Britten, Mr. J. J. Morse, Mrs. M. H. Wallis, and Mr. J. B. Tetlow. Mrs. Hagon Jackson, in a bright little address, acknowledged the cordial welcome, and gave a fine impromptu poem on 'The Jubilee' and 'Hands Across the Sea.' Dr. Peebles, in a characteristic, breezy speech, related extremely interesting experiences, as also did Mrs. Cadwallader. The interest was maintained to the end, and the welcome accorded to the guests was most hearty.

Items of Interest.

MR. A. PETERS, of London, has removed to 16, Keogh-road, Stratford, London E.

BE SURE you read the contributions by Dr. A. R. Wallace and Mr. Stead, in this issue.

THE *Bradford Observer* and the *Leeds Mercury* gave very good reports of the Conference on Monday morning.

MEDIUMSHIP.—We shall publish a series of extremely interesting articles, commencing next week, by Rev. C. Ware, entitled, 'Some Experiences of Mediumship.'

LONDON FRIENDS will, we trust, have fine weather on Sunday for their outing to Epping Forest, and a large and enthusiastic gathering. We wish we could join them.

SALE BY AUCTION, on Monday, July 18, at 164, Broughton-road, Pendleton, at 11 a.m., Mr. Renshaw will sell Household Furniture, including piano, bicycle, desk, tables, vapour bath, etc. [ADVT.]

MR. W. E. LONG was presented with a testimonial (a marble clock and two bronze ornaments) by the Members and Associates of the South London Spiritualists' Mission as a small acknowledgment for his valuable services as their leader.

WE REGRET to have to record the passing to the higher life of the eldest son of Mr. George Hill, of Brunswick-street, Ardwick, Manchester, after a long and painful illness. He has done a good deal of quiet work for Spiritualism in the past, both in this country and in America. We sincerely sympathise with his bereaved parents and the family in their sorrow.

A GALLANT CARLISLE RAILWAY MAN.—The Royal Humane Society notified the award of its honours upon Adam Brown (45), a Spiritualist, of Fusehill-street, Carlisle, for rescuing, at great risk, a lad named James A. Thompson, in the Tyne, at Haydon Bridge, on the night of the 2nd ult. Brown, who is a railway servant, saw, on arriving at Haydon Bridge, the boy struggling in the water. He at once sprang from his van and descended a steep embankment, plunged into the river, and, after considerable effort, saved the lad, who had been carried away by the stream a long way down. Brown had afterwards to remain in his wet clothes to complete his trip of thirty-two miles to Carlisle.

THE JUNIOR SPIRITUALISTS' CLUB.—At the regular Tuesday evening meeting of the above club, on the 28th ult., Dr. J. M. Peebles was the guest of the evening. The club rooms contained a full attendance of members, who accorded the distinguished visitor a most cordial reception. In the course of the evening the Doctor recounted some of his wonderful experiences during his recent visit to India, concerning the Suttee, the Fakirs, the Yogi, Priests and Brahmans, castes, and customs of our Hindoo brothers, incidentally illuminating his remarks with many happy sallies of humour, and apt illustrations of precept and parable. The meeting was greatly gratified at the opportunity of meeting the celebrated Pilgrim, and highly delighted with what he told them. At the close of the Doctor's address, at the invitation of the President, Mr. J. J. Morse, Mrs. M. E. Cadwallader, of Philadelphia, made a few felicitous remarks in harmony with the spirit of the occasion. The pleasure of the evening was greatly enhanced by the very beautiful rendition of two vocal numbers by Miss F. Samuel.—FLORENCE MORSE, hon. sec., *pro tem.*

LANCASHIRE LYCEUM DEMONSTRATION.—The sixth Annual Demonstration will be held on Saturday, 9th July, 1898. Lyceums to assemble in Stevenson-square, at 3-30 p.m., when they will sing two hymns, and, when arranged in order, will march (four deep) along Hilton-street, Newton-street, Piccadilly, and London-road, to Ardwick Green Park, where marching and calisthenic exercises will be given. Order of Procession:—Broughton Brass Band. Chief Marshal, Mr. J. B. Longstaff. 1, Manchester (blue); 2, Salford (crimson); 3, Pendleton (salmon), 4, Bolton (bright red); 5, Bury (violet); 6, Hyde (Campbell tartan); 7, Ashton (pink); Ardwick Public Brass Band; 8, Hollinwood (white); 9, Stockport (heliotrope); 10, Hulme (cerise); 11, Longsight (pale green); 12, Collyhurst (primrose); 13, Broughton (Stuart tartan). Marshals—Gregson, Mortin, Stafford, Cordwell, Taylor, Shelmerdine, France, Cartwright, Nield, Lamb, Pearson, Burkett, and Bracegirdle, who will march at the right side of their respective Lyceum. High-class tea provided for friends in Co-operative Hall, at 1s. each. Tickets may be obtained from delegates and at the doors. All friends of the Cause are invited to walk with the children, after each Lyceum.—J. B. LONGSTAFF, hon. sec.

Mr. BIBBINGS' REMOVAL FUND.

SIR,—I have much pleasure in acknowledging further contributions to this fund as follows: W. R. Ray, London, 6s.; a friend, Liverpool, 5s.; Hammerton Street Spiritualist Society, Burnley, 20s.—J. FRASER HEWES, 26, Mapperley Road, Nottingham.

SIR,—In your issue of the 17th ult., a statement was made that the Bolton Spiritualist Society had contributed £1 to the above fund. I have to say that statement is *not true*.

At our meeting of members on the 25th ult., the question was asked had the committee contributed to the fund on account of the society. The reply was *no*.

The statement supplied to you by Mrs. Rothwell is therefore incorrect and misleading.

I enclose my card and remain.—Yours,

TRUTH.

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FRIDAY, JULY 8, 1898.

EDITOR AND GENERAL MANAGER,
E. W. WALLIS,

All Business Communications should be addressed to the Company's
Registered Office, at 18, Corporation-street, Manchester.

The Ninth Annual Conference of the National Federation.

SATURDAY, 2ND JULY.

THE STRANGER, after a more or less tedious journey on the rail, and a stroll along the crooked streets of the town, at length catches sight of a freestone building, erected in a simple style of architecture. It is the Heber-street Spiritual Temple, the home of the Keighley Spiritualists' Society, who celebrate their 45th Anniversary, in conjunction with the National Conference. All joy, honour, and respect to the well-tried pioneer Society, the birthplace of English Modern Spiritualism.

After enjoying the tea provided by the local Spiritualists, the members, delegates, friends, etc., 'process' through the principal streets of the town. Their steps were made lighter by the very sweet music discoursed by the band of the West Riding Volunteers. A 'reception' social entertainment, in honour of the assembled representatives of the National Federation, by the local friends, followed. They did well; all enjoyed themselves. The audience showed their pleasure by frequent and hearty applause; the local friends by their strenuous efforts to please. Mr. Joseph Whitaker was in the chair, and, after a hymn, enthusiastically sung, and a fitting invocation by Mr. E. W. Wallis, he made a neat and humorous speech; they had all met for enjoyment, and were now in the 'third act' of the day's procedure.

Everyone was present to celebrate the Jubilee and to welcome their guests: the officers, delegates, and Associates of the National Federation. What a fine programme it was! how delighted the people were! how genial and 'Yorkshire' was everyone! Mr. F. Bannister, a rising organ soloist of local repute, gave a fine solo upon the splendid new organ, Miss M. J. Whitaker recited 'The Road to Heaven,' and Miss H. Scaiffe 'Mary's Bonnet.' Mr. W. Moore feelingly rendered 'The Midshipmite,' and Miss E. Whitaker 'Only Tired,' and Mr. Geo. Chalders gave a violin solo in splendid style. These musical efforts were accompanied by Miss Whitaker, and then the speeches.

First, a little local history, interesting to the nation, by Mr. John Pickles, a Keighley pioneer, told interestingly how David Richmond came to Keighley, and how David Weatherhead, James Wright, Abraham Shackleton, and Benj. Murray, at his advice, tried for themselves, and believed and knew; how they carried the work to Sowerby Bridge, Halifax, Shipley, Howarth Moor, and Huddersfield; how glad he felt for the past 45 years' work, how they had sown the seed and now reaped the harvest. Eight or ten veterans were still living to rejoice in the results of their zealous sacrifices and labours: Messrs. Clapham and Judson, Mesdames Clark and Smith, and others. He had watched, and had never known anyone who had investigated who had not been improved by the philosophy; from the first meeting in the Working Man's Hall to the present, the movement had progressed, and driven Atheism from the town.

Dr. Peebles followed. He was greeted by vociferous cheering and generous hearty applause. Dr. Peebles said that he was embarrassed by the generosity of their welcome; it was so like Yorkshire, so like those who shake hands till your hand aches, so earnest and so determined. To be present carried him back 28 or 30 years. He remembered Messrs. Weatherhead and Richmond, who were saints, and had 'gone on,' but were with us still, for memory was immortal and kept them alive for us, for pure friendship was everlasting, and to-day, when he left the home of the old pioneer, Mr. Jos. Clapham, his first sight was of children marching. 'I love children!' He then told the children a beautiful story, from which he drew the lesson that all were artists; all their thoughts, all their deeds, were painted on their faces. He said they were all handsome because they were all pleasant; they were all free from the blight of creeds. 'I hate rattlesnakes—and creeds!' They were all warm-hearted because progressive; all growing because they had knowledge; all were earnest, enthusiastic. The movement wanted more fire, more energy. All required a 'heaven here to go to heaven in.'

Mrs. J. Hagon-Jackson, who was greeted with equal heartiness, said she brought greetings first from Mr. Jas. Robertson, of Glasgow—(cheers),—and also from the National Association of Spiritualists, U.S.A. (Cheers.) She said it was good to be present; she was learning one lesson that 'human hearts were very much alike.' She noted the gladness of the upturned faces

and shining eyes, and was glad with them that they could look over the valley of death into the fair fields of immortality; she was glad to be a messenger and give the message from those who had gone. She rejoiced that they had neither Faith, Religion, or Ism, but that they knew the law of God.

Mrs. Jackson then gave a fine impromptu poem (which elicited the warmest applause) on 'The 45th Anniversary,' and 'the Jubilee,' of which the following are two stanzas:—

'But you and I have found it out,
So we'll shake hands to-night,
For fifty years and forty-five,
With pleasure and delight.
And let me hope, when fifty more
Have rolled their golden story,
That we again may meet right here
In happiness and glory.'

'But let us take the "golden now,"
Enjoy it to the best;
These fifty years and forty-five
Each be "a wedding guest."
And as we marry continents
In this glad Jubilee
Oh, let us sing the song of joy
And sweetest harmony'!

During a brief interval, some of the Bazaar goods were sold. The second part of the programme was as enjoyable as the first. Mr. Moore, again, in 'Off to Philadelphia,' Miss Emmott in 'Side by Side,' Mrs. Thistlethwaite in 'Queen of the Earth,' Miss A. Watson in 'The Soul's Awakening,' and Mr. George Chalders again (twice) on the violin, were pleasing.

Mr. Kitson feelingly bore witness to the good done as a result of Dr. Peebles' visit to Yorkshire, 26 years ago. He related how the venerable pilgrim had predicted the work which he (Mr. Kitson) had so faithfully done in the Lyceum work. Sixteen years ago there were two Lyceums, now there were one hundred and two. He invited all present to watch over their household, and let each child find out its work and then do it.

Mrs. Cadwallader followed, and the audience were as enthusiastic in receiving her as in receiving the other American delegates. She said: I would rather have the feeling of sympathy you send to-night than all the wealth in the world. It is good to feel England and America again united. As I have come to give you greeting from our shore, so shall I take your greeting back. The Society in Philadelphia, of which I am the delegate, is the oldest in the world. In 1841, long before the Hydesville rappings, when there was not another society, it was formed for the investigation of phenomena. Its members were interested in A. J. Davis's 'Nature's Divine Revelations,' and commenced a public meeting each Sunday, which meetings have continued without other interruption than the customary summer vocation until now. I am glad to be here, more glad than I can say. When crossing the Atlantic, we did not feel that we were coming among strangers, our hearts were glad that we were going among Spiritualists. Would anyone have back an angel face? No! No one would be so selfish. How grand it is to be a medium. I can see more than your faces. I can see the earnestness, the living light shining through. I wonder how it was in olden days they could not have messages, for, though it is true that Max Müller says that Animism—the worship of spirits—is in every religion, I don't think it could be helped that one bright day—it must have been a bright day—the message should come, the angels should touch the eyelids, and the radiance burst forth and give the tie which transcends all feelings of national unity. What a wonderful thing to be a medium! to see the people who are neither seen nor heard, who cannot be listened unto by others! I am always sorry to hear the word Death; it is a misnomer, it should be Life. What is to be done for the future? The children must be taught to be earnest and respectful. Mediumship must not be bought, it must not be possible to buy it; mediumship must be carefully fostered. If we are Spiritualists, and love Spiritualism, it is worth living and dying for; it is not to be a cloak, it is worthy of every day use. Let us go into it with a will. Come and be the vanguard, and then when our old friend Dr. Peebles has gone onward, some of us will be worthy to follow along the path of such pioneers as he.

Mr. Morse moved a vote of thanks to the Chairman and the Keighley friends, and in so doing mentioned that there were forty Spiritualistic journals in Spain, and that of these there was not one which did not condemn the present war.

SUNDAY, 3RD JULY.

Morning session. After a hymn and an effective and inspiring invocation by Mr. J. J. Morse, the presidential address was given by Mr. E. W. Wallis. He said:

FRIENDS AND COMRADES,—Eight years ago, in Manchester, at a preliminary Conference, the National Federation of Spiritualists was begun, and it is fitting that in this year of Jubilee the National Conference should meet in the birthplace of the movement in England.

During the past eight years the public work of the Cause has practically doubled. Undoubtedly the Federation has given an impetus to that growth by the propaganda work which has been undertaken through its agency, and by the unity and stability which the movement has acquired as a result of its existence. There are to-day 89 Societies affiliated

with the Federation, including the Yorkshire Union, the Lyceum Union, and the International Corresponding Society; and 160 Associates.

The efforts put forth by the Organiser, Mr. Jas. Swindlehurst, and other workers, since the last Conference, have been important, successful, and increasingly influential for good. 1898 will stand out in the history of our Cause as a Red letter Year, because of the great gatherings in Manchester, in celebration of the Jubilee; because of the rapid extension of the Lyceum work; because of the successful National Bazaar, which, as the result of the strenuous and self-sacrificing labours of a number of workers, Societies, and sympathetic Spiritualists in all parts of the United Kingdom, has provided six hundred pounds for propaganda work; because of the splendid International Congress just held in London, at which the ideal of Universal Brotherhood was to a certain extent realised by the presence of representatives of Spiritual Science and Philosophy from almost all the countries of note in the world.

Our American brethren have well and worthily celebrated the Jubilee by great demonstrations in Rochester (and a pilgrimage to Hydesville), and have sent a delegation to the Congress in London, and to this Conference.

We heartily welcome the venerable spiritual pilgrim, Dr. J. M. Peebles, who is no stranger to us, and equally extend most cordial and fraternal greetings to the talented ladies who have accompanied him: Mrs. Jennie Hagon-Jackson, and Mrs. M. E. Cadwallader. Through them we express our good wishes and sincere regards to all our brothers and sisters in the great Western world. Although the ocean separates us physically, we are united in spirit in the closest bonds of fellowship and concord.

We rejoice because of the great progress our Cause has made; because Materialism is being defeated all along the line, and Sectarian intolerance and priestly assumptions, are giving place to more rational and truly religious thoughts and sentiments; still, we cannot, and *would not* shut our eyes to the great need for social regeneration, or our ears to the cries for justice and liberty of the sad and suffering ones who exist in squalour, misery, and woe all around us.

We heartily endorse and repeat the appeal made by our brave and outspoken fellow Spiritualist, Dr. A. R. Wallace, at the International Congress, and plead that we, as *Spiritualists*, should enter upon an organised campaign to secure equality of opportunity and justice for all. That by education, co-operative and legislative endeavours all necessary and useful labour may be organised for the benefit of all; that it may be universally recognised that the best is due to all—and none can have more; that equality of rights and privileges may be secured; that ignorance, tyranny, and injustice may be banished from our midst, and brotherhood become something more than a vision of an impossible ideal. We want heaven now and here—and for that we must work with heart and will. This year—the Fifty-first of the New Spiritual era—will, we hope, be memorable for yet another step upon the road of progress.

As Spiritualists we have no legal standing: the law of this Christian land declines to recognise angels and spirits. Although the Church (by law established) holds a 'communion service,' and pays men to teach others to believe in the 'communion with saints,' they may *profess* that belief as much as they like—but the law regards the *act* of communion as a 'pretence' and a 'fraud.'

Many thoughtful Spiritualists have urged that the time has come for an effort to put ourselves upon the same footing as any other religious body, and secure legal recognition and protection by means of a Deed Poll (failing that by registration as a benevolent institution; or, as a last resort, as a limited liability company). A draft Deed Poll has been prepared, under the advice of a legal friend, which was published in the Two WORLDS, No. 540, and has since been circulated to the societies. This you will shortly have before you for your consideration. Let me say that this Deed has been very carefully drawn—with a view to secure its Registration, and it is to be hoped that all those who desire to secure 'Legal Status' will give it their most careful study.

We are a Federation for *work*, for stimulating investigation into the study of spiritual forces and personages; to promote the spread of knowledge regarding the innate spiritual powers of man, and the methods of psychical intercourse between man and man, both incarnate and ex-carnate.

We do not aim to govern or dictate to societies, but to help and strengthen them, to co-operate, to promote the success of their labours. Hence, the Deed-Poll is necessarily limited to a statement of objects and methods. It consists mainly of business details and regulations regarding procedure, and trustees, by means of which funds may be secured and property protected. The Federation can adopt any declaration of principles which, in its corporate wisdom, it may desire to present to the world; but we are assured by the legal gentleman who has been consulted in the matter, that it would be out of place if inserted into the Deed Poll, and endanger its chances of acceptance and registration by the powers that be.

Dear Friends,—Fully sensible of, and thanking you for, the honour you conferred upon me by calling upon me to preside over your deliberations to-day, permit me to congratulate you upon the fact that we meet in the birthplace of our British movement upon this auspicious year; to give welcome and good

wishes to our American delegates in your name, and to express the hope—the fervent and heartfelt hope—that your deliberations to-day may be animated from start to close by the sincere resolve to do the very best and wisest thing possible for the good of our beloved Cause. May patience, forbearance, and large-hearted kindness, be united to good-intentions and practical enthusiasm; and, above all, may those unseen co-workers—our comrades in the unseen,—together with the wise, guiding and teaching spirits, whose work this truly is, and, whose representatives and agents we are,—may these wise ones direct us aright for the good of the movement and the blessing of mankind.

On the motion of Mr. Morse, the distinguished visitors—Dr. Peebles, Mrs. J. H. Jackson, Mrs. Cadwallader (from America), Mr. Smithson (President of the Yorkshire Union), Mr. Venables (President of the Lyceum Union)—were invited to share in the deliberations.

Messrs. Armitage, Taylor, Rocke, and Orr, were appointed tellers and scrutineers.

The minutes were read, and Mr. Parr, of Bootle, desired to know why the Executive had not carried into effect the resolution passed at the last Conference to begin the business at 5 p.m., on the Saturday, and proposed a vote of want of confidence in the Executive, seconded by Mr. Howell. After some discussion as to the said resolution being in order, Mr. Morse pointed out that it would be best for the Executive to admit their failure, and suggested that Mr. Parr might well withdraw his proposed vote, now that attention had been drawn to the remissness of the committee. This suggestion was accepted, and the minutes were then read and adopted after a slight elimination.

The reports were adopted in the following order: General Secretary's (followed by a discussion on the withdrawal of societies); the Treasurer's; the Balance Sheet and Auditors' Report (upon which a practical discussion was evoked by Mr. E. Marklew, participated in by Messrs. Swindlehurst, Johnson, Tetlow, Howell, Armitage, Morse, and Mrs. Wallis); the Hymn Book Committee's Report; the Credential Committee's Report; and the Bazaar Financial Report, read by Mr. Smedley, who remarked upon the earnest spirit evinced all over the country in conjunction with the Bazaar; he also reported that the interim balance amounted to over £603. After some questions the report was deferred until the afternoon session.

Dinner was provided in the Heber-street Temple.

AFTERNOON SESSION.

At the re-opening Mr. Smedley explained some of the items of expenditure, and the financial statement was accepted as an interim report, and the Bazaar Committee's Report was adopted.

The Conference then settled down to the discussion of the Deed Poll, clause by clause. Mr. Morse introduced each clause on behalf of the Executive Committee. The first clause provoked some interesting opinions, which were expressed in turn by Messrs. Orr, Rocke, Rooke, Tetlow, Smedley, Smithson, Swindlehurst, and Lee.

Mr. Morse remarked that the work on the Deed Poll had been mainly performed by two members of the sub-committee, Mr. Wallis and himself, the third member, Mr. T. O. Todd, being unable to be present.

Mr. Orr proposed, and Mr. Rocke seconded, that the words 'spiritual communion' be omitted from the first sentence.

Mr. Rooke was of opinion that Spiritualists have at present as much legal status as was necessary, the only requirement being a trust deed. He referred to various Acts of Parliament, and that Spiritualists might collect money and build halls, could make trustees for them, and had the power to depose such trustees. He said the position of the Spiritualists was as legal as that of any dissenting body.

Mr. Tetlow urged that the great point was to secure the property which belonged to the Spiritualists for the Spiritualists in perpetuity.

Mr. Smedley brought forward, on behalf of the Belper Society, the proposition to incorporate in the first sentence as the declaration of principles the summary that Spiritualists had no creed, but believe in the Fatherhood of God, the Brotherhood of Man, personal responsibility, and endless progression.

Mr. Smithson held that it was necessary to obtain legal status, but thought that to omit the words 'spiritual communion' would be a sacrifice of principle, and, therefore, not advisable.

Mr. Swindlehurst thought that if we could not obtain the Deed Poll without a loss in principle, then it should be abandoned. He was of the opinion that there was nothing which could prevent any other religious body interfering. He asked, 'Ought we to be afraid to declare our principles?' This clause was finally adopted, as printed in the published Deed Poll. The paragraph on the constitution was agreed to unanimously.

The paragraph entitled 'Fundamental Principle' was added to, on the motions of Messrs. Parr and Archer, and will now read:—

'This Federation recognises the right of every individual society, who may join in membership, to administer its own affairs free from external control, provided that such administration is not contrary to the objects of this Federation; and in the event of any internal dispute, any society may, on the vote of a two-thirds majority, call upon the Executive Council to

appoint an Arbitrator to settle such dispute, the award of such arbitrator to be binding on all parties concerned.'

The next clauses numbered 1, 2, 3, 4, 5, were agreed to unanimously.

In the clause numbered 6 the last clause reads 'to aid societies, students, and inquirers in their researches.' The word 'societies' was put in on the motion of Mr. Rooke.

Clauses 7, 8, 9, 10, were agreed to as they are printed.

There was an animated discussion over clause 11, Mr. Johnson spoke strongly for 'two conferences annually'; Mr. Archer advocated the holding of one conference annually, at the end of March: a social on the Saturday, religious services on Sunday, and the business to be performed on the Monday. Mr. Knight proposed 'That one conference be held on the Saturday and following Sunday for work only.' Clause 11 was, ultimately, carried almost unanimously as it stands, except that the first sentence begins: 'To hold two movable conferences annually.' The word 'movable' being added on the motion of Mr. Tetlow. Clauses 12, 13, 14 and 15, were agreed to, and the discussion of the Deed Poll closed. But it was decided that a special conference should be held on the second Saturday (business to begin at 5 p.m.) and Sunday in October, 1898, in Southport, to be devoted to the further discussion of the Deed Poll, and that a final and complete financial statement from the Bazaar Committee shall be presented at that conference.

Then Conference proceeded to the election of seven members of the Executive Council. The ballot paper originally held 25 names, but those of Messrs. Bibbings, Butterworth, Greenwood, and Hewes were withdrawn. The election resulted in favour of Messrs. Macdonald, P. Lee, Mrs. Greenwood, Mrs. Venables, Messrs. Swindlehurst, Collins, and Adams.

The following gentlemen were duly elected: Mr. J. J. Morse as President of the Special and General Conferences; Mr. R. Fitton as Treasurer; Messrs. T. Taylor and Wilson as Auditors; and Mr. Wm. Harrison as Secretary. Each gentleman was returned unopposed.

On the invitation delivered by Mr. Howes, it was unanimously decided that the Conference in 1899 be held in Blackpool on July 1 and 2.

Mr. Morse proposed, and Mr. Smithson seconded, a vote of thanks to the President for the splendid way in which he had conducted the Conference, which was carried with acclamation.

Mr. Venables proposed, and Mr. Macdonald seconded, a vote of thanks to every one who had in any way contributed to the success of the National Bazaar, stallholders, 'Borderlanders,' and the Two Worlds Publishing Co. were specially mentioned. This was heartily agreed to.

Then Mr. Chiswell asked for a personal favour, in a very humorous speech; he desired credentials for himself and Mrs. Chiswell to present to the Spiritualists in the United States of America and in Canada. It was decided that such letters of credit be given both to Mr. and Mrs. Chiswell and Mr. and Mrs. Wallis. All were wished 'God-speed,' and one of the most successful and important Conferences ever held was closed. The work accomplished will have important bearing upon the future of the movement, and it is to be hoped that the good feeling which was displayed, and the loyalty with which the decisions of the Conference were accepted by those who were in the minority, will continue to prevail. Where all are animated with sincere desires for the good of the Cause, there will of necessity be divergence, but we can agree to differ, accept defeat gracefully, and even though things are not done in the way we think best, still we can rise above the childishness, which 'won't play with you any more.' In spite of the free and frank expression of opinions, the best of good fellowship prevailed, and all were, if anything, drawn closer together.

The Evening Service was largely attended, and splendid music, singing, and speaking were the order of the hour—or hours! But we must defer the report of this and Monday night's Propaganda Meeting until our next issue.

MRS. FLORA ANNIE STEEL is a vivacious, enthusiastic, and gracious lady. Her pretty grey hair is worn turned back from her animated face, and contrasts well with her bright complexion. She is full of interests and thoughts, and belongs to the class of writers who are themselves as charming as their books. The power of her imagination is very great, so great that she really believes that some of her stories have 'come to her,' without the exercise of her own will, by some mysterious agency. Everyone who read that unique collection of stories, called 'The Permanent Way,' will remember the character of Nathaniel James Cradock, the man who relates some of the best and most impressive stories in the volume. Concerning him, Mrs. Steel tells the following story. She frequently tells her daughter the plots of stories which are in her brain, before she writes them down. In this manner one morning she related an idea, and went to her own room to work it out. After a lapse of some hours she returned, having written a tale completely unlike the one she had planned. 'It was most extraordinary,' she said; 'I thought that there was a man in the room named Nathaniel James Cradock. He told me all about himself, and then he told me this story.' The story in question was, 'In the Permanent Way,' which is, as most critics allow, among the best of Mrs. Steel's fine native studies. Since then, Cradock has several times re-visited her, and the stories he tells are always on the same high level of excellence—among these may be particularly mentioned 'The King's Well.—From 'M. A. P.' ('Mainly About People'), the new paper edited by Mr. T. P. O'Connor, M.P.

Societary Doings.

LONDON NEWS, NOTES, AND NOTICES.

BOW: Mr. Burrell gave an address and Mrs. Burrell very successful psychometry to a good audience, Mrs. Abrams and Mrs. Burrell solos.—CANNING TOWN, Braemar-road: June 30, Mrs. Whimp's clairvoyance distinctly good. There is a pronounced difference in the voices of this lady's controls, and a speciality of her clairvoyance is the giving of full names of spirits. July 3, Mr. Bullen's guide gave a very impressive address, followed by clairvoyance.—CAMBERWELL, 33, Grove Lane: 2nd, First half-yearly business meeting. Satisfactory report and balance sheet presented, and officers elected. Owing to the growth of our work we contemplate moving to larger premises. 3rd, A good address from Mrs. Holgate's guide on 'The identity of modern and ancient Spiritualism.' MASONIC HALL: Sunday morning, public circle well attended, and good conditions. Evening, our leader dealt with 'The identity of early Christian philosophy and modern Spiritualism,' which will be continued on the 10th and 17th. The address was very interesting. At the close of the service, Mr. Beel, on behalf of the officers and members of the mission, presented Mr. Long with a beautiful marble clock and bronze ornaments. The clock has a plate with the following inscription: 'Presented to Mr. W. E. Long by the members and associates of the South London Spiritualists' Mission, for his valuable services as leader, July 3, 1898.' A very pleasing and interesting ceremony.—CAVENDISH ROOMS: Another crowded meeting welcomed Mrs. Cora L. V. Richmond on 'The judgment,' and answers to questions; also an impromptu poem on subject chosen by audience. All were highly delighted at hearing this gifted lecturer and medium.—EAST LONDON, Workmen's Hall, Stratford: June 30, Mr. Pressman gave a very interesting reading. Mr. Davis gave an interesting address on the 'Objections to Spiritualism.' MANOR PARK CENTRE: June 27, Mr. Davis gave an instructive address and very successful psychometry and clairvoyance. Audience delighted. July 1, Mr. Gibb's guides gave a good address on 'What is death?' Mr. Noyce, normally, gave excellent clairvoyant test. 3rd, Mr. Clegg gave a very instructive address and answered questions. FOREST GATE CENTRE: Tuesday, Mrs. Webb gave good psychometry, well recognised. Sunday morning Mr. Bell read his second article, 'The causes in animal nature promoting life.' A lively discussion followed. Night, Mr. Drake related his early experiences, and why he remained a Spiritualist, giving suggestions how investigators should be treated.—FINSBURY PARK: Open-air work. Mr. Thompson spoke on 'The larger hope.' At 14, Stroud Green-road, Mr. Thompson, chairman, gave a reading on 'Spirit photography.' Mr. Walker gave an excellent address on 'The sign of the times,' followed by clairvoyance. Prospective: Friends please note, hall closed on July 10, so as to give opportunity for joining in the annual outing to High Beach, Epping Forest. (566)—HACKNEY: Very successful time in Victoria Park. Speakers, Messrs. Neander, H. Brooks, Mr. Weedmeyer, of Canning Town, and Mr. Creasey, followed by a host of questions. Mr. Waldron gave our Cause another grand advertisement by denouncing from the 'Christian Evidence' platform the truths of Spiritualism as fraud. Evening at the hall, Mr. Rist, treasurer, read from Rev. Haweis's grand sermon on Spiritualism. Mr. Neander, president, spoke on 'What Spiritualism was to him.' Questions were answered very ably by both speakers. Mrs. Lock's pleasing solo was much appreciated. July 10, no services in our hall, as we propose going to High Beech.—ISLINGTON, Wellington Hall: Mr. Catto gave a reading from Two Worlds, and Mr. Brenchley an address on 'The rich man and Lazarus.' Our room will be closed next Sunday for the annual outing to the Forest. Prospective: July 17, at 7 p.m., a debate between Mr. Young and Mr. Brenchley on 'Eternal hell fire torments.' SHEPHERDS BUSH, 73, Becklow-road: Mr. Bradley was controlled, for the first time publicly, by a Wesleyan minister, who gave a new version of the meaning of the text, 'He came unto his own and his own received him not, but to as many as received him to them gave he power to become sons of God, even to them that believe on his name.' Psychometry followed. Closed on July 10 for outing to Epping Forest.—STRATFORD, 41, Salway-road: Sunday morning's class very interesting. Text read from the T.W.; subject, 'Jesus, God or man?' We close next Sunday to join the outing in Epping Forest; expectations high. MARTIN-STREET HALL: June 19, Mr. J. Wrench spoke on 'The duty of Spiritualists to the children.' Good music was rendered by the band. We hope more instrumentalists will come forward. 26th, Mr. W. O. Drake on 'Lessons to be learnt from the passing on of Mr. Charles Bradlaugh'; illustrated his noble character to the last. Every sentiment received with applause. Children's entertainment and dance, a big success. The proceeds will enable us to issue free tickets to the children for their excursion. July 3, Mr. Webb on 'What is truth?' showed Spiritualism to be the broadest religion, as we are enabled to find truth and good in all conditions of thought. Mrs. Webb's medical guide gave his passing-on experiences, and promised to continue this interesting narrative on a future occasion. Hearty congratulations to Mr. and Mrs. Webb on the eve of their silver wedding. Date of Lyceum excursion will shortly be announced.—STOKE NEWINGTON Spiritual Society has been founded, and its inauguration will take place at hall, Blanche House Hall, 99, Wisbaden-road, Stoke Newington-road (near Theatre), on Sunday, the 24th July. Full particulars will be forwarded to each Society, from whom any assistance will be welcomed.—ALFRED CLEGG, hon. secretary, 37, Kersley-road, Stoke Newington,

LONDON SPIRITUALIST CONFERENCE.—By a resolution passed by above-named Conference, it was decided to hold an annual outing, and that we go to Epping Forest this year, on July 10. All interested in Spiritualism ought to be present, as several of the societies are prepared to give up their meetings at night. We wish to give an invitation to all Spiritualists and societies, to assist us to make this outing a grand success. London Spiritualists, please make a note of this, and make arrangements to be with us. Programme for the day: 11 a.m., general assembly at King's Oak, High Beech. 3 p.m., Open-air Conference. 4-30, Tea at Messrs. Spiers and Co., Rosherville Retreat. Adults 9d., children 6d. 6 p.m., Open-air Service, when

representatives from all the societies is hoped to speak. Tickets can be had of all societies, or of the Conference Secretary, 29, Ramsay-road, Forest Gate. Each one can make his or her own arrangements as to what time they go, or whether they go by brake or railway. Each society's secretary has his own arrangement in hand for his own society.—M. CLEGG, Secretary.

MANCHESTER NEWS AND NOTES.

ARDWICK, Tipping Street: June 29, Miss Cotterill gave very good clairvoyance and psychometry. July 3, Mrs. Rennie gave very good addresses and very convincing clairvoyance.—**COLLYHURST STREET**: June 29, Mrs. Greenlees gave excellent clairvoyance and psychometry; good audience. July 3, Mrs. Hyde gave short addresses on 'Spirit friends are ever nigh,' and 'The year of Jubilee,' also very good clairvoyance. Solo by Mr. A. Smith. *Lyceum*: Usual routine done well, recitations by Cissie Smith and Arthur Arundale. Most harmonious session, sixty-four present.—**ECCLES**: June 29, Mr. J. Kay gave a very earnest address and excellent clairvoyance. July 3, Mrs. Eyles gave nice addresses and excellent clairvoyance.—**HIGHER BROUGHTON**, Hilton-street: June 30, conducted by a few members, in Mrs. Newton's absence, to a large audience. 3rd, *Lyceum*: 37 present. Recitations, marching and calisthenics very good. A grand lecture by Miss Rotherham on 'Physiognomy.' 2-45 and 6-30, Grand addresses by Madam Henry. Very large audience. Large after-circle, thanks to the presence of Madam Henry. Conductor, Mr. Smith.—**LONGSIGHT**, 24, Grey-street: Tuesday and Thursday, public circles, good results. July 3, Mr. Hughes read a poem and answered questions in an able manner.—**OPENSHAW**, Granville Hall: June 30, Wonderful phenomena by Mrs. Brown. July 3, Good addresses by Mrs. Mellor on 'Who are the angels?' and 'What are the teachings of Spiritualism?' and psychometry. This was Mrs. Mellor's first time, but we hope not the last.—**PATRICROFT**, New-lane: 28th, Miss Knight's psychometry good. 3rd, Miss Chadderton, clairvoyance good.—**PENDLETON**: Mrs. Robinson's first visit to Pendleton; she gave splendid addresses and good clairvoyance in afternoon and evening.—**HIGHER BROUGHTON**, Hilton-street.—Anniversary Services on Sunday, July 17, will be held in the above Hall. Speaker, Mr. I. Pickthall. Chairman on this occasion, Mr. R. Fitton. Solos by the Spiritual Nightingale, Miss Florrie Pickthall, and Miss Anne Pickthall. Recitations by Miss Nellie Pickthall. Suitable Hymns by the Children. Organist, Mr. Brummitt. On Thursday, July 21, at 8, Miss Cotterill. All are cordially invited. 557

Sir,—To meet a long felt want, the committee of the Hulme Society will hold circles for development for members of any society, to enable the sitters to know that all present are Spiritualists, and have met for the same purpose, *i.e.*, development. In developing in public circles, mediums are placed at a great disadvantage in having to fight against all sorts of influences, to be ridiculed by sceptics, and be criticised in various ways. This proposed method of development will be welcomed by many, and we hope it will cause many friends to join their respective societies. The only condition of joining our circle is that friends shall produce their society membership card, and they will be cordially welcomed. The circles will be held every Monday at 8-15 p.m., sharp, commencing on Monday, 11th inst.—W. Lamb, junr., sec.

LANCASHIRE AND CHESHIRE.

ACCRINGTON, Argyle-street: July 2, Tea party and circle conducted by Mrs. Whittaker, ably assisted by Mrs. Walmsley, both mediums giving splendid proof of spirit return. 3rd, A successful day. Miss Case gave good address and psychometry. Miss Cross gave clairvoyance and psychometry before good audiences. After-circle well attended, conducted by local mediums. **BRIDGE-STREET**: Mrs. Russell gave good addresses on subjects from the audience: 'True charity,' and 'Is there any intermediate power between us and God, and how is it attainable?' and 'Who is God and where is He?' Clairvoyance very successful; after-circle well attended, successfully conducted by Mrs. Russell, Mrs. Hitchin, and Miss Bruce. **ST. JAMES-STREET TEMPLE**: June 27, Owing to Miss Barlow's illness our local medium, Mrs. Greenwood, gave an address on 'The dawn is breaking,' and Mrs. Mellor gave excellent clairvoyance and psychometry. Night, Mrs. Mellor gave the address, and Mrs. Greenwood clairvoyance; after-circle very successful. Saturday, Mr. Bewick, of Manchester, had a good meeting. 3rd, Mr. Bewick was very successful indeed in clairvoyance and psychometry; good audiences. After-circle was very successfully conducted by Mrs. Mellor and Mrs. Greenwood.—**ASHTON-U.-LYNE**, Hall of Progress: Tuesday, Mrs. Greenlees gave a good address and clairvoyance. Sunday, Mr. Leaver gave good addresses and clairvoyance. Secretary's address: Mr. T. Courland, 34, Hillgate-street, Hurst.—**BLACKBURN**, Freckleton-street: Afternoon, Mr. G. Howarth, good lecture on 'Mental science.' Miss E. Westwell, excellent clairvoyance and psychometry. Evening, Memorial service of song, entitled 'William E. Gladstone; or, The Grand Old Man,' by choir and string band. Well rendered, giving every satisfaction.—**BLACKPOOL**, Albert-road: June 26, Mrs. Hyde gave nice discourses; good clairvoyance. Monday, for building fund, silver collection. Mrs. Hyde gave her services; her clairvoyance and psychometry being very good indeed. July 3, G. H. Edwards gave excellent discourses on 'As ye sow, so also shall ye reap,' and 'Where are the dead?' June 29, Mr. G. H. Bibbings gave one of his soul-stirring lectures on 'The Jubilee of Spiritualism: Its meaning to Spiritualist and non-Spiritualist.' Great and lasting good should be the result. It was a real treat. (W. Howarth.)—**BOLTON**, Bradford-street: June 26, Mr. Swindlehurst's discourses were highly appreciated by good audiences. July 3, Mr. Plant's first visit. He gave excellent lectures, and very good clairvoyance and psychometry.—**BOOTLE**, Masonic Hall, Merton-road: 3rd, Mr. W. J. Mayoh gave good address on 'Spiritualism and its use,' well received. *Prospective*: Sunday, 10th, Our *Lyceum* will repeat the Service of Song, entitled 'An Angel in Disguise.'—**BURNLEY**, Guy-street: We had a good day with Mrs. Forum, clairvoyance very good.—**BURY**: Successful public circle. Sunday, Mrs. G. Fletcher, spiritual addresses and good clairvoyance. All well pleased.—

CASTLETON: June 27th, First open-air service on the Canal Bridge. Mr. Marklew's address was exceedingly well received by an audience of about 200 persons. We hope to have him again soon. 28th, Miss Nuttall gave good clairvoyance and psychometry very clearly. July 3, Mr. Adams's guides gave a good address. Clairvoyance and psychometry good.—**CLITHEROE**: See *Prospectives*.—**DARWEN**: Miss Smith, of Southport, conducted services in a pleasant and satisfactory manner, and named a baby, infant son of one of our members, Frank Shorrocks, spiritual name 'Light.' On the Monday Miss Smith gave clairvoyance very successfully.—**DUKINFIELD**: June 30, Mrs. Cropper's address and clairvoyance very good. July 3, Mrs. Peat's addresses and clairvoyance very good. *Prospective*: Sunday next, July 10, we shall Open our New Room in Astley-street, back of the 'Old General.'—**HOLLINWOOD**: 28th, Mrs. Mort conducted, clairvoyance excellent. *Lyceum*: Good attendances. Calisthenics and marching gone through with precision.—**LEIGH**: Mr. Savage, of Manchester, gave a short, interesting address on 'New wicks for old lamps.' Clairvoyance very good, psychometry accurate in every detail. All very well satisfied.—**MILNROW**: July 3, Mrs. Scott's guides gave good clairvoyance. A baby was named by Mrs. Hamer, spirit name, 'Onward.' Good audience. After-circle, a most striking test was given.—**MIDDLETON**: July 3, Mr. J. T. Standish gave excellent discourses on 'Spiritualism, a religion of God' and 'Spiritualism, what it teaches.' Also good clairvoyance.—**OLDHAM**, Bartlam-place: 3rd, Mr. Kay gave addresses on 'Spiritualism, a truth,' and 'The truth,' and clairvoyance. The *Lyceum* was well attended. **BLEASBY-STREET**: June 29th, Miss Chadderton gave good psychometry and clairvoyance. July 3, Mrs. Williams, good address and clairvoyance.—**PRESTON**, Central: Mr. Aldersley's guides gave splendid addresses on 'Heaven, where is it?' and 'Spiritualism, its use and abuse.' Clairvoyance. After-circle. **RAWTENSTALL**, Spiritual Church: June 26, Mrs. May, of Blackburn, spoke on 'Spiritualism, its meaning to mankind,' and 'The gateway to life.' Good clairvoyance. Miss Martin also gave good clairvoyance. July 3, Mrs. Best gave good clairvoyance.—**ROYTON**: Mr. Hilditch conducted very successful services. Clairvoyance and psychometry very good.—**SHAW**: June 28, Miss Chadderton gave splendid clairvoyance and psychometry. July 3, Mrs. France gave splendid addresses on 'God is Love' and 'Is Spiritualism in harmony with the Bible?' also good clairvoyance to good audiences.—**SOUTHPORT**, Foresters' Hall: Mr. John Pawson gave two inspiring addresses on 'Some of his experiences as a Materialist,' and in the evening on a written question, 'Do you believe in the resurrection of the body?' both ably dealt with. Psychometric and clairvoyant descriptions of an exceptionally clear and demonstrable nature. *Hawkhead Hall*: June 26, Splendid addresses by Miss Smith, who is making rapid progress as a speaker. Clairvoyance excellent, convincing and fully recognised. June 28, Mr. G. H. Bibbings (described by the Chairman as the 'silver-tongued orator') gave a powerfully eloquent lecture on 'Is Spiritualism true?' to a crowded audience, the room being far too small. Dr. Rogerson, an ideal chairman, gave a beautiful address on 'The power of music.' July 3, Mrs. Nook gave very impressive discourses, and Mrs. Newton, of Stockport, kindly gave good clairvoyant descriptions at night.—**STALYBRIDGE**: June 29, Mrs. Cropper's very interesting clairvoyance and psychometry very successful, Mr. Wallace, the veteran, being present. July 3, Mr. Duffy gave splendid addresses and successful psychometry to good audiences. Good after-circle.—**STOCKPORT**: Miss E. Schofield's controls gave splendid addresses on 'Spiritualism as a religion,' and 'The fatherhood of God and the brotherhood of man.' Successful clairvoyance.—**TODMORDEN**: Miss Stansfield, local medium, discoursed well on 'Who are the angels, and where do they dwell?' and 'The rise and progress of Spiritualism.' Psychometry good.—**WARRINGTON**: July 3 and 4, Mrs. Fielding, good address and clairvoyance.

MIDLAND AND EASTERN COUNTIES.

BIRMINGHAM, Bloomsbury: 3rd, the guides of Mr. Ashby gave a very good address on 'Spiritualism; its use and abuse.' Successful and convincing clairvoyance.—**BIRMINGHAM**, Camden-street: Mrs. Groom gave an address, under control, upon 'The sign of the times.' A large audience. Spirit friends all recognised.—**LEICESTER**, Liberal Club: The controls of our local speaker, Mrs. Richards, gave a much appreciated address on 'There is no death.' Very successful clairvoyance.—**NORTHAMPTON**: Our old friend, Mrs. Colledge, of Leicester, gave good addresses on 'The Jubilee,' also clairvoyance.

NORTHERN COUNTIES.

BISHOP AUCKLAND: June 26, Mr. Wm. Bancroft's inspirers gave highly interesting lectures on 'The Spiritualism in the Bible in relation to Modern Spiritualism,' and 'The immortality of the soul.' He said the evidences of immortality which Spiritualism affords are worthy of serious consideration. Where doubts remains on this important subject, they are calculated, when attentively weighed, to leave everyone without excuse, who trifles with the concerns of his future destiny. Good audiences and a beautiful influence.—**CARLISLE**: June 28, Good addresses by Mr. Jackson, of Preston, followed by psychometry and clairvoyance. July 3, Mr. Penman (Gateshead), gave very good addresses, afternoon and night.—**GRAMLINGTON**: June 25, Mrs. Robson's guides named the son of John Holland. She gave a very interesting and impressive address; also the spiritual name, 'Emmanuel,' declaring the child to be surrounded by great powers. Very impressive and interesting psychometry. Mrs. Hume went through a number of personations, giving names, all recognised. She is a fine medium, and is doing a wonderful amount of good locally.—**CROOK**, Mechanics' Hall: Mr. R. Crawford gave good addresses on 'There is no death' and 'The Bible, in accordance with Spiritualism.' Excellent clairvoyance, nearly all recognised.—**GATESHEAD**, St. Cuthbert's Hall: Mr. J. Stevenson addressed a good and attentive audience on 'Does Spiritualism lead up to spirituality?' much appreciated. **I.L.P. HALL**: A lady spoke on 'Spiritualism versus Christianity.' It was well proved that consistent Spiritualism and faithful Christianity, together with

the good deeds done on earth, brought their own reward.—**LINTZ COLLIERY**: A pleasant week-end at the house of Mr. F. Barnes. The guides of Mrs. Talbert spoke well on 'Love,' and 'Nearer my God to Thee.' This visit from Mrs. Talbert has put fresh life into us, and we shall all welcome her again.—**MILLOM**: We had a visit from Mr. W. Tyson, of Askam, who gave a nice address on 'Ideas.'—**NEWCASTLE-ON-TYNE**, Good Templars' Hall: Mrs. Young, of South Shields, gave a short address followed by clairvoyant descriptions, many of which were recognised. 3, ADDISON ROAD, HEATON: July 3, Mr. Lashbrooke gave an excellent address, which was very much enjoyed.—**NORTH SHIELDS**: Mrs. Yeeles gave startling clairvoyance to a large audience, many strangers being present.

WALES AND WESTERN.

BARRY, Psychological Society: July 3, Mr. E. J. Tylor gave an address on 'Spiritualism, its relation to primitive Christianity,' very satisfactory meeting.—**BRISTOL**, 24, Upper Maudlin-street: Thursday and Sunday, Mr. Hemmings, of Merthyr, under control, gave very good addresses on subjects from the audience. His clairvoyance was remarkably good, every description given was recognised. He will be with us again next Sunday.—**CARDIFF**, St. John's Hall: Mr. J. G. Miles ably conducted the evening service. The after-meeting, which was largely attended, conducted by Mrs. Blackmore. 18, CHARLES STREET: June 14, Mr. Oaten's guides interested all on 'The laws of attraction, as applied to spirit influence.' From our birth there are friends to guide and direct us. Miss Johnson, clairvoyance, much enjoyed. 20th, Mr. Longville, in his usual able manner, spoke on 'The Heaven and Hell of the Bible, and of different peoples, as contrasted with the Spiritualists' idea of those same places; or, rather, conditions.' Mrs. Dowdall's 'Snowflake' gave good clairvoyance. 21st, Mr. E. Oaten's guides spoke well on 'Conversion and Conviction.' The first may be instantaneous, the second only comes after careful study. Converts not required for Spiritualism, those who earnestly look into it will slowly be convinced. The controls of Mrs. Dowdall gave splendid psychometry and clairvoyance. 198, COWBRIDGE-ROAD: Trance addresses from Mrs. Williams and Mr. Preece, on 'Spiritual possibilities.' Good clairvoyance from both ladies.—**EXETER**, Friar's Hall, Friar's Walk: Excellent address by Mr. Parr, on 'Spirits, and the object of their mission on earth.' Very enjoyable after-circle, with truly soul-lifting results. Splendid trance-invocation through Mrs. Hoare, of South Wales.—**PLYMOUTH**: June 28, Mrs. J. Evan's address, 'The necessity of change,' ably expounded. July 3, Answers to questions from the audience by Mr. Kenward. Clairvoyance by Mrs. Trueman each evening.

YORKSHIRE.

ARMLEY: Mrs. Hoyle's guides gave able addresses on 'What would it profit a man to gain the whole world and lose his own soul?' and 'The woman of Endor.'—**ATTERCLIFFE**: The mediums on June 5 were Mr. W. E. and Miss Inman, not Trueman. 26th, Mr. Jones' guides spoke on 'There's a land that is fairer than day, etc.,' and 'Spiritualism, is it needed?' in a splendid manner that we have not heard equalled. Mr. McLeod in his clairvoyance and psychometry was remarkably successful, and gave both Christian and surnames. July 3, Mr. W. Mason gave splendid addresses and short clairvoyant descriptions. The guides named the infant daughter of Mr. and Mrs. F. Johnston, Ada Florence, spiritual name 'Lilly.' In Mr. Mason we have a close friend, and look forward to future visits of all three above-named. After-circle, excellent work by Mrs. Scates, Mrs. Wilks, and our psychometrist and clairvoyant, Mr. J. Oates.—**BARNSELEY**, Cooke's Buildings: June 26, Mrs. Naylor's guides gave interesting addresses and remarkable psychometry, to good and appreciative audiences. Good after-circle, Mrs. Naylor again giving recognised psychometry. July 3, Mr. Lewis's guides gave addresses and psychometry, highly appreciated. Excellent clairvoyance. **GEORGE-YARD**: Mr. Wilson's subjects, 'Is man a spiritual being?' and 'Where is your home?' followed by psychometry and clairvoyance. A good after-circle.—**DEWSBURY**: June 30, Mr. H. Ledgard, who is developing as a speaker, did well, and Mrs. Crawshaw gave good clairvoyance. July 3, Miss Patfield gave good addresses on 'Spiritualism, what use to humanity?' and 'Does man live after death?' Clairvoyance very good, and well received.—**HUNSLET**, 3, Bottom of Joseph-street: Mr. J. T. Todd gave good addresses and clairvoyance. Good after-meeting. These rooms will be closed after this week.—**LEEDS**, Progressive Hall: July 3, Mrs. Thornton's guides spoke on 'Love one another,' and gave good clairvoyance. 4th, Mrs. Nicholson's control spoke on 'What is life?' Good clairvoyance.—**NORMANTON**: July 3, Lyceum Anniversary. Mr. and Miss Inman spoke very ably on the good the Lyceums were doing, and gave some very good psychometry both afternoon and night. The members of the Lyceum rendered several sacred songs and recitations, which were much appreciated by crowded congregations. After-circle, Mrs. Baker gave splendid clairvoyance. The day's collections were given to the Lyceum funds. (G. Rothery).—**ROTHWELL**: June 26, Mr. J. C. Spencer's guides spoke well on 'The second greatest letter,' and 'In my Father's house are many mansions,' psychometry very fair. July 3, A splendid day with local mediums: Mr. Shurburn, Mr. Ellis, Mr. Hoyle, and Mrs. Ward. Mr. Hoyle gave clairvoyance, all recognised but one. Mr. Taylor kindly read for lesson at night, by request, Dr. Peebles' Epistle, and it was well received.—**SHEFFIELD**, Hollis Hall: 3rd and 4th, Miss Cotterill's guides gave very amiable addresses on 'Despise not the day of small things,' and 'The Jubilee rejoicings and the God of love,' and 'Spiritualism: what is it?' followed by remarkable clairvoyance and psychometry.—**SKIPTON**: 3rd, Mr. J. F. Back, Morecambe, discoursed ably on 'Propaganda and practice.' Evening, he took subjects from the audience, and was appreciated.—**WAKEFIELD**, Queen Street: Mr. R. Watkin made a few interesting remarks on the Lyceum, and also spoke well on 'Him who you ignorantly worship declare I unto you.' Much appreciated; clairvoyance good.

RECEIVED LATE.—**BATTERSEA PARK ROAD**, Henley Hall, Henley-street: Mr. Peter's clairvoyance, as usual, was of the most telling character. He exhorted his audience to cultivate spiritual gifts, and not to gratify personal ambitions, for the selfish use of spiritual powers was bound to drive away those guides who had given them greater responsibilities than they were fitted to bear.—**BATTERSEA PARK**, *Open-Air Work*: Mr. Day presided. Our old campaigner, Mr. Emms, gave an able address. Mr. and Mrs. Boddington also won the appreciation of an interested and questioning audience.—**MEXBORO'**: Mr. Barraclough rendered excellent services in a time of need.—**DERBY**, Trafford Street: Mrs. Foster gave very interesting addresses.—**HULL**: Mr. G. H. Bibbings gave good addresses and answered questions with great lucidity.—**HEYWOOD**: Miss Nuttall gave impressive addresses and successful clairvoyance.

Reports should be delivered at this office by the first post on *Tuesdays* to be in time for their insertion in alphabetical order.

Prospective Arrangements.

BLACKPOOL SPIRITUAL CHURCH, Albert Road.—A Grand Scenic Bazaar representing Jericho will be held on Thursday, Friday, and Saturday, Sept 29, 30, and October 1, 1898. Donations of money or goods will be thankfully received by Mr. Musgrove, Miller-street, South Shore, Secretary; or Mr. Coupe, 60, Regent-road, Treasurer, or any of the Committee.—**W. HOWARTH**, Cor. Sec. 567

BATTERSEA PARK ROAD, Henley Hall, Henley Street.—On Sunday, July 10, we hold our Annual Excursion to High Beach by brake. Tickets, 2s. 6d.; Tea, 9d. Early application is essential. No brake tickets guaranteed on morning of excursion. Meet at Henley Hall at 8-30 a.m. 556

CLITHEROE.—Re-opening of Old School, Church Brow. On Saturday, July 9, a Public Tea and Social Evening will be held to celebrate the re-opening of the above hall. Tickets for Tea and Social, 6d. each; for Social only, 4d. each. Tea on tables at 5 o'clock; Social at 7-30. On Sunday the re-opening services will be conducted by Miss E. A. Smith, Southport. Special collections at each service. Old and new friends from a distance cordially invited. Good accommodation for cycles. The Committee are now open to book for 1899. 556

FELLING, Hall of Progress.—Annual Tea on July 16. Tea at 4-30, Concert at 8, Social at 7 o'clock. Adults, 9d.; children, half-price; social, 6d. 17th, Mr. J. Stephenson, speaker. Mrs. Stanfield will sing suitable solos; service at 6-30. 557

GATESHEAD, Eden Progressive Spiritual Society, I.L.P. Hall, back of Westbourne Avenue Vernon Parade.—July 10 Brake Trip to Aldin Grange; 17th, Mrs. Fairen. 556

GATESHEAD, St. Cuthbert's Hall, Bensham.—Sunday, July 10, Our Annual Trip, in Brakes, to Aldin Grange. Meet at St. Cuthbert's Hall, at 10-15 a.m.. Sunday, July 17, Mr. McKellar, of North Shields. 556

LEEDS, Psychological Hall, Grove House-lane.—Sunday, July 31, Mr. G. H. Bibbings, B.A., of Plymouth. Clairvoyance by Mr. Johnson, of Normanton, 2-30 and 6-30. 556

LIVERPOOL, Daulby Hall, Daulby-street.—Services every Sunday, at 3 and 6-30 p.m.: July 10th, Mrs. Wallis; 17th, Mr. G. H. Bibbings; 24th, Mr. E. Marklew; 31st, Mr. Mayoh. Mondays, at 8 p.m., Circle for Members; Thursdays, at 8 p.m., Public Circle. Lyceum every Sunday morning at 11 o'clock.

LONDON (Peckham), 81, Talfourd-road.—Monday, Seance at 8, Mrs. Coleman. 563

MISS H. ROBINSON, 79, Lee-street, Oldham, is now at liberty to conduct week-night Circles in Oldham and surrounding districts.

MRS. NEWTON (late of Stockport) begs to cancel all dates for 1898 and 1899, as she is leaving public platform work in consequence of having taken a Boarding House at Southport. 556

MR. ISAAC PICKTHALL, Trance Speaker, 14, Heathland-terrace, Cale Green, Stockport, is booking Sundays for 1899. Pleased to hear from old and new friends. 556

MR. R. HUGHES, 16, Wally-street, Higher Broughton, Manchester, will be in Birmingham, July 23, and week following. Societies desiring his services, please write him. Speaker, Questions, and Psychometry. 556

NEWCASTLE-ON-TYNE, 3, Addison-road, Heaton.—July 10, Open Meeting. 17th, Mrs. Johnson, address and psychometry at 6-30.

NEWCASTLE-ON-TYNE, Northumberland Hall, High Friar-street, July 10, 10-45 and 6-30, and 11th, at 7-30, Mrs. Cora L. V. Richmond. Admission 1s., 6d., and 3d. Notice to Secretaries: A Mid-day and Afternoon Luncheon will be provided, for the convenience of country friends, at moderate prices, and a notification of the numbers of proposed visitors may be sent in time to Mr. W. H. Robinson, Book Market, Newcastle. July 17, Mr. J. H. Lashbrooke.

NORTH SHIELDS, Lewis Hall, Waterville-road.—Meetings held in the above hall every Tuesday, 7-45 p.m., and Sunday, 6-30 p.m. 558

SKIPTON S.S.—Will mediums and Secretaries take notice that all communications to above Society should be addressed to the Secretary, F. Lund, Winterwell Buildings, Skipton. 556

All Excursionists to Southport are invited to call for their Meals at the 'Avenue' Dining Rooms, 33, Scarisbrick Avenue, where Choirst Schools, or Lyceum Parties, and others will find every attention paid, to their creature wants, at most reasonable prices. Enquiries by post receive prompt attention. Mrs. Evans, Proprietress. 563

'SPIRIT GUIDED' at half-price. This story was published, and a number have been sold at 1s. each, but in order to dispose of as much of our stock as possible before we set sail for our American tour, we have decided to offer this story (to clear out) at *half-price*, and will send 'Spirit Guided' post free for 7d.—Address E. W. WALLIS, 164, Broughton-road, Pendleton, Manchester.

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MEDIUMSHIP is purely a constitutional state, and may be scientifically cultured and developed by scientific methods.—Prof. Timson, F.B.P.A. Persons seeking special advice on the above should write, with stamped address, to Professor Timson, F.B.P.A., who claims the highest success of any tutor in the psychological sciences, Hydro, Leicester.

SOUTH MANCHESTER SPIRITUAL SOCIETY,
PRINCESS ROAD (Bradshaw Street Car Terminus).

THURSDAY, JULY 14, AT 8 P.M., LOCAL EFFORT.

CLAIRVOYANCE AND PSYCHOMETRY

BY MESDAMES

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Send loose stamp for particulars of Circulating Library and Reading Club, to be started in August.

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ALDIN GRANGE PLEASURE GROUNDS, NEAR DURHAM.

ON SUNDAY, JULY 10, A GREAT

SPIRITUALIST DEMONSTRATION

will be held. The Afternoon Meeting will commence at 2-30. The Evening Meeting will commence at 6-30. To be addressed by Messrs. J. H. Lashbrooke, Newcastle; Joseph Eales, Bishop Auckland; Ed. Cransbury, West Pelton; J. J. Carrick, Consett; and other friends.

CHAIR TO BE TAKEN BY MR. JOHN TURNER, NEWCASTLE.

A Good Plain Tea will be provided at 6d. each.

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Doctor of Magnetics, Psychometrist, etc.,

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ree Diagnosis of disease from article. Enclose particulars of age sex, and state if married; with stamped envelope.

Hours of Attendance: 2 until 6 p.m.

ASTROLOGY.—"Magus"—gives Map of Nativity, Mental Qualities Health, Profession, Prospects in Life, etc., and Two Year's Directions for 5s. Send hour of birth and other particulars Horary Questions, 1s.

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We try to give satisfaction to all requiring our assistance on health.

We have received this day the following undermentioned testimonials, which must convince the most sceptical of the Wonderful Virtues of BURCHELL'S GOLDEN REMEDIES. They are not 'Cure-alls,' but for the various complaints they are intended for will be found, as we affirm,

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For full particulars see our advertisement inside back cover.

From this day's Testimonials—

Rose Cottage, Mirfield, May 18, 1898.

Dear Madam,—Will you please send two boxes of Nerve Pills, as my mother wants some more? She is sure that the last did her a great deal of good. Yours truly, J. R. PARRY.

230, Bramall Lane, Sheffield, May 18, 1898.

Dear Madam,—Please find P.O. for 1s. 1d. Will you send me one box of pills for asthma and bronchitis? The other box you sent me, I am glad to say, has done me a great deal of good, as I have been for years a sufferer from bronchitis and asthma. Yours truly, P. GILMORE.

Hamilton Street, Stalybridge, May 18, 1898.

Dear Mr. and Mrs. Burchell,—Please find enclosed P.O. for 5s. I see by the Two WORLDS that you send six boxes of pills for 5s. please send the Stomach and Liver, Cough, and Diuretic. We received the others all right. H. ROTHWELL.

Newton Hill, nr. Wakefield, May 18, 1898.

Dear Madam,—I am sure I feel a lot better; I can sleep better and eat better. I am thankful for the medicine you have given me, for I think I should have died if I had not come to you. Will you please send on another supply, also a bottle of Pain Killer for my neck, as it is taking all the swelling down? I beg to remain, yours, E. GREEN.

Mauchline, Ayrshire.

Dear Friend,—Your very kind letter received to-day, and astonishment is so faint a description of the feelings it produced. Your knowledge of me is as true as it could possibly be, supposing you had lived always beside me. After reading the letter over several times I felt as if you must have been told something of me; but how could you? Will you please send on the Nerve Pills as soon is convenient, as I want some for a friend? Yours, Mrs. C.

NOTE THE ADDRESS:

65, Girlington Road, BRADFORD.

PLATFORM GUIDE.

SOCIETIES AFFILIATED WITH THE NATIONAL FEDERATION.

Secretary: W Harrison, 37, North street, Burnley

- Accrington**—Argyle street, Lyceum, 10 30; 2 30 & 6 circle at 8
26, China st., Lyceum 10 30; 2 30, 6, circle at 8
Ashton—Church st. (off Warrington st.), 2 30, 6 30
Mrs Cropper. Tues. 7 30, J T Standish
- Ashington**—Spiritual Temple, 5
Barrow-in-Furness—Psychological Hall, Dalkeith st
Lyceum 10; 11 and 6 30, Tues. 7 30
Barry Dock—Atlantic Hall, 24 Dook View road 6 30
Tues. 8, members' circle
Belper—Jubilee Hall, Lyceum 10; 10 30, 6 30,
W Howell
- Birmingham**—Masonic Hall, New st., Union, Class
10 45; 11, 6 30, E W Wallis
Bloomsbury: Lyceum 11; 3, 6 30, Mrs Place
Smethwick: Central Hall, Cape Hill (opp. Wind-
mill lane), Lyceum 2 30; 11, 6 30
Blackburn—Old Grammar School, Frookleton street
Lya. 9; circle 11; 2 30, 6 30, W Ward
Blackpool—Spiritual Church, Albert road, Lyceum
9 30; public circle 11; 2 30, 6 30, R A Brown
Bootle, Liverpool—Masonic Hall, Lyceum 11; 2 30,
6 30, Song Service. Mon. 8, Tues. 8, Seance
Bolton—Bradford st., Lyceum 9 30; 2 45 and 6 30,
Mrs Brooks
- Burnley**—Hammerston st., Lyceum 9 30; 2 30 and 6,
North street, Lyceum, 9 30; 2 30, 6, Mrs Best
Tues. 7 45, public circle Wed. 7 30, member's
circle
Guy st., 2 45, 6 30, Mr Leaver. Mon. at 8, Thurs.
8, Locals
Bury—Spiritual Hall, Georgiana st., Lyceum 10;
2 30, 6, Mrs Johnson. Wed. 7 30, public circle
Cardiff—St John's Hall, St John's sq., Lyceum 2 45;
11, 6 30, E G Sadler
- Carlisle**—Temperance Hall, Caldew Gate, 2 30 and
6 30, Mrs Smith. Wed. 7 30, 13, Charlotte-st
Oldtheroe—Old School Church Brow, 2 30 and 6 30,
Miss E A Smith
Colne—Cloth Hall, Lyceum 10; 2 30, 6 30, Mrs Bailey
Darwen—Church Bank st., Lyceum 9 30 and 1 45;
members' circle 11; 3, 6 30, Mrs Griffin; circle
at 8, and on Wed. 8
- Derby**—la Normanton rd., Lyceum 10 30; 2 30, 6 30,
G Smith. Mon. 7 30. Wed. 7 30
Glasgow—Assembly Rooms, 136, Bath-st., 11 30, 6 30
Great Harwood—Britannia st., 2 30 and 6
Heywood—Temple, William st., Lyceum 10; 2 30
and 6, Tues. 7 30
Huddersfield—Brook st., Lyceum 10; 2 30 and 6 30,
Hyde—Mount st., Travis st., Lyceum 10; 2 30,
6 30, Mon., 7 30
Lancaster—Athenaeum, St Leonard's Gates, 2 30
and 6 30
Leicester—Liberal Club, Town Hall sq., 11 and 6 30,
Flower Service Mrs College. Mon. 8, public
circle, G H Bibbings
Queen st., Lyceum 10 30; 6 30. Tues. Thurs. 8
Liverpool—Daulby Hall, Daulby st., 11 Children's
Lyceum; 3, 6 30, Mrs M H Wallis. Mon. 8, mem-
bers' circle. Thurs. 8, public circle
- London**—Camberwell New Rd—Surrey Masonic Hall,
11, public circle; 3, Lyceum; 6, Lending
Library; 6 30, W E Long, trance address. 8,
mens and elections. T W and S N F Hymn
Books on sale.
Battersea Park Rd—Henley st, at 3; 7, closed
for excursion, tickets 2/6. Thurs. 8, developing
class. Sat. 8, members' social. Park at Old
Band Stand, 3 30, no meeting
Brixton—8 Mayall road, 11 open circle; 7, Mr
Dale. Tues. and Thurs. 8, circles
Canning Town—Temperance Rooms, 2 Ford's
Park rd, Trinity st, Lyceum 11; 7, Tues. 8,
T. W. on sale
Canning Town—Co-op. Hall Braemar rd. 11 30, dis-
cussion; 3, Lyceum; 7, Mr Sloan. Mon.
(public), at 8. Tues., members. 14th, Mrs
Hillier. T W on sale
Stratford—Workman's Hall, West Ham lane, E.
Lyceum 11; 7, no meeting Thurs. 8 15
Forest Gate—Liberal Hall, Sun., Inquiry 10 30;
11, Lyceum 3; 7, Mr Walker. Tues. 8, Thurs. 8,
circles at 19, Oakhurst rd
Longton—Post Office Buildings, 2 30, 6 30, after-circle,
8, Mon. 7 45. Thurs. 7 45, choir
Macclesfield—Cumberland street, Lyceum 10 30;
3 Mrs Kirk; 6 30, 8 Place
Manchester—Ardwick—Temperance Hall, Tipping
street, Lyceum 10 30; 2 45, 6 30, J Mayoh;
8 30, members' circle. Wed. 8, Miss Cotterill
Fri. 8, members
Moss Lane East—Princess Hall (Bradshaw-st. Car
terminus), 10 45, 6 30, Mon. 8 30, members.
Thurs. 8
Harpurhey—Collyhurst st., Oldham rd., Lyceum
10; 3, 6 30, W Johnson. Wed. 7 45, Miss
Knight
Patricroft—New-lane, Winton, 3, 6 30, Miss
Knight. Tues. 8, Madame Henry, Thurs. 8,
meme's circle
Pendleton—Cobden st., Lyceum, 10 30 only. 2 45
6 30, Miss Butterworth. Mon and Thurs. at 8,
developing circle
Salford—Co-op. Stores, Chapel st., Lyceum 10 30
3, 6 30
Merthyr—Central Hall, 11; 2 30 & 8,
Mexborough—Lees Arcade, Lyceum 10; 2 30, 6,
Mr B Jepson. Mon. at 7 30
Millom—Lyceum 2; 6, Circle 7 30. Wed. 7, meeting
Nelson—Bradley Fold, Lya. 10; 2 30, 6, Tues. 7 30.
Sat. 7 30. Wed. 7 30, Members' circle
Pendle st., 2 30, 6, Tues. 7 30, Sat. 7 30
Newcastle-on-Tyne—Hall, 2 Clayton st., off Blackett
st, Lyceum 2 30; 10 45, 6 30, Mrs Cora L V Rich-
mond. Mon. 7 30. See Prospectives
Nottingham—Cobden Hall, Peachy st., 10 30, 6 30.
Gladstone Hall, Lya. 2 30; 10 45, 6 30, F Hepworth
Oldham—Coronation st., Mumps, 3 and 6 30, Mrs
Lambert. Mon. 3, mother's meeting. Tues.
7 45, public circle
Parkgate—Temple, Ashwood rd. Lyceum 10 30;
2 30, 6, Anniversary, Mrs E H Britten; 8, circle.
Wed. 8, circle
Plymouth—Oddfellows' Hall, Morley st. Lyceum at
11, and 6 30, J Evans. Clairvoyance by Mrs
Treman. Wed. 7 30, Mr Gammells. T W on sale
Ravenshall—Lyceum 10 30; 2 30, 6, Miss King
Rishton—2 30 and 6, Mr Craven
- Botherham**—Boro' Temperance Band Room. Ly-
ceum 2; 3 & 6 30, W E Inman. Monday, 8.
Wed. 8, public circle
Royleton—Hall, Union st., Lyceum 10; 3, 6, Ladies'
Day, Mrs Crossley. Wed. 8, Miss Chadderton
Shaw—Broadwell's Rooms, 3, 6 30, C Eyre. Tues. 8
Sheffield—Langsett road, Lyceum, 10 and 2; at 11
public circle; 3, 7, Mon. 8
Slatwicke—Laith lane, 2 30, 6, Mr Kaye
Southport—Forsters' Hall, 3, 6 30, Mrs Summersgill.
Wed. 8, Mrs W Stansfield, for building fund.
Hawkhead Hall, 10 45 and 6 30, Wed. 7 30, Miss
Smith
Spennymoor—Victoria Hall, 2 and 6. Thurs. 7 30
Stalybridge—Lyceum, 10 30; 3, 6 30, Mr Young
Wed. 7 30
Stockport—Hall, Wellington rd., near Heaton lane,
Lyceum 9 30; 2 30 and 6 30, Floral Service.
Mon. at 8, Mrs Hyde
Sunderland—27 Ann street, 6 30. Daily 8
Walsall—Central Hall, Lyceum 10, 2 30; 11, 6 30
T Timson
Warrington—Temperance Hall, Academy st., 3 and
6 30, B Plant. Mon. at 7 45 Mrs Eyles
Widchess—Lecture Room, Public Hall, 6 45, D Ward
- * YORKSHIRE UNION SOCIETIES.**
Societies marked thus * are also affiliated with the
National Federation.
Hon. Sec.: J JACKSON, 1 Crow Tree lane, Daisy Hill
Bradford
- Adwalton**—At 2 30 and 6, Mrs J Colbeck
***Armley** (near Leeds)—Theaker lane, Lyceum 10 30;
2 30, 6 30, Anniversary. Mon. 7 30, circle
***Barnsley**—Cook's Buildings, Wellington st., 10 30,
Lyceum; 2 30, 6, Mrs Rogerson. Wed. & Sat. 8
Batley—Wellington street, Lyceum, at 10 and 1 45
2 30, 6, Mr H Crossley Monday 7 30
***Bailey Carr**—Town street, Lyceum, 10 30, 2 30; 6,
Mrs Brook. Monday, Mothers at 3
Birstall—Railway ter. 2 30, 6, Tues. 7 30, public
circles
***Bradford**—Boynton st., West Bowling—Circle at
11; 2 30, 6, Mrs Whiteoak. Thurs. 7 45
Dudley Hill—Tong st., 10 30 public circle; 2 30 &
6, Mrs Brook. Mon. 7 30
Milton Hall, 32 Rebecca st., City rd., Lyceum 10,
2 30, 6
Osley rd. Lyceum, 10 30; 2 30, 6 30, Mrs Beardshall
Spicer st., Little Horton lane, 2 30, 6, Y U Annual
Conference
St. James' Church, Lower Ernest st., Lyceum 10
and 2; circle 3; 6, Mrs Harrison. Wed. 7 45
Brighouse—Martin st. Lya. 10; 2 30, 6, Mrs Midgley
Olecheaton—Walker st. Lyceum, 10; 2 45 and 6,
his Hunter. Mon. in old room, at 7 30.
Thurs. 7 30, public meeting Cleckheaton (No. 2)
***Dewsbury**—Bond st. Lyceum 10 and 1 45, 3 and 6
H Crossley. Thurs. 7 30
Elland—Newcombe street. Lyceum 10; 2 30, 6,
Mrs Berry
Halifax—Winding road, 10 30; 2 30, 6, G Feather-
stone. Mon. 7 30
Raven st, Queen's rd, 2 30, 6 30, Mrs Armitage
Huddersfield—St. Peter st. Rooms. Lyceum 10;
2 30 and 6 30, Mr Seekins
Hull—Granville Hall, Silvester st., Lyceum 10;
2 30, 6 30, Wed. 7 30. Thurs. 7 30, members'
circle
***Kegley**—Heber street Spiritual Temple, 10 45, 6,
Mrs E H Britten. Mon. 7 30
***Leeds**—Psychological Hall, Lyceum 10; 2 30, 6 30
Song Service; 8 15, circle. Mon. 2 30,
Tues. 8, mems. circle. Sat. 8, circle
Liversedge—Carr street, 10, Little Town; Lyceum;
at 2 30 and 6, Mrs Shulver
Morley—2 30, 6 30, Mrs Nicholson. Mon. 2 30,
Tues. 7 30
Normanton—Queen st, at 2 30, 6, Mrs France;
circle 8. Tues. developing at 7 30
Ossett—Queen st. Lyceum 10; 2 30, 6, Mrs Roberts
Rothwell—Lyceum, 10; 2 30 and 6, Lyceum Day
Sat. 8
***Sheffield**—Attercliffe, Vestry Hall, 2 30 and 6,
Mrs Markham. After-circle at 8
***Hollis Hall**, Bridge street, circle 11; 3, 7, Mr
Duffey. Mon. 7 30
Shipley—Market Buildings, Teal Court, 2 30, 6,
Mr Hopwood
Skipton—Temperance Hall, 2 30, 6, Mrs Gregg
***Sowerby Bridge**—Hollins lane. Lyceum 10 and 2;
2 30, 6, J Swindlehurst
West Vale—Green Ln., 6, Mr Lewis. Wed. 7 30
Windhill—2 30 and 6, Mrs Stretton
Yeadon—Town Side. Lyceum 10; 2 30 and 6,
Mrs Falla. Mon. 8 members' circle
- NON-AFFILIATED SOCIETIES.**
Accrington—St James st, Lyceum 10 30; 2 30, 6
Mrs Johnstone. circle at 8. Wed. 7 30, mems.
Bacup—Princess street, Lyceum, 10; 2 30, 6 30,
Miss Karshaw
Barnsley—George Yard Mission Room, 2 30 and 6
J Wilson. Mon and Wed, 8, circles
Barnoldswick—Spiritual Hall, Lyceum 10; 2 30, 6,
Birmingham—Dixon road Board School, 6 30 p.m.
Camden St. Board School, at 6 30, Mr Terry
Bishop Auckland—Temp. Hall, Gurney Villa, 2 & 6
Blackburn—15 New Market street, W., Northgate.
Lyceum 10; services at 2 30, 6 30. Circle, 8.
Mon. 7 30, members. Wed. 7, public circle
Bradford—Bowling, Harker st., 10 30, circle; 2 30,
6, circle. Mon. 2 30, 6 30. Wed. 7 30
Walton street, Hall lane, Public circle 10 30
2 30, 6, Mrs Wilcock. Mon. 7 30
Temperance Hall, Lyceum 10 30; circle 10 45;
2 30 & 6, Miss Patefield. Wed. 7 45, circle
Cambots—Spiritual Evidence, 2 5 30
Cardiff—18 Charles street. Sun. 7 p.m. Mon. 8
Castleton—Heywood rd, 2 30 & 6, Miss Ribchester
Tues. 7 30 public circle, Miss Cotterill
Crook—Mechanics' Hall, 2 30 and 6
Dearnley—Spiritual Temple, 2 30 and 6
Derby—Webster's Buildings, Traffic st., 2 30, 6 30
Miss Jackson. Mon. and Thurs. 7 30
Dukinfield—Astley st., 2 30 and 6 30, Mon. and
Thurs. 7 30, circles
Dunfer, N.B.—Gillilan Hall, Wed. 8, room 3
Ezeter—Friars' Hall, Friars' Walk. Service 6-45.
Wed. 8, members' circle
Felling—Hall, Charlton row, 2 30, 6 (see prospectives)
Foleshill—Edgwick, 10 30, 6 30. Mon. 8
Gateshead—Outhbert's Hall, Bensham. Sun. 6 30,
Trip to Aldin Grange. Weds. 7 30. (see Prosps.)
47, Kingsboro' terrace.—6 30, Thurs. 7 45
I.L.P. Hall, 6 30, Trip to Aldin Grange
- 22, Redheugh rd.—Circle, Sunday, 6 30, Tues. 1 30
Thurs. 7 30
Hackmondwike—Thomas st., Lyceum, 10; 2 30 and 6.
Bethel Lodge, Tues., Sat., 7 45
Heywood—Adelaide st., 2 30 and 6,
Hollinwood—Factory Fold, Lyceum 10 30; G Adams
Hadfield—Salisbury street, off Station rd. at 3 and
6, Mrs Porter
Huddersfield—Quarby, 2 30, 6, Mrs Bottomley
Hunslet—Oriel Hall, Top of Joseph st., 2 30, 6,
Tues. and Sat. 8, public circles
Goodman Terrace: 2 30 and 6, Mon. 2 30 and
7 30, Thurs. and Sat. circles 7 30
Williamson Buildings, Dewsbury road, 2 30 and 6,
G Smith. Circle Mon. 7 30, C Seaner. Tues.,
Thurs. & Sat. at 7 30
Leigh—Newton st., 2 30 and 6 15, Wed. 7 45, circle
Leicester—Craiton st., 11, 6 30, Wed. 8 circle
Leeds—Progressive Hall, 16, Castle st., 2 30 & 6 30,
Mrs Thornton. Mon. 7 45. Thurs. & Sat. 7 30,
public circles
28, Back Adelphi st., circle 10 30; 2 45 & 6 30,
Mon. 2 30 & 7 45. Thurs. Sat. circles, 7 45
Liverpool—Phoenix Hall, Low Hill, Lyceum 3.
Monday, 8, circle. Wed. at 8
Lints Colliery—38, Cinder Oven Row, at 6. Tues
and Thurs. at 7
London—277 Battersea Park rd, 11 and 7. Wed. 8
circle (see Prospectives).
Bow—193, Bow road, 7, Mrs Whimp. Tues. Fri.,
7 30. Wed. 7 30, public circles
Camberwell—33 Grove lane, at 7
102, Camberwell road, at 7, Wed. 7, healing; 8,
circle
Canning Town—116, Barking road, Tues. 7 30.
Thurs. 7 30
Lower Edmonton—2, The Crescent, 7 p.m.
Hackney—Manor Rooms, Kenmuire rd., Mare st.,
6 45, no meeting. Wed. 8, members' circle at
155, Richmond rd. at 8. Open-air, Victoria
Park, at 11; Helpers wanted
Islington—Wellington Hall, Upper street, at 7,
Outing to High Beach. Thurs. 8, members,
Mrs Brenchley
Kentish Town—85, Fortess road, N.W. 7. Mrs
Spring, psychometry. Mon., Thurs. 8. Wed.
Manor Park—Temperance Hall, 7, Open-air at
High Beach. July 8, Mr Sloan, at 8. 11th,
Mr Davis
Marylebone—Cavendish Rooms, 51, Mortimerst W.
7, J J Morse 'Spiritualism: a retrospect and a
prophecy'
Marble Arch, 5, Seymour Place, W.—Mon. and
Thurs., seances 8, Mr and Mrs Hawkins
North London—14, Stroud Green rd., Lyceum 3;
spiritual service. 7, Tues. 8. Wed. 8, mems.
Finsbury Park Open-air, Sunday, 11 30
283 Ladbroke grove, J Vango, seance, Mon.
and Thurs. 8 for 8 30. Sun. 11, clairvoyance
41 Salway rd.—11 a.m. class, Spiritualists invited
Wed. and Thurs. 8, Mr and Mrs Webb
Shepherd's Bush—73, Becklow road, 6 30,
T. W. on sale
Stratford—Martin street Hall, Lyceum 11; 7.
Thurs. at 41, Salway road
Manchester—Bradford: Church st., Shakespeare st.,
Lyceum, 2; 6 30. Thurs. 8, public circle,
Sheetham—Ash Lodge Halliwell lane, Lyceum
10 30; 2 30, 6 30. Mon. 8, Thurs. 8
Eccles—Conservative Club, 2 45, 6 30, I Pichthall.
Wed. 7 45, Mrs Markham
Higher Broughton—Hilton st., Lyceum, 10 30; 2 45
6 30, Mr Thompson. Tues. 8 15, members'
Thurs. 8, Mr Eyles
Hulme—Corner of Junction st., Lyceum, 10 30; 3
and 6 30, J B Tetlow 8 15, circle. Mon. 8 15,
Wed. 8, mem. Thurs. 8 15, clairvoyance and
psychometry, Mr Lamb and Mr Blumenthal
Openshaw—Granville Hall, George st, Lyceum 2 30;
10 30, 6 30, Mr Stevens. Thurs. 8, Mrs Beres-
ford
Longsight—West Gorton, 24 Greyst., Lyceum, 10 30
and 2 30; 6 30, Mr Standish; 8 15, circle.
Tues. 8 15, Mrs Beresford. Thurs. 8, public
circle
South Salford—4, West Craven st., Regent rd., 6,
8, circle. Wed. and Thurs. 8
Middlesborough—Newport Crescent, Lyceum 10 30
and 2; 3 and 6 30
Progressive Church, Boundary rd., 2 30 and 6 30
Minrow—Over the Store, Dale st., 3 and 6 30,
Mon. developing circle at 8 prompt
Middleton—Co-op. Hall, 3 and 6, W Edwards
Monkwearmouth—Hall, Roker avenue, 6 30
Morecambe—Moss lane, off Queen's sq., 2 30 and 6 30
Mon. 7 30
West End—Liberal Club, Clarendon rd, 6 30
Nelson—Albert Hall, 2 30 and 6. Wed. 7 30, circle
Newcastle-on-Tyne—Heaton and Byker Institute, 3
Addison rd, 6 30, Mr Shepherd. Mon. Sat. 8,
circles
Market Arch, 23, Nun st., Wed. 7 30. Sat. 7 30,
circle
North Shields—86, Saville st., near G P O, 6 30
Lewis Hall, Waterville road, at 6 30. Tues. at
7 45
Northampton—Hall st., Michael rd., 11, 6 30
Oldham—Bartlam place, Lyceum, 10; 3 and 6 30,
Thurs. 7 45 circle
Bleasby st., at 3, 6 30, Mrs Giggie. Wed. 7 30
circle
Perkinsville—6,
Preston—Conral, 2 30, 6 30. Wed. 7 30, mems. circle
Weavers' Hall, Walker st. Lyceum 9 45, 2 30,
6 30, G H Bibbings and Mrs Waddilove; circle
at 8. Mon. 7 30. G H Bibbings. Thurs. 8,
circle,
members and friends
Radford—I L P Rooms, 10, Blooms Grove st, at 6 30
Rochdale—Regent Hall, Lyceum 2 45; 2 30 and 6,
E Marklew
Summer st., 2 30, 6. Tues. 7 45
Ponn st., Lyceum, 9 45; 2 30 and 6. Wed. 7 30
Seaton Delaval—5 30
South Shields—16, Cambridge st., 6. Tues. 7 30
Todmorden—Society Hall, 2 30 and 6 30, Mr Black-
ledge
Tranmere—Lyceum 3; 6 30,
Wakefield—Queen st., Westgate, 2 30, 6, Mrs Hoyle
Wed. 7 30
West Hartlepool—Lynn st., over Graham's shop, 2 30
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