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British Association
OF
PROGRESSIVE SPIRITUALISTS.

PROCEEDINGS
OF THE
THIRD CONVENTION,
HELD IN LONDON,

JUNE 11, 12, and 13, 1867,

*Embodying Prepared Essays and Papers Read, Addresses
Delivered, Experiences of Mediums and the Discussions.*

LONDON: HEYWOOD & CO., 335, STRAND, W.C.
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LONDON.**



THE BRITISH ASSOCIATION OF PROGRESSIVE
SPIRITUALISTS.

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Efficient Lecturers, male and female, are affectionately invited to send in their names to the Honorary Secretary, in order to be enrolled as Members of the Association.

All official correspondence should be addressed to the Secretary. Subscriptions to the funds of the Association may be sent to the Treasurer or other officers. Inquirers as to the nature and principles of Spiritualism may address either of the Committee of General Correspondence. On all occasions a stamped envelope should be enclosed for reply.

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P R E F A C E.

THE BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS have great pleasure in publishing the report of their Third Annual Convention held in London June 11th, 12th, and 13th., 1867. They trust it will show, during the past year, developments of spiritual phenomena, tending to the elucidation of many mysteries in science, philosophy, and religion, and proving that Spiritualism is gradually enlarging our knowledge of the sphere of causation, giving us broader and more comprehensive views of nature, expanding our sympathies and affections for our fellow-creatures, and elevating our souls to the contemplation of, and aspiration to the perfection of Deity.

It is gratifying to find that the desire for spiritual enlightenment, comparison of experiences, interchange of sentiments, and cultivation of friendly and social feelings should have drawn together persons of both sexes, from America, France, and Germany, and in the United Kingdom and cities so far apart as Glasgow, Belfast, Newcastle, Manchester, York, Darlington, Huddersfield, Bradford, Halifax, Birmingham, Wolverhampton, Leicesters, Nottingham, Milford, and Bristol, to meet others from various parts of London and its vicinity.

The weather continued fine during the whole of session, and the numbers that attended were in excess of any previous Convention.

The several speakers never lacked a numerous and attentive audience, notwithstanding the departure of many excursionists for the North, on the morning of the third day of meeting for their places seemed to be supplied by residents of London, who had heard of the proceedings. It is much to be regretted that differences of opinion, on the part of a few of the speakers, should have led to displays of irritability of temper, and interruptions

of the general good harmony which on the whole characterised the proceedings of the Convention, these we can only attribute to the yet rudimentary condition of some of the members, and especially to neglect of cultivation of the essential principle of fraternal love.

Attention is thus drawn to the necessity of a good foundation in true philosophy, and to the vast superiority in importance of the cultivation of principles, over the mere sensational and external aspect of Spiritualism; this little experience will not be thrown away, and we shall meet again in another twelvemonths, as children of larger growth.

From investigations into the phenomena of Spiritualism, now pending, and undertaken by some professors of our Universities; and from the fact that already members of the learned professions are joining this society; it may reasonably be expected that more logic and science will characterise our future debates and effusions.

Great and glowing expectations of future progress are held out by the widely-extended basis of association adopted at the present Convention, by which, persons of all creeds can enrol themselves as members without feeling restricted in the expression of any religious opinion.

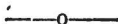
The next Convention is to be held in London in 1868 at, we presume, about the same period of the year, Whitsuntide, as this arrangement is most convenient for our country friends.

In conclusion we would draw attention to the desirability of circulating this report far and wide throughout the country; believing that even the most advanced, may find in it matter for useful reflection, suggesting ideas of an elevating and improving tendency.

Report of Proceedings.

FIRST SESSION,

TUESDAY, JUNE 11th.



The President, John Hodge, Esq, said—

Ladies and gentlemen,—I know that before this Convention winds up its business, I shall be more fully determined to adhere to those broad and liberal principles which have clung to me through my conscious existence. (hear, hear, and cheers.) I hope all here will enter into the business of the Convention with heart and soul, none daring to make you afraid. If we conduct ourselves as becomes rational beings, I have no fear that our invisible friends will not aid us as far as they see it best. This meeting is not called so much to discuss the philosophy of Spiritualism as to seek to bring about a better understanding amongst Spiritualists in England. (hear.) Now, although we are in a Convention assembled, do not let us suppose for a moment that we are all here. Do not suppose that this is a fair representation of the whole country of Spiritualists. There are many that I have corresponded with during the past year that would like to have been here could they have afforded the time and the expense.

Let us say what we have to say with the best and choicest words that we possess. Without taking up any of your time, as I am not accustomed to public addresses, I must now be permitted to introduce to you one who has stood

foremost in this country in propounding and in disseminating the spiritual philosophy. With the greatest pleasure I introduce to your notice our excellent and poetic friend, Mr. J. H. Powell. (applause.)

Mr. J. H. Powell then stood forward and delivered the following Inaugural Ode, which he had composed for the occasion :—

PROEM.

To day we meet as brothers, sisters true,
 Inspired we trust by angels good :
 No cramping creed, of Gentile or of Jew,
 But faith is ours in Brotherhood.

We worship God as we ourselves think right,
 And hold no soul condemned that sees
 As sight is given him by the God of Might,
 Because with us he disagrees.

We know that ministering spirits come,
 On missions of divinest love ;
 Descending from their radiant Summer Home,
 To lift our spirits high above

All grovelling sins of Self and Pride ;
 We know that voices ever dear,
 E'en while our souls in dust-formed frames reside,
 Break from the Inner Life to cheer.

We know that mundane things are not our ALL,
 These pass away like shadows, pains ;
 But heavenly honey antidotes the gall,
 That earth's most tempting cup contains :

And knowing this, we feel our purpose grand,
 In linking soul to soul through every land.

THE MOTTO.

We ask no sacrifice of manly grace,
 No formal credence in Faith's sacred place,
 Before we stretch our hand in Union's name,
 Inspired by Truth's divine ethereal flame.

We look WITHIN for life, and not WITHOUT,
 The shell but hides the kernel ; they who shout
 Are not the wise ; for wisdom lives with thought,
 And sanctifies the soul with wisdom fraught.
 We bid the world investigate and learn,
 What science proud, misnamed, did ne'er discern,
 The truths of spirit-intercourse with earth,
 From which the soul, its own Immortal worth
 Perceives ; and, as it grows to know still more
 Of spirit-action, longs but to explore,
 And still explore, with never-tiring zeal,
 The homes of angels ; blessed homes ! more real
 Than palaces of earthly kings, whose crowns,
 Though bright to-day, to-morrow, 'neath the frowns
 Of lion-hearted peoples, vanquished long,
 May lie in ruins, trampled by the strong.
 Ours is no scheme, concocted for the hour,
 That some few drones may hold the seats of Power.
 Ah, no ! the works of spirit-power date back
 As far as mind can reach down History's track.
 The Ancients had their oracles and seers,
 And wrought their miracles ; and all the years
 Bear record, that the Inner World and this,
 Commune in spirit.

No false Judas-kiss
 Can kill the deathless Truth, though every age,
 Ten thousand Judas-souls to one true sage,
 Produce : for God is ever with the just,
 The false must fall ; Truth's helmet cannot rust.
 And truth that wears the helmet ? who shall say :—
 'The helmet cannot rust, yet Truth shall own decay ?'
 Ours is no new faith, the Book of Books attests,
 On inspiration and on fact it rests.
 See Jesus, the Divinely Human One,
 Whose course on earth with poverty was run,
 The Medium of God and God's best Son,
 The Nazarine despised and spit upon,
 See Christ appear, the model of mankind,
 To heal the sick and cure the deaf and blind ;
 To wake a sleeping Lazarus from the grave,
 And free from bondage every earth-bound slave.
 Ours is no new faith, but old, and true, and sage.
 Angels have walked with men in every age !
 And still, as Milton sings, they walk unseen,

The earth, in millions, both when sleep is queen,
And when our wakeful hours, with busy life,
Give rein to active industry and strife.

PROGRESS IN TRUTH, upon our Banner shines :
This is the motto spirit-truth defines.

PROGRESS IN TRUTH with LOVE TO GOD AND MAN,
Forms the whole fabric of our Union's plan.
Can schools of learning, pedigrees, and pride,
With all the lore that centuries have supplied,
Give man a better guide to Higher spheres ?
Can mitred priests ; can consecrated peers,
Do more than teach the golden rule of Love ?
Let all who love the Truth, hold Truth above
All tawdry trappings that degrade the heart.
Let all who love the Truth, and not in part,
But as a whole ; let such our motto know ;
PROGRESS IN TRUTH, is man's true guide below.

INVOCATION.

As pilgrims bound to Summer Land,
With faith in Thee, our God !
Strong to withstand the Martyr's brand,
Or Persecution's rod ;
Strong by the strength that Thou dost give,
We pray Thee, Father, keep us strong,
That we may ever faithful live,
And hold no court with Wrong.

God of the Universe ! we pray,
With living hope and trust,
That Thou wilt bless us through each day,
And blessing, make us just.
We offer Thee our simple prayers,
And feel them all too poor ;
O, send Thy angels unawares,
With riches to our door:

Riches of Spirit ever pure ;
These are the wealth we crave ;
These are the blessings that endure,
Beyond the wormy grave.

We cannot feel Thy Presence lost,
 In any human soul,
 However much with passion tost.
 Thy ways, not man's, control.

Eternal Father! God of Truth!
 Be with us through each hour,
 That we may feel Immortal youth,
 Is man's undying dower.
 As flowers drink beauty from the sun,
 May we draw love from Thee,
 Thou only True and Perfect One!
 God of the bond and free!

The Chairman next called upon Dr. M'Leod, the Secretary to read his report.

The Secretary said that he had no report to read. He had been recently a witness of many startling phenomena not only in connection with the progress of Spiritualism, but also in relation to events connected with the externals of spiritual manifestations; and he purposed giving to that Convention or to such members of the Convention as should honour him with their presence on Wednesday evening next, a farewell address.

That would be in a better sense his report. He should take the opportunity on that occasion of giving them the whole summary of his life in connection with that movement. He might now however say that he had but little to communicate in the shape of "business" connected with that Convention. He had not been in communication with fifty individuals since last July, with respect to Spiritualism or to matters pertaining to the business of that Convention. He had not received anything in the shape of "help" of any kind from those whom he might term brothers and sisters, with very rare, very few exceptions. That, however, was a matter belonging entirely to the financial department. Since he came to London in August last he had struggled

hard to make a position, not for himself, but for Spiritualism; that is, such Spiritualism as he taught, such Spiritualism as he should endeavour, to the best of his powers, to present to them on Wednesday evening. He had been endeavouring to obtain some central place in the city, where they might not only congregate upon special occasions, but where all sorts of documents bearing upon the vital and beautiful phenomena of Spiritualism might be discussed and sent forth, amended or otherwise, to the world. Perhaps he had been indiscreet in a worldly point of view in taking the step he had taken. He came to London to make a centre of action for the Association, at the bidding of the spirits. This step had not been approved of by a great many of the very best men and women of his acquaintance. Nevertheless the President and those few old members of the Convention who were then present would remember that he had said, when he originally declared himself a Spiritualist in July, 1865, that he would go by the direction of the invisibles who had manifested themselves to him. Of their genuine good character he was thoroughly satisfied. The spirits controlled a medium with whom he was always in contact and whose name was known to a few then present. She was the same as his daughter and lived in his family. There was no mistake about her mediumship; she was the most thorough trance medium he ever met, with the exception of Charles Forster, and he had had proofs of a 'most astonishing character in corroboration of her mediumship. Therefore, being directed by the spirits of his guardians, through this medium, he had taken the steps with which some of them were well acquainted. He had come to London without twenty pounds in the world, he had sold up his establishment, given everything to the winds, so to speak, in order to

follow the dictates of those who could see better than himself. He had volunteered to give up, not his personal liberty, which he would not yield to any one, visible or invisible; but he had given up the chief direction in his mundane affairs to those who had the right to manage them and who could see farther than himself. Those spirits he was satisfied were right and his friends had been wrong. He need scarcely say that his teaching had been of a latitudinarian kind, that he had terrified half of his acquaintances (laughter). His lectures on theological subjects had perhaps not only terrified but disgusted many of his acquaintances, though he had endeavoured to be as tender as possible upon their prejudices.

The lecture he had given on "Human Love" had been almost enough to lead to a man being locked up for six months according to the popular notions of that delightful and divine thing. Yet he claimed for himself this, that he had not been indecent, not unphilosophical, not ungentlemanly in his treatment of that subject, he thought on the contrary he had been strictly scholastic and superlatively philosophical. He had endeavoured to give to the people who had been present a history of the subject, the discussion of which is so especially ignored in this country. One gentleman had been thoroughly outraged in his opinions; but he could not gainsay aught which had been advanced, and he therefore came forward and offered a guinea towards the expenses of the hall. (Cheers.)

He did not wish, however, to charge the society with any of the expences in connection with the lectures there or elsewhere, in the delivery of which, his end had been simply the progress of philosophical Spiritualism. He was glad to see there parties identified with the movement in London. With regard to the "Spiritual Magazine,"

though its cautious conduct in an editorial point of view made him think from the first that its editor must be a lawyer, yet there was not a better conducted journal in the world; and the best of the articles which had appeared therein, he suspected from the pen of the editor, or that of Mr. Shorter, were of such a philosophical character that he wished they could be collected together, and that they could be circulated, as tracts, throughout London. He thought that these two persons had done more towards the literary dissemination of true and scientific Spiritualism than any other two persons in England. His own object had been to place before the world the harmonial philosophy, or that which had been taught in all time by some very distinguished man or other. Not an age had passed, but some special individual had cropped up to give expression to that philosophy. Three thousand years ago, Lycurgus; some hundred years after him, Plato, and Democritus, then Jesus, Epictetus, Robert Owen, Andrew Jackson Davis, and about a hundred of the most distinguished Spiritualists in the North and South of America; these men had all the same end in view; all had the spiritualization of humanity in view—all had the community of interests in view—all had in view the destruction of that most terrible of all monsters, *selfishness*. That was the cause of all calamities; and, he might at the same time admit, the cause likewise of all material greatness, by which he meant extensive railways, deep mines, magnificent palaces, great heaps of capital in gold and silver. But that greatness was the greatness of dust, it was not spiritual greatness,—it was merely the greatness of selfish accumulation. In the battle of life, the weak in intellect suffer and pay the penalty; for it was much the same now as in the olden time when the strong man took from the weak one

his purse and divided it among his followers, when the rule by which they lived was that

“ He should take who had the power,
And he should keep who can.”

The state of things which now existed was the natural result of the conduct and thoughts of the world ; but had the teaching of Jesus and the other men he had named been carried out there might have been less of the material greatness, but there would have been better things. He did not care for anything in the shape of wealth, except that if he were as rich as George Peabody he might have been able to invite them to a more comfortable room than that ; and might be disposed to start a community on the virgin soil of South America where the triumphant foot of man has never trod, where men and women of a superior type should be born and Christianity practised, meet for the redemption of the world. Had he been disposed to repress his views or to temper them, and push his profession, he might have made a good professional position, but he had declined to do that. He felt that he was hardly fit to be their secretary ; and that if he did not sever the connection, he would bring them to a state of temporal ruin (Laughter). He was therefore going to give them up, and he asked them to give him up. He had been sent to the sick to practise his healing powers—powers which he could not himself understand, but which persons there present could attest. He had healed men of diseases both physical and mental, one a madman of a very dreadful type ; he had cured men of fits ; but he could not give explanations of the matter, and he was apt, when persons put questions to him, to answer them with more honesty than discretion. He had been faithful to their president and to that society of British Progressive Spiritualists , but he felt that it would be better

for them to get another secretary, one who might have more discretion, perhaps a better way of managing their business, without declaring his opinion unnecessarily or in a way likely to give offence or to arouse prejudice as he perhaps had sometimes done. He hoped they would favour him with their presence on Wednesday evening.

The nomination and constitution of a Committee of Members of the Association for the purpose of arranging and conducting the business of the Convention, was then proceeded with.

The ladies and gentlemen nominated for this committee were Miss M'Leod of Huddersfield, Miss Shorter, Mr. Etchells, Mr. Green, Mr. Scott, Rev. S. E. Bengough, Mr. Harper, Mr. Cooper, Mr. Burns, and Mr. J. H. Powell. Dr. M'Leod was desired to serve, but was unable on account of the pressure of other business.

The Chairman announced that the next proceeding would be to receive the reports of delegates of circles, sent in from the country to take part in the business of the Convention. Any person present desiring to report progress would oblige by stepping to the platform.

Mr. Wade, from Bradford, then addressed the Convention. He said, he was glad to see so many friends of Spiritualism present. He felt proud of the progress Spiritualism had made in his own quarter. He had followed Spiritualism for ten years, and during five or six years he had a little circle, meeting at his home, which was free to the public. By spirit-influence and direction they had relieved many of the lower class of people who had been afflicted for longer or shorter periods, in one way or another. His first wife had sent for him, through a medium, and had encouraged him to persevere in the work, and it was now his intention to devote himself wholly to it.

The Chairman said he himself could well appreciate the remarks that had fallen from Mr. Wade. It was pleasing indeed to have old and dear friends return to see you, to shake you by the hand and thrill your own being as when in the flesh. He had himself several near relations and dear friends in the spirit-land, who occasionally came and gave him once more the kindly grasp, the smile, the look, and the words as they did when they lived. They preserved all their identity in that spirit-life. There were controlling minds that could take possession of persons like their dear sister Chapman, and give unmistakeable proof that there is another state superior and more grand than this.

Mr. John Blackburn of Halifax, a gentleman afflicted with blindness, then related his experience of spiritualistic phenomena during the nine years he had been acquainted with Spiritualism. He mentioned several exceedingly interesting and well authenticated cases of healing power exercised in his district. Some people had asked him why the spirits had not healed his blindness ; on which the spirits had frankly declared that in his case healing was not possible. Mr. Blackburn was listened to with great interest throughout.

Mr. Wade bore testimony to the cases cited by Mr. Blackburn, and also gave several other instances which had come under his own observation.

A question was asked from the body of the hall whether the names and addresses would be given of those persons who had been cured by spirit agency. In reply, Mr. Blackburn gave the names of Anna Howgitt, Lower Sheriff, near Halifax ; John Bland, Long Shore, near Overham, Halifax, and others. Mr. Wade gave the names of Elizabeth Ritchin, New Leeds, near Bradford, and Charlotte Wood, Siddell Lane, Siddell Place, near Halifax.

Mr. J. W. Champernowne, of Kingston on Thames,

then came forward to add his own personal testimony. He said that he had been afflicted with rheumatism in the hip so severely that he could neither bend nor stoop without great pain. He had not then much faith in the healing power of spirits; but Dr. M'Leod came down by spirit invitation for the purpose of curing him. He passed his hand by him twice; it felt like fire,—he could assure them he could hardly believe the sensation, and thought it must have been fancy. He was able to walk with the doctor to the station, but was certainly fearful of a return as he came home, for the snow was on the ground. The next morning he had been almost afraid to move or to get up. He however could assure them that since the doctor's visit he had not felt the slightest symptom or touch of the disease. (applause.)

In reply to a question, Mr. Champernowne stated that previous to his cure he had suffered from rheumatism for about a month.

Mr. Wade gave several instances of horses and cattle being cured of various maladies by spirit direction.

Dr. M'Leod then announced that the Convention would adjourn until half-past three in the afternoon.

The Convention reassembled at half-past three, and Mr. John Hodge took the chair. He announced that the Committee had arranged that the subject for that afternoon's discussion should be "Propaganda." He called upon Mr. Richmond to read a paper upon that topic.

Mr. Richmond stated that the reading of his paper would occupy one hour. It was objected by several gentlemen that as twenty minutes was the time fixed upon by the Committee to be allowed to the opening speaker, that time ought not to be exceeded. After some discussion, Mr. Richmond withdrew his paper.

Mr. Harper, of Birmingham, then proposed the following resolution :—

“Resolved, that the members and friends of this Association do unite together for the propagation of this central truth; the intelligent communion with the spirits of departed human beings; and that while carefully avoiding any expression of aggregate opinions on theology, or any fixed creed, each member shall be fully at liberty to hold and express any opinions not contrary to the central truth, and shall be individually and solely responsible for the same.”

He said they needed some central truth on which to cohere and work together, and he thought the resolution pointed to such a truth. If they could so unite, they could devise modes of speaking and plans of action which should really do some good in society.

Dr. Wilmshurst said it seemed to be a desideratum in the present stage of their proceedings to put forward a platform on which all unprejudiced, expansive, investigating and reasoning minds could join them. With that view, and as central ideas, around which to rally and unite, he proposed the following, which, if approved, might be adopted until better and more advanced be discovered, or found applicable. He then read the following proposals :—

“We desire to benefit and enlighten mankind by teaching first, as far as we are acquainted with them, the facts and principles of ancient and modern Spiritualism; secondly, the laws of eternal progress toward goodness and consequent happiness of all human beings; thirdly, the essential goodness of human nature; and fourthly, the All-Goodness, bounty, and impartiality of *Deity*; who is consequently a Being to be loved, rather than feared.”

Besides those central truths he wished to submit the following resolutions:—

First. "We each resolve to respect and cultivate harmoniously our own essential speciality or individuality of character."

Second. "We resolve to obtain, respect, and guard our own, and every other person's individual freedom of thought, word, and action, excepting only, such criminals and lunatics as the good of society shall require to be restrained until reformed or restored to reason."

Third. "We resolve to denounce and oppose, by all fair and legitimate means, every form of idolatry, superstition and bigotry; and every act of persecution."

Fourth. "We resolve to search out and remove, as far as possible, the causes and effects of all error and misdirection."

Fifth. "We resolve to do our best, to overcome all evil by good."

Sixth. "We resolve, by the legitimate *use* and healthy *employment* of our superior faculties to strengthen them, so as to acquire a perfect control over, and keep in due subjection, those of an inferior and more animal nature."

Seventh. "We resolve to guide our lives by the principles of love, truth, purity, utility, charity, justice (or impartiality in the distribution and exercise of the love-principle) aspiration and harmony; and to steadily progress in the acquisition of knowledge and wisdom."

Eighth. "We resolve, in carrying out the preceeding, to exercise industry, self-reliance, self-denial, temperance, moral as well as physical courage, firmness, strength of will, all our reasoning faculties and calmness and equanimity of temper, and charity towards the opinions and sentiments of

others; never attributing bad motives to them, however much we may think them in error or misdirected."

Lastly. "We resolve to set an example to the rest of mankind by each commencing to act up to his or her own *highest progressive ideal of excellence* from this time forth FOR EVER." (applause).

The Chairman thought that the resolutions proposed were too extensive; that they extended over too much ground. The discussion of them would lead them away from their subject, propaganda. Mr. Harper's was a more simple resolution upon which they could act and unite.

Dr. McLeod wished to point out a sort of trap in that resolution. He spoke for himself and nobody else. (hear, hear). They were asked to bind themselves never to express an aggregate opinion upon any old fashioned theology. Now if he, as an individual, dared to express his opinion, he should like a company of Spiritualists, who acted harmoniously together, to do so likewise. (hear, hear).

Mr. Green, of Huddersfield, seconded Mr. Harper's resolution. He thought the Association should not be bound to any opinion upon theological subjects, though individual members should of course be at liberty, on their own responsibility, to hold what opinions they chose. He would have the platform quite free, and this could only be obtained by leaving them unfettered both as individuals and as a community.

Mr. Bengough supported the resolution. As a Spiritualist of seven years' standing, he felt great interest in the subject. Many friends had expressed to him their decided objection to having any tenets in connection with such an Association. He did not deem it expedient that they should be bound by a system of moral philosophy of the kind proposed by Dr. Wilmshurst.

Mr. Coleman said he was almost a stranger to most present, but he had been brought there by the deep interest he felt in the dissemination of Spiritualism. He had come to learn the object of their Convention, and he felt great respect for their devotion to the cause, though unable to join with them in the movement. He understood from the resolution that their object was to propagate the one central truth which had been mentioned, and in that he cordially concurred. If they followed up this resolution by one to the effect that they should have lecturers to take various districts, then would come the question, what were they going to teach? (hear, hear). If they were going to teach the broad fact of Spiritualism they would do well. They could not unite the Spiritualists of this country on any theological ground; and if this was the case, why not take up the broad principle which could be worked into every religion? (hear, hear). If they deviated from that they would make a great mistake. If they took the broad ground, he would be happy to contribute his mite and influence, and would also endeavour to influence others in their favour.

He warned them not to lose sight of that fact, that they must consider what they were going to delegate others to do.

Dr. M'Leod rose to move an amendment to the resolution. He said he was not going to propose any resolution to them during the whole four days. He proposed now to put them right by moving an amendment to their own resolution, one which would contain the sense of it, simply and truly. He moved that from the word "truth" the remainder of the resolution should be erased, so that the resolution would read.

"Whereas all Spiritualists hold the one central belief in the intelligent communion with the spirits of departed

human beings, and that such communion may be and is of vast utility in the progress of individuals towards purer and happier lives, and in the progress of the entire human family towards harmonial brotherhood, therefore be it Resolved—“ That the members and friends of this Association do unite together for the propagation of this central truth, as aforesaid.” That was his amendment.

Mr. J. H. Powell said he believed that on the basis of the amended resolution they could all unite. He thought that the principles contained in Dr. Wilmshurst's resolutions were more worthy of discussion than all the science ever placed before man, because they struck on the broad question of universal brotherhood. He honoured all men and women who desired to be free. He knew something of working men—perhaps he was more fit to talk to them than to scholars—and he was sure they were as much children of God as the rich; a man was just as much a child of God if he lived in a hovel in London, or in a New York slum, or was a black slave; and Spiritualism reached them all. (Hear hear) To be like Christ they should mutually bear and forbear. He could join and work heartily with the Convention if they passed that amended resolution;

Dr. Wilmshurst said, in explanation of his propositions, that if they were closely examined it would be seen that they were not binding to any article or tenet of any creed. He begged to refer them to the sentence—“ which if approved, may be adopted, until better and more advanced be discovered.” He had no objection to support the amended resolution as a primary central idea, *pro tem*.

After some further discussion Mr. Burns rose and spoke in favour of the withdrawal of all the proposed resolutions. They had been teaching the principles and truths of Spiritualism without the aid of such resolutions, and could con-

tinue to do so. He felt there was something antagonistic to human liberty at the bottom of the resolutions.

Dr. M'Leod pressed his amendment. The amended resolution was then put to the meeting and passed unanimously. A Committee of four consisting of Mr. Champ-ernowne, Mr. Green, Mr. Harper and Mr. Powell was appointed to arrange monetary matters.

Mr Etchells then read the following interesting paper entitled

THE ATMOSPHERE OF ORGANISED BODIES ; A CONTINUATION OF "THE HARMONY OF MATTER."

Proposition 1 :—

Every human organism contains within itself the germs of all its native growth and development.

Proposition 2 :—

Every human organism is a miniature universe ; surrounded by an atmosphere in accordance with its own growth and development. Not unlike the bodies in the Solar System, it has its affinities its attraction of gravity, and its repulsion. It throws its image, its essence, its Double or soul into space, and consequently into the atmospheres of other organised bodies ; by which means it can be read by High Intelligences ; its powers, forces, and its life, past, present and future. Its past by probing, or digging into its human geological strata of "deeds done in the body." Its present by examining the atmosphere now surrounding it, or the soul, or Double projected. And the future by the speed or progress made in its past growth and development, together with its present surroundings.

When the great discovery of the Earth's atmosphere was first made ; little did its most fervent admirer then think, that the vast fields of forest, particle by particle, drop by drop, atom by atom, had been drawn from its great store-house. The most enthusiastic exponent could not then imagine that those black hidden mountains of coal, to the extent 98 parts out of every 100, had been drawn by the invisible forces and powers of the plant, from the invisible, yet ever overflowing bounties of the atmosphere.

When we are gliding down that beautiful softly flowing river, almost noiselessly, our cheeks fanned by the still softer breath of a summer's fragrance, little do we think that the limpid stream upon which we are gliding, has been raised by the invisible forces of nature, gently, and imperceptibly from the surface of yonder vast ocean, from yonder feve^r

swamp, and from the healthy and the beautifully cultivated meadow, as well as from yonder alley, the abode of wretchedness and want. Yes, every drop has been drawn up on high, and wafted along by that gentle, yet powerful breath of heaven, to be purified and blessed for the use of man, by the ever active law of filtration and purification. Where and how I ask you, has this mighty ocean of waters been blessed and made pure? How, and by what mysterious means have the fever vapours from yonder swamp, the impure exhalations arising from yonder fearfully polluted alley been again made fit for human food and drink? Simply by passing through the atmosphere—the earth's surroundings—the earth's emanations.

In my last paper I called your attention to the spectrum analysis, by which means it is said that the very composition of the sun can be made known to earth's children, though we are at a distance from it of not less than 95,000,000 of miles. In my original M.S. I had noticed that other causes would be found for the dark lines of the spectrum. Our higher spiritual intelligences have tried to impress upon our minds, that more attention should be paid to the condition, not only of the sun but of all other bodies. Since then I have the greatest satisfaction in stating, that the above fact has been made clear by men of deep research into these subjects. I shall endeavour to prove to you, that the time is approaching when the atmospheres or emanations from sun, moon, planets and stars, earth, ocean, minerals, vegetables and animals, will be the best and most reliable means of demonstrating the constitution, purity and development of the various substances in nature, as well as of soul, in or out of the form, and which high intelligences can examine, in order to better understand the physical and moral states of the objects thus under consideration.

All stars and planets without exception are seen, known and understood by their essence, image, Double, which they throw into space.

Think you that you see the dark huge mountainous body of the full moon? No, tis its image, its Double, which by means of its own atmosphere it has the power to project into space. We, as men of spiritual science do not stop here. We feel justified in now declaring, that there is not a mineral, vegetable or animal compound, which does not throw off its real Double into space. We have long prided ourselves in dragging to light extinct animals, plants and useless implements; let us now, at least learn that the Life Principle which gave shape to those long hidden remains, is surely of more value than the objects themselves, is a greater power than the wood, stone and iron, which received from its hands shape and place. It is surely no exaggeration to say, that, if the work can be found; the Life Principle, the Worker who gave them shape ought also to have a place in creation. We see that there is nothing lost, and know that a greater cannot come from a less, or cause be less than the effect.

The thought now comes to me, that my hearers are ready to ask me to illustrate these laws by showing how Spiritualists may develop their centre, their miniature universe, and how they can surround themselves with an atmosphere like the planetary worlds, to enable them to give and receive messages of love. How they may attract the good and repel the evil. Also how I prove that spirit in the form throws its image into space. And by what means latent forces and powers may be either generated or released for so great a purpose. My brethren and sisters, on this day, of what I will call scientific transition—when one great class declares there is nothing but spirit, another nothing but matter, I admit it is very difficult for me to explain. But I feel justified in saying, that the accumulated facts of spirit manifestation throughout the world, including those that have taken place in our own little circle, have been the means of connecting us together by that spiritual and magnetic telegraph, which needs no metal wire or visible zinc and copper apparatus, but simply the harmony of body, soul and spirit in the form, united to that of a firm faith in the oneness of Truth, and in the holy and intelligent who have passed on before. It is on the help and guidance of highly developed intelligences, who, through experience in their earth-life have acquired a superior knowledge of the laws by which humanity is governed, that we must rely. In order to procure the desired results, we must form ourselves into circles for private investigation; not with a view of recreation, but for the sole purpose of improving and benefiting the human family; and we should ever remember that a spirit's capacity to give to man is only limited by man's capacity to receive. All circles should be composed of minds similar in aim. Those desiring physical test should not sit with those requiring high moral and philosophical development. Each class should sit for its own peculiar purposes, punctually and systematically. When there are large numbers of mediums and friends, who would wish for development, it would be well to meet once in two or four weeks; but with large numbers great care should be taken, as the magnetism of each individual is different from every other, and from the affinity which exists in all known materials, we must expect that a circle consisting of a large number, anxious for some particular manifestation, will draw to it almost every class of power, or spirit. I have known the motion of the hand, or the touch of a finger, dispel, or dissolve the magnetism, and prevent the most wonderful manifestations. I have known a band of spirits who toiled for the subjugation of men in earth-life, and still labour for the subjugation of those unfortunates, who were brought under their baneful rule while on earth. One of them we have known to speak many languages, and declare he could only speak Italian—and that through a medium who knew no more of Italian than I do; by this means he could throw more of his baneful influence upon the

members of the circle. Such is his knowledge of the occult forces of nature, that we have known him appear to persons, in the form, and under the name of Jesus Christ, and also dress himself in the garb of relatives passed away. I have known spirits to throw influences upon the minds of various neighbouring circles, which caused the most unpleasant circumstances to take place, setting medium against medium and circle against circle.

Spirits of this class, as far as we are yet able to form a correct judgment, believed in no power, or God, greater than themselves. They cause the strongest magnetic minds to throw off their force extravagantly, which they drink in, and use it for the purpose of assisting them better to accomplish their unholy deeds of continued man worship, Priestcraft and Despotism. The better, or more useful the circle is likely to become, the more will they labour to possess it, or destroy it. Our circle have gained, by the help of our spirit-guides, a power which can, not only see the evil ones at work, but also, for the time, strip off their covering and show them in their true deformity.

I may say, that more than one of our mediums have seen the spirit of Tetzels, (who on earth sold the Pope's indulgences), hover around the bed-side of the dying Catholic, or of a soul just about to pass away, clothe himself in the form of Jesus Christ with the crown of thorns—the bleeding hands and the pierced side. They have seen him, as it were calling the spirit away, and coiling around it, in order that he might carry it away to the Purgatorial prison house, a belief in which had been instilled into it by false education on earth. And while he, with his legions have been thus engaged, power for a time, has been given to the Double to dissolve the unholy covering by which this bad spirit has been surrounded, and thus, in time, to clear the mists from the eyes of those about him, who were ripe and ready for the change.

I will quote the "Rudiments of Chemistry" by D. Reid, M.D. :—

"Of late years, numerous cases have been pointed out where the form of solids has been changed, without inducing fluidity previously, either by heat or other means.

If the yellow binocide of mercury be touched by any hard substance, a creeping motion is observed among its particles; they assume a new arrangement, and the colour is changed to bright scarlet. In sulphur and many salts at high temperatures, similar changes have been observed; and even in masses of particles merely mechanically mixed with each other in the first instance, a crystalline arrangement is often subsequently developed."

Shall we, as Spiritualists, after this, be surprised at the results which follow from a touch, or from bringing our most sensitive mediums and developing circles, before they are prepared to receive them, in contact with those influences, which in the shape of teachers of all degrees are keeping man from man, and nation from uniting with nation?

All men contain within them, the seeds of all their future greatness, and shall we not help the God-sown seed to develope? Shall we know that every soul throws off some of its very self, by which it is known, and through which, human atmosphere good, as well as inharmonious influences can be passed, and not learn the law by which wrong combination can be filtered to its bed, and good alone come near us? Shall we, after this, project our essence into space, and not at least endeavour to project a good and true Double, for our spirit-guides to see shining as a true light to those earth-souls, who are still struggling amidst the rocks and quick-sands of undeveloped life?

Let us remember, that if we only allow the grand sun of Truth to shine upon our highest aspirations; the latent seeds within us will and must grow, and bud, bloom and blossom. Let us water them with love; pluck out the weeds, cut the grain when ripe, and the harvest will be great—the harvest home will be glorious amid the songs of angels and of loved ones; and the granary will be the Eternal Heaven of Light and Love.

A vote of thanks having been proposed and carried to Mr. Etchells the Convention adjourned till 10. 30, on the Wednesday morning.

SECOND SESSION, WEDNESDAY, JUNE 12.

On Wednesday morning the chair having been taken at 10. 45, by John Hodge Esq., Mr. Green introduced a paper by Mr. Peebles of America. Mr. Cooper, late proprietor of the *Spiritual Times*, read the paper a portion of which is here transcribed:—

TO THE BRITISH ASSOCIATION OF PROGRESSIVE SPIRITUALISTS.
Greetings,

Permit a stranger to extend the hand of sympathy and fraternal fellowship over the blue waters of the Atlantic, and clasp yours in cordial, friendly greeting in return. In spirit I am with you, rejoicing in the glories that gladden this spiritual dispensation, the progress that characterizes this nineteenth century.

The rapid spread of Spiritualism in the United States is of itself almost a miracle. It is only eighteen years, last March, since those first tiny raps were heard in a small village near Rochester, New York: a

place of far less note in our country than was Nazareth under a Syrian Sky. And yet minute as those first whispers from the land of the immortals, there lay hidden in them a mighty spiritual force destined to dethrone old superstitions, demolish effete theologies, pulverize creeds, construct divine systems, enlighten the ignorant, reform the erring and usher in that grand harmonial age so long sung by poets, and voiced by prophets. I spoke of those sounds from the summer-land as minute:—Yes: MINUTE like Franklin's experiments with string and kite—minute like Newton's falling apple—minute like a cradled Nazarene in a Judean manger, and yet there lay concealed causes that shook Kingdoms, and toned the tendencies of a civilized world. The visions, trances, prophecies, gift of tongues, healings, and discerning of spirits that attended primitive Christianity, characterize modern Spiritualism. The second spiritual coming is upon us: Angels, again are in the "clouds of Heaven." Signs follow believers. Christ's promise is daily verified; "Lo! I am with you alway."

The principles of Spiritualism are spreading, widening like the rays of the morning sun. Its banner floats to-day beneath all skies. It is a power in every enlightened country. Its aim is redemption. Its motto "Excelsior," and who dare say of it "thus far and no further?" when even now it is kindling a new light in Asia, and beaming through the continental courts of Europe.

Our profoundest thinkers, our most eminent authors, our principal poets, either favour Spiritualism, or are outspoken Spiritualists. The President of our Senate, with many Congressmen, Judges and Jurists, with many—very many—officiating Clergymen, are firm believers in the present ministry of spirits to earth, and the doctrines legitimately deducible therefrom.

We have churches, halls, organizations, thousands of mediums, and hundreds of lecturers, devoting more or less of their time to the public elucidation of Spiritualism, or rising to a more metaphysical plane, to the dissemination of the principles involved in the harmonial philosophy, as first enunciated in this age by my personal friend A. J. Davis. We are printing four weekly journals and one monthly, devoted almost exclusively to the interests of the spiritual movement. Several secular periodicals employ a column or more each week for the same purpose. Furthermore, we have one hundred and twelve Children's Progressive Lyceums in active operation, with about fifteen thousand children in attendance. Thus the missionary work goes on:—the temple of Truth goes up—the watchers on the towers are hopeful—the morning dawneth—our redemption draweth nigh. Finally, dear friends, pardon the suggestion, but make your platform broad; be tolerant of little differences; no two mortals are organized precisely alike—each must accept Truth for himself, and abide the consequences. The cardinal principles are the Divine existence, a conscious communion with immortalized intelligences and the endless progress of all souls. In these you will agree; upon

minor matters, differ; but differ in those gentler, kindlier feelings that ever adorn higher natures. Exercise charity; extend the hand of friendship to all. Aspire to a oneness with angels and God, and beautiful will be the present, and blessed the hereafter.

J. M. PEEBLES.

A vote of thanks was proposed to Mr. Peebles for this manifestation of his kindly feeling.

Mr. Powell seconded the vote of thanks, which was then put to the meeting and unanimously passed.

The election of officers for the ensuing year was then proceeded with. Mr. Harper of Birmingham proposed that Mr. Hodge should be requested again to fill the office of president. He felt sure that he was exactly the right man in the right place.

Mr. Etchells seconded the motion. The motion was put by Mr. Scott to the meeting: and Mr. Hodge was unanimously elected to fill the post.

Mr. Hodge on again taking the chair, said that the next business to be brought before them would be the election of a secretary. He was sorry in one sense that their friend the Doctor was about to leave them. From his experience in society he thought that if the Doctor had only tarried amongst them sufficiently long he would have maintained and acquitted himself admirably. However he presumed he had resolved to leave, so they would have to instal another secretary in his place.

Mr. E. H. Green was proposed, and seconded, and elected to the office of secretary.

Mr Harper of Birmingham was then proposed and elected to the office of Treasurer.

The chairman announced that there was in the meeting a swedish gentleman, Baron de Guldenstubbé, who would shortly address them.

Dr. M'Leod mentioned that the Baron was a most renowned

medium ; the manifestations made through him were more remarkable than any other with which he was acquainted, either personally or by reading.

Baron de Guldenstubbé then ascended the platform. He spoke in German, Mr. Charles Anderson kindly acting as interpreter. The baron produced several interesting and wonderful photographs of spirits, which were handed round to the meeting. He explained, through the interpreter, that one of the photographs had been taken by a gentleman in America ; that the second specimen was taken by Baron Scheck, of Vienna, who employed himself in taking photographs ; the third specimen, also by Baron Scheck was a photograph of the spirit of an old gentleman, a family relative.

Miss Alstone, a medium from Manchester, read a paper which was received with much applause, entitled

SPIRIT GUIDANCE.

My dear friends, perhaps you will permit me though almost a stranger to give my experience on the subject of Spirit Guidance. The theological world tells us that, "The heart of man deviseth his way but the Lord directeth his steps." If you ask them whether the Lord acts personally or by agents, the answer is sure to be vague and unsatisfactory. One assures you that God takes special notice of every action, knows every thought, hears every prayer, understands the aspirations of your inmost soul ; and to make their position good, they quote the words of the man Jesus, "Even the very hairs of your head are all numbered." This is most emphatically true. Your own intuitive perceptions tell you that it is so. Still you are in the dark as much as ever, as to how the Great Father personally communicates with the vast universe of beings. Another points you to the life of a friend—tells you how intent the friend was upon a certain mode of action. Suddenly an incident of very trifling importance occurs, which incident throws him on an entirely different course. Time proves, that if the change had not taken place, calamity would have overtaken him ; thus we are obliged to acknowledge that there is a power outside the man that cares for, and overrules his life. We rejoice to say that the veil which hung before our eyes so long, is at last being re-

moved, by the All-wise and loving Creator, who gives us light and truth, in proportion as we are prepared to receive it. Thus, again we see that what we have called providential escapes, &c., are in reality caused by beings, who though invisible to our ordinary sight, are notwithstanding, those who once were residents on our sphere, some of whom we have known and loved, and who still continue to take an interest in all that concerns our present and eternal happiness. That God is the first cause, I own, but that He acts in accordance with certain known laws, is day by day being made manifest to us; and He, being a perfect being, we are, bound to admit His laws perfection too, as emanating from Him. Consequently they undergo no alteration. We alone, require to be acted upon, by having our darkness and ignorance removed, and we thus become acquainted with the laws that govern our bodies, souls, and spirits. One of these laws is that every man and woman is guarded and guided by ministering spirits who are, in their turn, governed by intelligences, higher and holier than themselves; and so the guardianship extends its ramifications until it reaches the very throne of the Omnipotent. If mankind were only convinced of this glorious truth, methinks society would soon be remodelled. The profligate son, who is plunging into the very depths of vice, would blush to think that the mother who nursed him in babyhood, who tended him in childhood, who made him promise before she left this world for the summer-land beyond, to try to live a pure life, and meet her in the Father's Mansions above, was beholding his every action, knew of his broken vows, and was still praying for and endeavouring to lead him back unto the paths of rectitude and virtue, oh! he could not persist in his downward course!

If the man, who is plotting the destruction of his fellow-beings, was aware that there are spirits who can make manifest his most secret actions and devices, who can expose his most diabolical schemes,—he too, would change his life, and engage in scenes that would be more beneficial to himself, and to humanity at large. We could pass from class to class, taking an instance from each but time does not permit this being done.

At the second Séance I attended, the spirits told me of many incidents that had occurred in the former part of my life, and also informed me that in the course of a few months, the invisibles would be able to deliver their messages through my organism. I was very much alarmed, and almost vowed never again to attend a Séance, for, at that time, I thought a medium no enviable person.

I did not relish the idea of being called an impostor, laughed at as an idiot, or pitied as a maniac!! However, the prophecy from which I shrunk so much, was literally verified.

Sitting one evening, with a company of friends, I suddenly passed into a trance state—the spirit in possession proving its identity by addressing the company in broad Yorkshire, the dialect he used when on earth. The friends were delighted, for, they knew however I tried, it would be impossible for me in the normal state to imitate the Messenger.

A lady with whom I am well acquainted was brought in contact in a most mysterious manner with a company of Spiritualists, and the invisibles promised to be her guides and counsellors. She like myself put their promise to the test. Her affairs were in an unsettled condition, and she was most anxious to communicate with her friends. Previously, however, she determined upon consulting her newly adopted guardians. They told her to wait, wait until after a certain date, as all things were working together for her good. Our sister though disliking the inaction, when exertion seemed necessary, bowed to the decision of her friendly advisers being determined to prove their truthfulness. Glorious to relate, everything turned out according to their predictions showing, that had our sister yielded to her own inclinations, her difficulties would have become insurmountable :—as it was, a sunny path opened out for her, and she, as well as myself, had now implicit reliance upon our invisible guides, much more than she would trust either man or woman inhabiting this mortal tabernacle.

All classes admit that a change is required, and we are looking forward to a revolution in the world of mind. Men and women are becoming weary of the creeds that their forefathers have adhered to and are beginning to long for more light, truth, and liberty. Now is the time for action. We who see as the world sees not, who have conversed with advanced spirits who have given us unmistakeable proofs that the Great Father is going to open the windows of heaven, in order to shower blessings upon his children, should never rest until the good news has been carried from shore to shore.

His prophets of old exclaimed "There are more for us than against us." Yes, my brethren, the world may laugh and sneer, and persecute us:—but what does it signify if we have the consciousness that the author of our being approves, and that millions of souls, who are in higher stages of holiness and intelligence than any who are in earth-life, sympathise

with, and assist us in our labours, knowing what will be the result ! I long for the time when we shall all be able to see and converse with those who have unrobed themselves of this earthly tabernacle. Methinks it cannot be long, for have we not had many cheering instances already ! And what prevents the belief in spirit-intercourse becoming universal ? It simply requires a pure life, and hard work. Look at the work that Christ accomplished. His public ministry only lasted three years, yet what rays of light were reflected through Him, what a change His birth caused in the world ! and does our Father send us an example, which He knows we are unable to follow ? Nay. It would be unworthy of our Creator. Then let us form circles, developé mediums, open lecture rooms, circulate spiritual literature, and extend a knowledge of Spiritualism generally. The pioneers of a great movement like this have to pull down the strongholds of old theology, and build up the glorious gospel of Spiritualism throughout the length and breadth of the land.

Shortly after the reading of her paper the spirit of a departed Yorkshireman manifested through Miss Alstone, and spoke for some five minutes in that dialect.

Mr. Harper of Birmingham, then described the mode of producing two spirit-paintings which were exhibited at the Convention. They had been done through the agency of a journeyman carpenter, three months after first receiving instructions in drawing. Before Mr. Harper had concluded, Miss Chapman, the celebrated medium, who was on the platform, became entranced, and sang for about ten minutes. The song urged the brethren and sisters present to unfold the Banner of Truth and to let Love and Harmony prevail. At its conclusion Mr. Harper announced that from previous acquaintance with Miss Chapman he was able to say that the spirit so manifesting itself was that of Madame Malibran. At a *séance* held at his lodgings the previous evening Madame Malibran had conversed with them, through the mediumship of Miss Chapman, for twenty minutes, detailing the particulars of her death at Manchester.

Baron de Guldenstubbè and Mr. Anderson now returned, and Mr. Anderson said the Baron, who was a Swedish Nobleman by birth, had as briefly as possible given him his experience in Spiritualism. In the year 1845 he had begun to investigate in Sweden, and in 1850 had removed to Paris. In 1856 he made his first attempt to get a sort of writing, not through a medium, but merely by placing a blank sheet of paper in a certain place, under certain conditions. When a certain time had elapsed, the paper was found to be written on. The Baron possessed writings to the number of five thousand, and had given him the names of a few of the principal writers. First was Napoleon Buonaparte; this writing he had obtained by placing a piece of paper in the vault at *Invalides* in Paris. He had received a great many papers written in St. Dennis, under the church, from the old kings and queens, up to Louis 18th. In the vault of the Duc d' Orleans, he had received several papers, one even from the last Duc d' Orleans, who met with an accident some few years ago. In the Autographic Museum of the Louvre, he had received the handwriting of Julius Cæsar, and the handwriting of the Greek general Pausanias, who lived 500 B.C. This latter hand-writing he had received in the presence of Robert Dale Owen of America, (hear, hear). As regards mediumship, his experience had not been very great. He had seen one spirit in 1854 in his bed-room when at Paris; and he described his visitant as an old gentleman of seventy or eighty years of age, who had been the proprietor of the house he was staying in. This gentleman had given him a particular history of his life, and told him that he had been in the army and had fallen. After making some inquiries, the Baron found that his statements were correct. In regard to physical manifestations, the Baron had given him a brief account of tables and other

things following him about the house like a dog, without his ever placing his hand upon them.

Dr. M'Leod explained that the photographs were taken by means of the magnesium light. The spirits were taken behind various individuals in the room. The spirits themselves directed what positions should be taken by the operators. When the positions had been taken, the magnesium wire was ignited, and instantly the photograph was taken. The spirit rapped three times upon the table, and the cap was placed upon the lens. The operation could only be performed in the presence of a very powerful physical medium.

Mr. Tiffin mentioned the circumstance of his having taken the spirit-portrait of a brother of Miss Houghton, on the occasion of his being in company with Miss Houghton in his greenhouse.

The meeting then adjourned till 3 p.m.

The Convention reassembled at 3 p.m. After some preliminary business had been arranged

Mr. Burns read an able paper on "The relation between Spiritualism and Education."

Mr. Etchells proposed the following resolution:—"That a Committee of Lectures and Correspondence be formed, who shall take the names and obtain the requisite knowledge of any persons who, being duly qualified, are willing to give Lectures on Spiritual Science, within a radius of fifty to a hundred miles of their residence, such lecturers to have their expenses paid by the persons inviting them to lecture. Also to take the names of any qualified individuals who may be willing to correspond with persons who may be seeking information on the subject of Spiritualism."

The Rev. S. E. Bengough seconded the resolution. He could not help thinking that Mr. Burns touched the right key in his paper when he called attention to the very

necessary connection which existed between Spiritualism and education. Spiritualism taught the real constitution of man; (hear, hear), and all existing systems of education—unfortunately he had had to go through a great deal of the usual educational drill—almost utterly ignored human nature. This remark would apply to every sphere of education, commencing with the miserable Sunday School, in which the little child was taught to entertain blasphemous notions with regard to their Father who is in heaven, and taught to confine the universal family of that Father to some narrow little sect, or at most, some national church. What did they see in the universities? It was a fact known and deplored by a great many present that men were turned out of the universities utterly ignorant of political economy, of the ties which bound them to society, and of their duties to society, the little information they possessed being confined to a superficial knowledge of Latin and Greek—not of Latin and Greek literature by any means, but only a tolerable proportion of Latin and Greek words.

To what peculiar department of knowledge was England indebted for its greatness, what department was that to which man was indebted for the majority of his comforts, and to which the mind of man was indebted for its expansion through the press? Was it not to the different branches of physical science, and yet it was only yesterday, so to speak, that classes were established at the universities for the study of that science. Unquestionably education needed a radical reform. (Hear hear). He thought systems of education on the continent were far in advance of ours. But Englishmen had such strong feelings with regard to their own country that one was really afraid to say a word against their systems lest he should incite their prejudices. Education in Prussia, France, and Sweden,

was superior to that which existed in England. He feared the time had scarcely come for the establishment of such a college of Progressive Spiritualism as had been projected by their friend Mr. Burns, but he hoped the time was not far distant when such a college should be established—a college which should teach history, and evoke from the pages of history the great laws by which this world is governed (hear hear), and also should teach history in connection with those sciences on which history depended, the sciences of physical geography, of the constitution of the world and the constitution of man. In an ordinary sized map of the world we could cover with three fingers those countries—Greece, Rome and Egypt—to which the study of history had been hitherto confined! Was this the study of history? Did this teach us anything of our race, or anything of the glorious future before us? He believed it impossible for the most lively imagination to picture the glories which would hereafter come upon the earth. They had been led to suppose that man had only existed on the earth some four or five thousand years. This was only one instance of the prevailing ignorance of human nature, and of the laws by which human nature is being developed.

Let them look at a highly cultivated man of the present day, into the encyclopædia in his brains, and all the powers which science has placed at his command, and then let them guess for themselves what science might do for them hereafter, and what was in the compass of men's faculties, in spite of all the obstacles placed before them. (Applause).

Mr. Avery remarked that if beside every boy was placed a girl, as they grew up, the girl would take to the rostrum,

and the boy the field, or mechanic's workshop. (Laughter and hear, hear).

Mr. Harper spoke in support of the resolution, commending it very strongly, as his experience led him to believe that such a committee would be eminently useful. Spiritualism was spread through all classes of society, and lectures and lecturers were required adapted to each of these classes (hear hear). A committee of correspondence would also be useful, as there were many persons outside Spiritualism who were desirous of obtaining information.

Mr. Burns supported the resolution.

Mr. Harper proposed that the following resolution should be coupled to the one before the meeting, and that they should be voted upon together.

Resolved. "That it is desirable to obtain the services of missionary mediums for trance, or physical and test manifestations, and the work of such mediums may be economically arranged, and all information supplied through the Central Committee aforesaid." The mover and seconder of the previous resolution agreeing, the two resolutions were put to the meeting and passed.

The Chairman requested any friends from the country, who desired to do so, to step forward and relate any facts of interest they might possess.

In reply to this invitation Mr. Hitchcock, of Nottingham, came forward and gave some interesting details of his experience, during which he recounted a number of pleasing experiences in connection with Spiritualism in Nottingham. They had formed a library, and urged by the spirits, had started the first Children's Lyceum in England. They rented a house at £30 a year, and secured the services of a teacher who had become a Spiritualist. They generally gave a question to the whole Lyceum to be

answered the following sunday, and it was most interesting to hear the replies given by the children. He thought one of the best replies was given by a member of the "Fountain group," a child scarcely four years old. The question was, "How do you know that God loves you?" The child replied, "Because He makes us to feel that He loves us."

Various remarkable spirit drawings executed through the mediumship of Mrs. Champernowne were exhibited by Mr. Champernowne, who mentioned that eighteen months ago his wife knew nothing of drawing. The drawings were great evidences of spirit power.

The Convention then adjourned till 10.30 the following morning.

In the evening Dr. M'Leod delivered his farewell address to the Association. The hall was densely crowded. The doctor commenced by commenting on the name he had given the Association, then proceeded to review his connection with it and their proceedings up to the present time; after which he gave a sketch of his previous teachings, by lectures, brochures, &c., under the head of *Spiritualism proper*, which was explained to include the Harmonial Philosophy, and certain broad views of human nature; indicating, as he believed, the necessity for a complete revolution in the mind and practices, and existing social arrangements in all countries, in order to bring about an harmonial brotherhood.

This he expected, under spirit-guidance, to be instrumental in inaugurating, by establishing a model community in one of the most favoured spots of South America, the successful example of which, in due time, should evangelise the world. He concluded an eloquent address, urging upon his hearers the necessity of rational action with the lines—

“Be firm, be bold, be strong, be true ;
 And dare to stand alone :
 Strive for the right, whate’er you do,
 Though helpers there are none.”

The applause which followed having subsided ; a vote of thanks to the Doctor was proposed, seconded and carried amid renewed applause, and the company dispersed.

THIRD SESSION, THURSDAY, JUNE 13.

On Thursday morning the Convention reassembled at 10.30. Mr. Hodge, having taken the chair, introduced Mr. J. H. Powell, who read a paper of which the following is an abstract :—

SPIRITUALISM THE GREAT NEED OF THE AGE.

It could scarcely be urged that of late years the Pulpit has not had a fair trial ; that the evils of society accrue from a deficiency of material resources and preachers to carry the Gospel of sweet Peace to the people of our own land.

I have every respect for the few good men and women who sincerely “ Work in the Master’s Vineyard ” but alas ! the *professing* outnumber the *possessing* Christians.

No calling is more sacred than that of the minister, and certainly no one should choose to accept its responsibilities who does not feel in his own soul, the regenerative power of that gospel of love, which it is the minister’s mission to promulgate.

In view of the sad state of our Churches, whilst *livings* go to the highest bidder and religious vitality is the ‘ one thing needful ’ to be desired, who can fail to see the need of some such mighty Regenerator as Spiritualism “ to shake up these dry bones ? ”

The Pulpit has been a failure in so far at least as it has fallen from the grace of the spirit and placed its vast influence in the scale of Selfishness.

It has been thundering forth “ damnable heresies ” in the shape of

degrading doctrines, which have seriously impeded the work of Christianity.

Thanks to such men as Martin Luther a spirit of inquiry has strengthened in our midst and the brutal dogmas of damnation are losing ground although, in the face of all our boasted civilization, there are men at the present hour who paint frightful pictures of death and Hell to terrify young children. (Mr. Powell here read an extract from the *Athenæum* reviewing a work by the Rev. J. Furniss, C. S. S. R. *permissu superiorum*, on "The Sight of Hell," and illustrated the horrible effects of such pictures therefrom.)

The Pulpit needs spiritualising as much or more even than the flocks. It needs to return to primitive Christianity and cease to preach about demons, angels, and spiritual gifts, without a shadow of faith in them. In other words it must give up mere *theoretical*, for *practical* Christianity.

Spiritualism with its marvellous phenomena and divine philosophy must re-occupy the Pulpit, this is the great need of the Churches.

Compare the teachings of Spiritualism with those of Orthodoxy. By proving that the spirit of man is eternally progressive, and that punishment is over proportioned to sin, that no "Death-bed Hocus pocus" as William Howitt expresses it, can transform a sinner into a saint; but that "a life of sin here, requires a life of purgation hereafter, Spiritualism presents a portrait of God that no child could shudder at.

God is Love. Could He subject little children *for any offence* to eternal flames? Whilst this horrible Hell-doctrine prevails, society may well be excused for clinging to its machinery of punishment and its principles of retaliation. Society is heavily laden with the sins of dishonesty. In Business arrangements especially, we have evidence of a lax morality. Something is wrong in our social arrangements or "fair dealing" would be the rule. Petty shams and false bargains should be unknown in a Christian community; but alas! our nation is not in reality Christian. The preaching and teaching of the age has proved inoperative in the real work of christianising society. Therefore we welcome Spiritualism as a divine Evangel sent to redeem the world from all shallow hypocrisy.

The aspects of social life lead us to ask ourselves if we as a nation have really advanced beyond our forefathers? Yes, in material power.

We have accelerated invention and lo ! machinery and steam perform miracles. We have carried our cables under the Mighty Deep and connected the Old and New Worlds thus fraternizing nations. And we have not been behind hand in the very Christian game of War. We have expended money and blood with a lavish hand, sometimes from necessity but often from the spirit of aggrandisement that we might add to our power and increase our material treasures.

The extremes Wealth and Poverty are with us partly as the result of our greatness so called.

Political Economists with the aid of Babbage's calculating machine, may set to work and tell us by what means poverty is to cease and the golden age of harmony begin. It will take them a long time, in spite of the marvellous speed of machinery, for they have to deal with a subject that Politico-Economic axioms can only partly touch. Philanthropists have dreamed of the golden age, and as far as they could, worked well for its dawning. Political and social Reformers, Temperance advocates and others have toiled for the "Good time coming" when political, social, and individual serfdom is to give place to model institutions and Temperance principles which shall speedily give universal happiness. But the extremes Poverty and Wealth with all their train of evils are still with us. The materiality of the age is, in my humble judgment, the cause of all eradivative ills, and the real stumbling block to the Philanthropist and the Reformer of every type of opinion.

There can be no question as to our *greatness*, in respect to our mechanical and scientific achievements. And all has been done from the material plane. Why, we have carried our money spirit so far as to turn the sun into profit, hence photographs are taken daily from three pence up to three guineas.

Taxation runs high, we are taxed to be preached to and taxed to be wedded and buried. All these taxes we ought to be thankful for. With a pulpit theoretically pious, but practically false to its mission ; with a commerce hampered with all sorts of disgusting pettifoggery and criminality ; with a press venal to the core, what can we look for, but a state of society similar to the one we have with its machinery of punishment kept in perpetual motion. It would be weary work running over the black lists of crime blotching the face of society, could we in fact *calculate* them fully.

All the schemes for Human Regeneration apart from the simple and only

possible one taught by Spiritualism and propagated by Jesus, have ever, and ever must prove failures. The great need of the age is a living, practical faith in Truth and a complete recognition of Brotherhood; wherever this is fully enforced as supreme above all sectarianism, there is the good seed sown no matter in what name.

I know of nothing competent to bring Truth and Brotherhood—Love to God and man, home to the hearts of mankind so sure and beautiful as Spiritualism.

Had the World's Teachers themselves fully realized the importance of their mission, the world to-day would move on a loftier plane, and I should be saved the unpleasant task of tracing the degeneracy of modern society.

(Mr. Powell next cited a case of "Starvation and suicide" reported in the "Daily Telegraph.")

Such is one illustration, taken from thousands, of the splendid working of our social arrangements,

"Where wealth accumulates and men decay."

I am quite aware that in a competitive state of society like ours, cases like the one I have cited, offer difficulties to the Statesman and the Philanthropist. Union houses and prisons exist as an evidence that something is wrong somewhere. Tracing the wrong home is another question. "Some one has blundered." But who is responsible? Did Thomas Pratt who hung himself through being unable to live on *one shilling* per week, who was so strictly honest that he paid out of three shillings two shillings regularly for the room he occupied, did *he deserve* his fate? and was he alone responsible for the terrible privations he endured and the horrible death he chose?

It is a fearful thing to enter the Spirit-World by means of suicide, but I verily believe there is a state even worse than that, namely, to shift with every social breeze and pander to every profitable folly. It may be that poor old Thomas Pratt had a soul superior to the common meannesses of mankind, at any rate, he regularly paid *his rents* sacrificing himself and not his landlord. Heaven forgive him for being unable to battle with life for more than 67 years.

[After briefly touching upon the general question of crime, more particularly dilating upon Infanticide and begging impostors; and summarising facts in connection with female labour, Mr. Powell concluded thus:—]

It is unnecessary to multiply these cases. There can be but one opinion respecting the condition of morals.

We have a state of society rotten to the core, or such pictures of poverty and depravity could not be drawn. The pulpit, the Press, and all the philanthropical powers of the day combined, are at present, powerless against the heart-ills that are the out-growth of a selfish materialism.

It is in vain that a cry is raised for "more churches" side by side with this there is a demand for more soup kitchens. What have the churches been doing in the past, that they have not saved society from its worst foes? First reorganise the churches, and let their Bishops and ministers be baptised with the baptism of spirit, then, having a spiritual churchhood, increase the temples.

The great need of the age is not Sectarianism, with all its wranglings about forms and modes of worship, but "Religion, pure and undefiled." The degeneracy of society is mainly traceable to mock-piety and shallow form-worship.

Spiritualism comes to arrest the materialistic mind and open a way of return to our Father for the sceptical prodigals of the age. If the preachers and teachers of the age had really believed the *all-potency* of the divine teachings of Jesus, it would have been impossible that their work could have been so barren as it manifestly is of good fruit. Spiritualism comes heralded by no mighty potentates, or sinecured bishops in lawn. Like the gentle Nazarene, whose life on earth was a triumph of spiritual power, it finds its apostles, its mediums and advocates, amongst the poor and despised.

That it is a divine power, look how grandly it progresses despite the assaults of the Pulpit and the Press. It comes too, just as the world most needs it—when the heresies of the pulpit and the scepticism of the scientific are corroding the soul and chaining it down to Matter.

Rob humanity of the spiritual and you rob it of Immortality and its ascending aspirations. Rob humanity of the spiritual and you may as well write *atheist* on its great pulsating heart and make dust and death and soul synonymous.

The Chairman was glad Mr. Powell had gone so thoroughly into the subject. He begged to remind them of a little matter of business which had been overlooked, that was the election of a vice-president.

Mr. Scott said he had no doubt that all the friends of progress present would agree that the person whom he was about to name was well qualified for the office. The gentleman had been for many years known as a hearty labourer in the progressive ranks, not only of Spiritualism but of every needed social reform. He begged to propose Mr. Robert Cooper. (Applause).

The motion having been seconded by Mr. Green, was put to the meeting and unanimously carried.

Mr. Cooper then addressed the Convention. He said some four or five years had elapsed since he had first become acquainted with Spiritualism, and during that time he had endeavoured to the best of his ability to make its facts known to others, considering that that was the first thing to be done in order to provide the basis for the superstructure they desired to rear. These facts were beginning to be recognised by the public; all must admit that there was not now the same amount of opposition manifested to the subject which used to prevail. There appeared to be, as far as he could judge, a sort of tacit assent to Spiritualism, a feeling that there must be something in it. (Hear, hear, and applause). Having arrived at this point, what was to be their future course? Evidently these facts were sent for some purpose, the purpose of being employed as agents for the amelioration of the condition of the human race, for improving society, for placing it on a different footing altogether by establishing principles of truth and justice, having reference both to this life and to the future. (Applause). In his humble advocacy of the great subject he had often thought of the potency of those great facts, for if what he had advanced had been a mere matter of opinion his words would have been regarded as the idle wind. The possibility of what

he said being true, carried weight with it, and therefore even his feeble utterances had attracted the attention of men. In this respect they had the advantage over every other system in the world, that their position was based upon facts (hear, hear); they had only to unite in some systematic plan of action for carrying out their principles, and they might launch a thunderbolt against the towering temples of superstition and error that everywhere surrounded them. Even in their disconnected state their cause progressed faster than any the world ever saw; had they more energy, devotedness, and unity of action, they would sooner cause their power to be felt in the world, and would see their principles established in the world, and the dethronement of the evils that flourished on the well matured soil of materialism. They regarded the present religious systems of the world as based in error. Should the incentives that influenced the supporters of those systems be stronger than theirs? Let it not be said that the incentives in the cause of error were greater than theirs in the interests of truth. (Applause). With regard to the proposed testimonial, to Mr. Shorter, it was unnecessary for him to say very much; Mr. Shorter's worth being so well known and appreciated by all Spiritualists. (Hear, hear). He would feel obliged if all who were capable of doing so would support the testimonial. It had been suggested by the committee, that, as a means of assisting him, every circle in the country should take a copy of his book "The Two Worlds," as a standard work. It appeared to him to be a very excellent proposition.

There was a great deal of objection in some minds to organisation; his idea on the subject was that they might safely organise for the purpose of establishing these facts in the public mind. This could be done by

means of lectures, another useful way was to publish tracts and circulate them widely. Let funds be derived from all sources for the accomplishment of this object. He thought good tracts should be circulated throughout England. (Hear, hear). He could speak from his own experience, that giving a well written and suitable tract to a person desirous of investigating the matter was easier than to talk for half-an-hour, and would have a better effect, because the person could read it and deliberate upon it at his leisure.

Mr. J. H. Powell then proposed the following resolution :
 "That this Convention recommends the formation of circles for the study of the nature of man,—for the carrying out of which we would advise, first, the formation of schools or Lyceums for the young; second, the formation of family circles; third, we would strongly recommend to the attention of all classes of spiritual and progressive reformers, the need of an Educational College, based upon the principles of spirit-intercourse." He had himself felt the need of some school, based on right principles, to which to send his children, as he had been obliged to send them to schools where the orthodox views of hell were taught. This was a great disadvantage Spiritualists laboured under. When at a Sunday school himself he remembered the teacher took especial care to draw pictures of the devil, in glowing colors, to them. This had produced a great effect upon his mind, and as long as he was able to use his pen in writing and his tongue in speaking, he would denounce the doctrine of eternal damnation as doing more harm to the world than any doctrine propounded by any church in the Kingdom. It was absolutely necessary to have establishments for the purpose of teaching that God is love, and not a fiend. How could it consistently be said that He would punish eternally, and yet be declared in the same breath that He is love?

He honoured Andrew Jackson Davis for the work of establishing Children's Lyceums in America, and felt that he was doing the world great service. (hear, hear).

Mr. Green said that he had seen the working of the system in America, and herecognised as one of the greatest wants of the age, not only Sunday Lyceums, but a system of everyday schools in which children might receive education, embodying the principles of Spiritualism. As a society, they could not do better than begin with the young; and he would urge upon all Spiritualists the necessity of combining for that beneficial object. By so doing, in the course of ten years they would have a new generation of Spiritualists who would be so imbued with the beautiful doctrines of spirit-intercourse that they could go forth and evangelise the world. In establishing such Lyceums, if he belonged to any sectarian church, he would teach that which was the highest truth to him. He did not want it to go forth from the meeting that they would adopt exactly the Davis principle. Their principle was as broad as humanity: it was that each child should be taught that truth which its teachers deemed and received as the highest truth of which their minds were capable. They must all be teachers and establish Lyceums to the extent of their power.

Mr. Burns next addressed the Convention, urging the extreme importance of personal temperance and abstinence. The Band of Hope Union had done a great deal of good, and he thought it would ultimately be a basis for the operation of the children's lyceum movement. He wished to see temperance societies join them. He frequently lectured to temperance societies, and was allowed free expression of opinion on such topics. He would urge upon all, especially upon clergymen and teachers of the young, the necessity of temperance principles.

The Chairman explained that the motion before the Convention was not properly a resolution to be carried out by the Convention, but was a recommendation calling the notice of Spiritualists and reformers all over the country to the subject. He then put the motion to the meeting, and it was unanimously adopted.

Mr. Harper then read the names of persons who were proposed by the executive Committee of the Convention to form the two committees appointed on the previous day, namely, a "Central Committee," and a "Committee of Lectures and Correspondence." He said that the appointment of Committees for lectures, correspondence, and missionary mediums, would be, as he understood it, the backbone, essence and fruit of the Convention, as regarded its action in the coming year. The idea of obtaining the services of missionary mediums had come to him, and to others, from the upper spheres. Miss Chapman, of Huddersfield, was the first experiment in this country, in that direction. She would be found a treasure by any circle or house which she visited. He would particularly recommend test mediums.

Mr. Burns seconded the appointment of the persons whose names had been read, and recommended the plan on account of the small expense it would involve.

The Rev. S. E. Bengough wished to express his feelings as regarded the position he occupied as one of the Committee. During the last six months, Spiritualism had had such an effect upon his mind that he found it difficult to keep pace with the feelings and ideas that came in upon him. He felt the Convention had been an unspeakable privilege to him; it was a blessing to hear what their friends had been doing. A Swedish gentleman who had lived with him, who abhorred all religious creeds, but who exhibited a more Christ-like spirit than any man he ever knew, had said to

him "Whenever I think of any orthodox friends, I feel a sentiment of profound pity." That was the feeling they should have, instead of being irritated or envious. Those were to be pitied who were incapable of full development, who were mere "clothes-horses," as Mr. Carlyle says. But if they, as Spiritualists, felt that a higher truth had come to them, let them show it by an infinite charity. (hear, hear). Davis's maxim was "under all circumstances, keep an even mind. (Applause).

The appointment of the two Committees was then put to the meeting and unanimously passed.

An interesting incident in the proceedings of the Convention was the comparison of two specimens of the handwriting of the celebrated Benjamin Franklin of Boston, U.S. One specimen was received through Baron de Guldenstubbé, the other through Dr. M'Leod's clairvoyante, and they bore a similitude to each other, though one was written in Sweden and the other in London, without any connection or acquaintance of the mediums whatever.

The Convention then adjourned till 3.30 p.m.

The Convention having again met

The Chairman announced that various papers and letters had been received, but as there would not be time to read the whole of them to the Convention; they would be passed over to the publishing Committee, to be inserted in the report, if thought desirable.

A congratulatory letter was read from Mr. Simkiss of Wolverhampton.

The Chairman said a paper had been received from Mr. Leighton of Liverpool, on "The Education of every day Life." Mr. Harper read a few extracts from Mr. Leighton's paper, which were well received.

From Lyron Glyndon a suggestive and kindly letter was received.

A notice was given of a paper having been received from Warren Chase of New York. The Convention tendered their thanks to Mr. Chase, and expressed much regret that owing to pressure of business the paper could not be read.

A kind letter was also received from J. Maddison Allyn of Portland, U.S. which came accompanied by a present of some copies of the *Phonophonic Alphabet, or, Universal Alphabet of Nature*. The work purports to be a philosophical representation of all languages, given to Mr. Allyn by spirit-power six years ago. The letter contains some good suggestions and kind expressions of encouragement and sympathy.

The Chairman said that some friends thought it desirable to consider the best method of extending the sale of Mr. Shorter's works. The meeting was open for a few remarks on this subject.

Mr. B. Coleman said he rose with pleasure in response to the invitation. He believed Spiritualism owed more to Thomas Shorter than to any other man in existence in this country. (hear). He knew no book which had been published in this country, so excellent, so desirable to have in a library and to be put into the hands of enquirers, as "The Two Worlds."

Mr. J. H. Powell was pleased to express his appreciation of Mr. Shorter, having known him seventeen or eighteen years.

Mr. Burns also bore testimony to the worth of Mr. Shorter's publications. Respecting the "Confessions of a Truth seeker," it was eminently a book to be placed in the hands of the people. Every circle in the country ought to pur-

chase a copy of the work. He would urge all present to support the movement as far as they were able.

Mr. Scott and Mr. Etchells also spoke in favour of the utility of Mr. Shorter's works.

The Chairman thought it their duty to support the English literature of Spiritualism. (hear, hear). They should also read the American publications as well, to see how they could improve upon American Institutions.

Dr. M'Leod said that, with all their faults, he did not think there were two spiritual publications in the world that equalled the "Banner of Light," and the "Spiritual Republic." "Human Nature," recently brought out, was a very good paper in its way; so was the "Spiritual Magazine." He would say, therefore, that the best thing he could recommend, would be for every person to subscribe to the "Banner" and the "Republic."

The Rev. S. E. Bengough, in view of the remarks which had fallen respecting "Human Nature," read a few lines from Mr. A. J. Davis, heartily approving of the magazine.

Mr. Avery urged an increased support of home literature.

The appointment of a place for the next annual meeting of the Convention was then discussed. The Birmingham friends had cordially invited the Convention to assemble there, but the weight of opinion was decidedly in favour of London, as being more central, more easily accessible, and the most proper place for the assembly of a National Convention of Spiritualists. The next meeting was accordingly fixed to take place in London.

Mr. Burns mentioned that a project was in consideration for the establishment of a Club, Library, and News-room where Spiritualists might meet from all parts of London, and also which friends from the country might visit when in the Metropolis.

The Chairman said he was pleased they were acquiring numbers, but more pleased with the accession of better heads. It was his delight to see a mind adorned with intelligence and culture. When they came to London again he trusted they would have a more numerous attendance, and an increase of controlling and directing minds—he said it with all respect to those who were present, and who had spoken—who would do greater things for them; would lift them higher than they had been during the last few days, so that they would go away better and stronger men and women than they came. (Applause).

Mr. Scott wished to recommend the appointment of a Committee to examine all papers intended to be read, after the plan of the Social Science Congress.

Dr. M'Leod, Dr. Wilmshurst, Rev. S. E. Bengough, and Mr. J. H. Powell were elected to act as a publishing committee for the report.

The Chairman called attention to the remaining stock of the "Reports" of the previous Conventions, urging a purchase and distribution of them. In after years these Reports would be looked upon as mile-stones, pointing to the distance they had travelled on their progressive journey. He could assure them that he was moving away from the statements laid down in the first report; nevertheless, he liked occasionally to remind himself where he had been, where he was, and to get some idea of where he should be. (Hear, hear).

Mr. Coleman said that before they parted, there was one duty devolving upon them about which there would be no dissention. He need make no speech to recommend it to their notice; it was to pass, by acclamation, a vote of thanks to their Chairman. (Applause). He was not accustomed to flatter men, but he would say that he never heard a

gentleman conduct the business of a meeting of this kind, so varied in its tone as it had been, with more ability than he had. He was glad to find that Mr. Hodge was so well qualified for the position of their President.

Mr. Tebb, in seconding the resolution, spoke in high terms of the manner in which the President had fulfilled his duties.

The vote of thanks was awarded to Mr. Hodge with great applause.

A vote of thanks was accorded to the Baron and Madam de Guldenstubbé for their presence at the Convention.

Mr. Anderson replied on their behalf.

Mr. Coleman said that some years ago when Robert Dale Owen was in this country, Mr. Owen had accompanied the Baroness to one of the churches, and a piece of paper had been placed near one of the monuments. The Baroness saw a spirit moving about, and directed when the paper should be taken up. It was found to bear the signature of some spirit, the tomb of which was close by. One very remarkable thing had been done in the Baron's presence. A packet of note paper has been sent for from an adjoining stationer's, and before the packet was opened the spirits had covered a sheet of the paper with writing.

In closing the Convention the Chairman said it had given him great pleasure to be connected with that Association holding four days sitting, publishing extensive reports, and being able to say at the end of three years that they were not in debt. Let them try and keep out of debt. That was his last word to them.

APPENDIX.

On the Friday morning, most of the members who remained in town, met at Bedford Hall, where they organised themselves into a committee of pleasure, and unanimously resolved to make a pic-nic excursion for the day, as had been proposed by the president on the previous evening. The day was fine, and the excursionists decided in passing it among the beautiful scenery and other objects of attraction belonging to the Crystal Palace.

At noon, according to arrangements some other members of the Convention joined the party assembled at the central fountain in the Palace.

A general conversation ensued, groups sauntered about inspecting the different objects of interest and in an hour or so, met again for refreshments, after partaking of which, a proposal was made to proceed to the Egyptian Court, to discuss various matters spiritual and temporal.

No sooner, however, were they comfortably seated in view of the colossal figures which seem to guard the portals, than they were disturbed by a number of indiscriminate pleasure-seekers. An adjournment took place to a very beautiful, sheltered and retired spot in the grounds, near a small lake and shrubbery. Here on the soft, velvety grass, and under the inspiration of nature improved by art; some sitting or reclining, others standing at ease, an irregular circle was formed. The President read a beautiful poem entitled "The Song of Beauty," which was very appropriate to the scenery around, and was listened to with great attention. At the conclusion Mr. Etchells

stated that curiously enough his presence there that day had been predicted five years before, at one of the spiritual meetings. He knew that spirits had been in that Egyptian Court with them, who had lived on this earth at a very remote period and could tell more about those objects than was known at the present day ; and believed that were the conditions only suitable, the spirits would shew themselves to view before more than one of the present company. Mr. Richmond bore additional testimony to the presence of spirits in the Egyptian court.

Mr. J. H. Powell expressed himself very much pleased at the way in which the Convention had been carried on, and the evident prospect Spiritualism had for the future. He trusted that many hundreds more would attend the next Convention. The time had arrived for Spiritualists to be active. It was not sufficient to hire a hall and deliver a lecture, but something more ought to be done. He trusted the present picnic would be the inauguration of a series of picnics all over the country. They would by-and-by get to camp meetings, where they might have their best entranced speakers. By this plan they would do a vast amount of good.

Mr. Burns reviewed a few of the objects realized by the late Convention. He had discovered that the Convention had a "double," it had a physical body and also a spiritual body. Its spiritual body had been developed to an eminent degree. They had found that the physical body wanted to have a test at the door before people were let in ; but the spiritual body threw wide open the doors of the Convention. They had thrown open a door which he trusted would never be shut ; and this was a glorious conquest of the spiritual over the physical. They had also instituted a great spiritual organization in this country, through which all men could

meet and do what they felt would be for the benefit of society. Everyone could become a member of it who wished to do good to his fellow man.

Mr. Cooper said, since he had been connected with the movement his endeavour had been to become a working Spiritualist, and he had tried to make its facts known to others in various ways. As Mr. Powell knew, he had at first taken to lecturing upon the subject, thinking that an excellent means of making the facts known, because when you once took up your position as a public lecturer, your utterances were not confined to the audience, but were reported in local papers. Some three years ago, at the suggestion of his spirit friends, he took a lecturing tour. His audiences were limited, but the people he personally addressed formed but an insignificant portion of the number whom his words reached, for in some of the papers whole columns were given of his lectures, and he made the calculation when he returned, that at least One hundred thousand copies of his lectures were circulated. Since that time he had endeavoured to keep the matter before the public mind. He found that now a far greater number believed in Spiritualism than when he first introduced it to the public in his neighbourhood. In his opinion the first thing to be done was to endeavour to establish the reality and truth of Spiritualism as a basis on which to plant the teachings of their philosophy. He trusted the result of the Convention would be to organize some plan for operating upon the public mind in this respect. The only dissatisfaction he felt was that the result had not assumed a sufficiently practical phase. He would have liked to have seen some means adopted for getting money. They ought to be in a position to send throughout the country such a lecturer as Miss Hardinge, when they had the opportunity.

From his own experience, he knew that lectures on Spirituallism were not self-supporting, and he had no doubt Miss Hardinge sustained considerable pecuniary loss in this country. He hoped they would be able to put themselves into a position to act practically on this point. The truth was to be established by human instrumentality.

Mr. Burns thought local organization would be useful.

Mr. Clark suggested that a circular should be sent to all the friends of the movement.

Mr. Green said that that was going to be done.

Miss M'Leod being requested to give a few words, said she should prefer to do so in the conversational form. In reply to questions put by various friends she stated the following interesting facts:—That she could usually see a spirit take possession of a medium. They sometimes wore clothing, but at other times appeared more like a vapour, more or less dense, somewhat of the appearance of steam. Mr. Green and herself had witnessed the birth of a spirit. The process was somewhat similar to that described by Davis. The spirit wore an expression different from one embodied, a mystified wondering look. The spirit whose birth she had witnessed had passed away under very peculiar circumstances, having been poisoned by the maladministration of medicine. During the operation she was passive. The general principles of spirit-birth were the same, but the circumstances varied. They seemed to feel the presence of a congenial atmosphere around them. Friendly spirits, relations of the dying one, came during the birth. The process was not limited to any definite time; from seven to eight hours had generally been occupied in the cases under her notice. She thought there could not be a passing away without the presence of attendant spirits.

It was mentioned that Miss M'Leod was one of the best seeing mediums in the world. The friends having thanked her for the interesting information she had given, the meeting, which was felt to have been an exceedingly pleasant one, was brought to a close. Shortly afterwards the majority of the friends returned to town, and partook of tea at Bedford Hall.

The day's picnic formed an agreeable termination to what it is hoped will prove a very useful Convention. Though results may not quickly manifest themselves, it is believed that suggestions have been made and plans laid down, the working out of which will at no very remote period, ultimate in an extension of knowledge and happiness to the whole human family.

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