Sir,—I have just read with very mixed feelings of sympathy and regret the letter addressed to you by Miss Katherine Bates in last week's issue of 'Light.' Miss Bates says that 'On the last day of the Congress it became specially evident that the feeling of the meeting was distinctly non-Christian.' I do not mean to say that this be, since upon that very memorable occasion a large and enthusiastic audience received with every demonstration of approval the most eminently Christian address of the whole Congress! The paper read by Dr. A. R. Wallace was indeed a great call from a great man, and cannot fail to have made a lasting impression on many who listened to the plea for practical Christianity, but time may possibly prove it to have been too entirely conceived in the spirit of Christ to have been too entirely conceived in the spirit of Christ to meet with general appreciation in what we grotesquely call the 'year of our Lord 1898.' I cannot pretend to represent the London Spiritualist Alliance, but can at least assure Miss Bates that, in common with very many others, I agree with her in regarding Jesus of Nazareth as a great Spiritualist, Reformer, Teacher, and Socialist. We have not 'given up Christ,' as she fears, but merely sought to dissociate ourselves from what she rightly calls the 'misconceptions inevitable to a state of progressing moral perception'; and it is just because 'misconceptions' are 'inevitable' that we must deal with them in kindly fashion, not relying too confidently on our own infallibility.

I have not found any paragraph in Dr. Wallace's address wherein he states that Modern Spiritualism has supplanted Christianity. Everybody knows that spiritualistic phenomena are not new. They have formed the basis of a belief in an invisible world through the ages. They accompanied Christ's mission on earth, testifying to the truth of His assertions, and helping to carry conviction to the minds and hearts of His hearers. Modern Spiritualism is, then, a revival merely; a revival necessitated by the spread of materialistic ideas. The world was growing clever a little too fast. People had almost come to think they had found out everything, and belief in an invisible, spiritual existence had begun to be looked upon as a folly and superstition. The need of phenomena must, then, be apparent to all, and, even though largely produced by its 'lower denizens of the spirit world,' as Dr. Wallace thinks, are not to be despised. Surely it was well to call our attention to the identity of practical Christianity with Socialism or Social Justice. Christianity, Spiritualism, Socialism are indissolubly connected, and I fail to understand what or where is that 'reaction' of which Miss Bates complains. Finally, I would ask her to reconsider her decision—to give us the benefit of her earnest and hearty cooperation; to remember that the Alliance is striving to be woodcutters and roadmakers.

SIR.—As letters from me have from time to time appeared in 'Light' over the signature 'R. H.,' perhaps you will allow me to say a few words about the letter in your last issue from another 'R. H.,' with whom I have no desire to be identified. 'R. H.' furnishes a curious instance of how the same thing may strike different minds in completely opposite ways; for, so eminently appropriate did Dr. Wallace's address appear to me, that I proposed to ask him to allow us at once determined to request him to allow us to print the address for circulation as a propagandist document; and this he has kindly permitted us to do. Our reasons for this request, and Dr. Wallace's for granting it, are these: Spiritualism and Socialism, the two subjects which he has joined together in the address, are both boycotted by the Press; and, if they are to be successfully brought before the public, it must be through some other channel than the newspapers; and it seems to us that the circulation of Dr. Wallace's address would be an excellent way to open a propagandist campaign, in the interests of both Spiritualism and Socialism, which would make the Press boycott ineffectual.

Our second reason for desiring to circulate the address is because we think that it expresses in an admirable manner the fact that an intimate natural connection exists between Spiritualism, in the more extended meaning of that word, and true Socialism, or the Brotherhood of Man. Unless I am much mistaken, Spiritualists as a body deny the right of any exception to the address at the time.

SIR,—I am in agreement with 'R. H.'s' letter. I think it a matter for congratulation that the respect his audience felt for Dr. Wallace prevented any member of it from taking exception to the address at the time.

Our experience in Spiritualism teaches us that there are on the other side Individualists and Collectivists, Republicans and Monarchists, admirers of Lord Beaconsfield and of Mr. Gladstone.
it. Now the Socialism advocated in the address is simply
and solely a little step in the only direction by proceeding
in which we can by any possibility make a social state in
any way resembling brotherhood among men an actuality.
Singularly enough, the very thing that Dr. Wallace asks for,
'Equality of Opportunity,' is much more frequently regarded
as an Individualist measure than as a Socialistic one;
because its first effect would undoubtedly be to intensify
competition. It is only on account of the other measures
which it would entail, measures for carrying it out fully and
equitably, that Equality of Opportunity is Socialistic; and
even then it is not a Socialistic measure in the sense of a
levelling down, but in that of a levelling up of mankind in
general.

It is rather curious that in the same number in which the
letter of 'R. H.' appears you have reprinted a correspond­
ence from the 'London Review,' in which Dr. Wallace is
severely taken to task for having anything to do with such
'charlatanism' as Modern Spiritualism. Dr. Wallace seems
to be threatened with the same fate that befell the man with
two wives: the old one plucked out all his dark hairs, and
the young one all the grey ones. Dr. Wallace's spiritualistic
admirers would pull out all his Socialism, and his scientific
friends would pluck out all his Spiritualism; and although
the operation would far from leave him bald of ideas and
enthusiasm, the effect would hardly be becoming.

Another coincidence is that in the same number of
'LIGHT' Mrs. Densmore unintentionally justifies those
friends of Dr. Wallace who wish him to lose neither his
dark hairs nor his grey ones; for, in contrasting Theosophy
with Spiritualism, she says of the latter: 'To my appre­
hension this is the only system of philosophy that is based
on absolute democracy, equality, and justice, and I say this
after a thorough study of the various theological systems.'
If this is anywhere near the truth, surely the joining
together of Spiritualism and 'equality and justice' by Dr.
Wallace is of the nature of a true marriage, the parties to
which neither 'R. H.' nor any other man has a right to 'put
asunder.'

May I say in conclusion that (as secretary of our
Committee) I shall be glad to forward the address, as soon as
it is printed, to anyone who will send me his name and
address (clearly written); and that I shall be much obliged
if those who write for it will send me a list of persons who,
in their opinion, would like to receive a copy?

59, Gray's Inn-road, W.C.                   RICHARD HARTE.