

# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 913.—VOL. XVIII.

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SATURDAY, JULY 9th, 1898.

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### 'I WILL NOT BELIEVE.'

So said 'Doubting Thomas,' the mental descendant of many doubters before him, and the ancestor of many since. In one sense Thomas was right. It is not altogether a good thing to keep Easter only with sentiment and song. There ought to be some stress laid upon the facts.

After the crucifixion and burial of Jesus, certain disciples, both men and women, declared they had seen him; and, quite naturally, they who had not seen him disbelieved. 'Their words seemed to them as idle tales'; and it seems that the last to stand stoutly out was this same Thomas—a man not altogether to be blamed, but, mentally and spiritually, 'a gross feeder.' It was right that he should wish to have evidence; and, moreover, underneath his crude conditions there was a rough desire to be loyal to facts; but he was evidently biassed against belief, or, at all events, he seemed perfectly willing to put aside testimony, and hope, and joy, and to give unbelief the benefit of the doubt. But what an army of Thomases we have now!

As a rule, this demand for gross evidence in the higher regions of life indicates an undeveloped or crude spiritual condition which may be just as misleading as superstition. Indeed, when it is a question of a 'dead' man reappearing, a man must be far gone in spiritual bankruptcy who thinks this meets the case: 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.'

There is something of sheer grossness in this. 'Soul!' said a clever atheist to us, once: 'Soul! Can't you show me a soul? How big is it? Could I pat it in my pocket?' Ah, yes! that is the standard—the pocket! or the scales on the counter. Poor little beetle! what can you do before the tremendous possibilities of what you call 'Life'? You have not even made a beginning. Is there, then, no test of Life less suggestive of the butcher?

But, even as a test, think of it. Fancy this brutal test in dealing with a Christ! Was there, then, no music of the voice, no light of the eyes, no spiritual quality of his greeting, no unnameable spell of his mere presence? *Must* it, then, be only nail-prints and spear-wounds? Why, this is even worse than the behaviour of the poor things who will never believe you love them unless you say so twice a day, or go on giving presents, or writing letters, or chattering small nonsense all along.

How really poverty-stricken this state of mind is! How it misses all the great things! Even as a matter of thought and of the scientific imagination, how shrivelled and small! And yet, some apply this crude test even to the universe and God. The old fable of the toad and the apple tree has its keen uses here: 'Once upon a time a toad, under an apple-tree, sat upon a big stone. Presently he chuckled and said, "See how high I am! I survey the whole world, and nothing escapes my observant eyes. Who shall deny that I know all there is to know?" Then the apple-tree, reaching out its branches to the sky, and beautiful with fragrant bloom, trembled to its tiniest leaf and sighed with pity. "Ah, poor little thing," it said, "you cannot even behold the sky! Would that the breeze would bend my branches, that the lovely sunlight might warm your damp and dimly-lighted stone! I will bend low and tell you what I see." But the toad suddenly jumped down and, catching a fly, exclaimed, "Ah! How *do* those live who have no flies?"'

How hopelessly narrowing, too, to the man himself is this state of mind! And yet it is called 'breadth' and 'advance'! There are far too many narrowing men who think they are being emancipated. They are not being emancipated; they are shrinking. They are being squeezed from the core to the rind. The perpetual habit of negation will at last wear away the faculty of vision. Ah, but it is a bad bargain when a man throws away even superstition, only to take up with the sort of rationalism which shuts him out from whole continents of evidence and hope, and which mainly acts to limit his field, his receptivity, and his very mind!

There is a deep meaning for us in Longfellow's touching meditation on a brother poet who had passed on:—

Dead he lay among his books,  
The peace of God was in his looks.  
As the statues in the gloom  
Watch o'er Maximilian's tomb,  
So these volumes from their shelves  
Watch him, silent as themselves.  
Ah! his hand will never more  
Turn their storied pages o'er!  
Nevermore his lips repeat  
Songs of theirs, however sweet!

Let the lifeless body rest,  
He is gone who was its guest ;  
Gone as travellers haste to leave  
An inn, nor tarry until eve,  
Traveller, in what realms afar,  
In what planet, in what star,  
In what vast aerial space  
Shines the light upon thy face ?  
In what gardens of delight  
Rest thy weary feet to-night ?

How could anyone shut up such a divine hope as that, with the poor animal test, 'Except I shall see the nail-prints and the spear-wounds, I will not believe' ! Surely the evidence of a glorious hope or lovely vision of the spirit is better than the sight of a bleeding hand or mangled side !

We recall here Thackeray's fine thoughts on the death of Leslie, the artist. He had been visiting the artist's studio, shortly after his decease, and had seen upon the easel his unfinished picture of Titania : and then came these exquisite reflections :—

Is there record kept anywhere of fancies conceived, beautiful, unborn ! Some day will they assume form in some yet undeveloped light ? If our bad, unspoken thoughts are registered against us, will not the good thoughts unspoken, the love and tenderness, the pity, liberty, charity, which pass through the breast, and cause the heart to throb with silent good, find a remembrance too ! A few weeks more and this lovely offspring of the poet's conception would have been complete—to charm the world with its beautiful mirth. May there not be some sphere unknown to us where it may have an existence ! They say our words, once out of our lips, go travelling *in omni aera*, reverberating for ever and ever. If our words, why not our thoughts ! If the Has Been, why not the Might have Been ! Some day our spirits may be permitted to walk in galleries of fancies more wondrous and beautiful than any achieved works, and our minds to behold and delight in masterpieces, which poets' and artists' minds have fathered and conceived only.

What could poor Thomas, groping for the nail-prints and the spear-thrusts, say to such a spirit, sunned in the radiance of such a hope as that ? Is not a great thought a kind of evidence ! The extreme 'rationalist' is ceaseless in his insistence upon natural law, and quite right, too : but is not a brilliant hope one of the high achievements of nature ! is not an inspiring motive one of nature's prophecies and promises ! is not a glowing and uplifting ideal as much the product of natural law, working through mind, as nail-prints and spear-thrusts, manipulated by fingers ?

Then, how useless is this state of mind ! Why, science needs its imagination as much as religion needs faith. Science itself continually depends, for its advances, upon inferences ahead of demonstrations. Thomas would never have invented the telegraph and the telephone, and he would only be in the way and a bother in that amazing field where the scientific seers and prophets are preparing to send our messages without wires. Poor Thomas must have his tressels, his pulleys, his cords, and his cart !

It is an appreciation of the hidden forces which anticipates and forecasts, ay ! and creates and provides. This is why so much stress was laid upon faith by the founders of the Christian religion. They knew that faith was a creative force. It was the little people who afterwards dragged in and pushed to the front mere creeds, mere ritual, mere ceremonial ; and who turned spiritual faith into baptised credulity.

Ah, yes ! it is the *old lesson* ; so easy to look at but so hard to learn (and so upsetting to our conceit), that, for one thing we can see, there are ten thousand that are hidden ; and that the tests are as varied as the planes on which alone they are to be found. It is good to be a rationalist ; but it is not good to be a one-sided rationalist, a sense-limited rationalist, a finality rationalist, with no intuition, no inner radiance, no room for the unseen. Oh, let us all get out of it ! Refuse to bury the spirit-self in flesh and fleshly things ; give full welcome to the inner voices and the spiritual tests ; and let the nail-prints and the spear-marks be !

## The International Congress.

(Continued from last week's 'LIGHT'.)

THURSDAY, JUNE 23rd.

At eleven o'clock this morning a meeting of the French delegates and other foreign visitors was held in the French Room. This afforded our French friends an opportunity of carrying on a discussion in their own language. There was a considerable attendance and Mr. O. Murray presided.

DR. ENCAUSSE ('Papus') gave an interesting account of the organisation of the Martinist Order.

M. GABRIEL DELANNE spoke at considerable length on the subject of Reincarnation, for the most part recapitulating the points covered by his paper of the preceding evening. This led to a very animated discussion on the part of both French and English friends, Mr. O. Murray kindly acting as interpreter.

At the afternoon session Dr. Alfred Russel Wallace occupied the chair.

DR. WALLACE, who was received with loud applause, delivered the following address :—

### SPIRITUALISM AND SOCIAL DUTY.

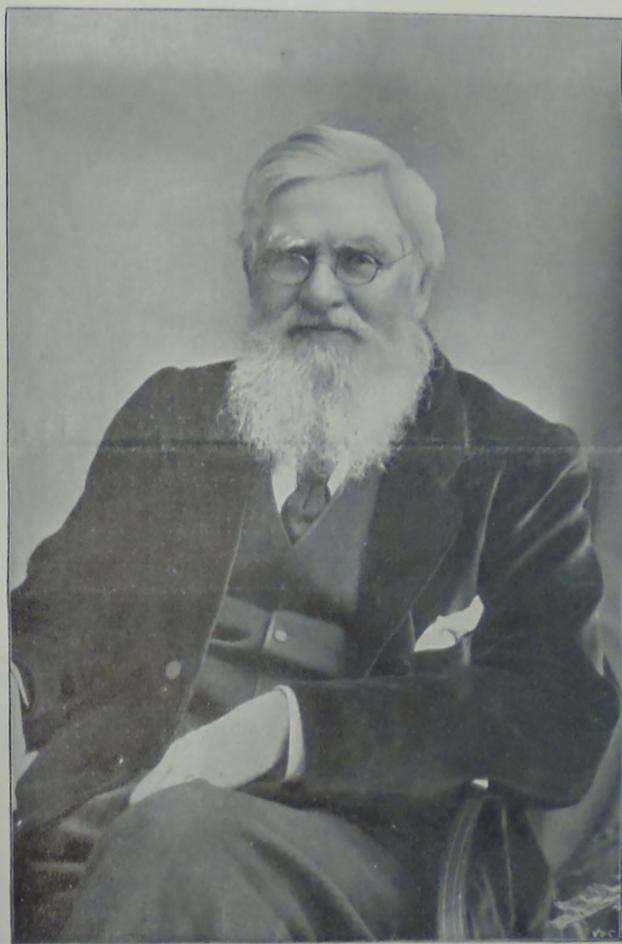
By DR. ALFRED R. WALLACE, F.R.S.

FRIENDS AND FELLOW SPIRITUALISTS,—

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

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

The new doctrines—founded almost wholly on the teachings of Modern Spiritualism, though now widely accepted, even among non-Spiritualists—are the very reverse of all this. They are based upon the conception of mental and moral continuity ; that there are no imposed punishments ; that dogmatic beliefs are absolutely unimportant, except so far as they affect our relations with our fellows ; and that forms and ceremonies, and the complex observances of most religions, are equally unimportant. On the



*Alfred R. Wallace*

living at all—this is a disgrace and a crime!

I firmly believe—and the fact is supported by abundant evidence—that the very poorest class of our great cities, those that live constantly below the margin of poverty,

and if we, boasting of our civilisation, declare that it cannot be done, then so much the worse for us and for our false civilisation. But it wants only the will. And it is our duty, as Spiritualists, to help to create that will.

intuition, no inner radiance, no room for the unseen. Oh, let us all get out of it! Refuse to bury the spirit-self in flesh and fleshly things; give full welcome to the inner voices and the spiritual tests; and let the nail-prints and the spear-marks be!

and moral continuity; that there are no imposed punishments; that dogmatic beliefs are absolutely unimportant, except so far as they affect our relations with our fellows; and that forms and ceremonies, and the complex observances of most religions, are equally unimportant. On the

other hand, what are of the most vital importance are motives, with the actions that result from them, and everything that develops and exercises the whole mental, moral, and physical nature, resulting in happy and healthy lives for every human being. The future life will be simply a continuation of the present, under new conditions; and its happiness or misery will be dependent upon how we have developed all that is best in our nature here.

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

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

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

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

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

I firmly believe—and the fact is supported by abundant evidence—that the very poorest class of our great cities, those that live constantly below the margin of poverty,

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

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

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

A few years since a talented writer used, and at once popularised, a new term—'equality of opportunity.' It expresses briefly and forcibly what may be termed the minimum of social justice. The same idea had been urged by other writers, especially by Herbert Spencer in his volume on 'Justice,' when he declared that justice requires every man to receive 'the results of his own nature and consequent actions'—this and this only. Fundamentally, the two ideas are the same, but 'equality of opportunity' is the more simple and intelligible expression of it.

To Spiritualists, who realise that every child born into this world is a living soul, come here to prepare itself for the higher life of the spirit world, it must appear a crime against that world and against humanity not to see that every such child has the best possible nurture and training, at the very least till it arrives at the adult age and becomes an independent unit of the social organism. And if to each is due the best, then none can have more than the best, and we come thus again to EQUALITY OF OPPORTUNITY.

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

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

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

'Plowmen, shepherds, have I found, and more than once,  
and still could find,  
Sons of God and kings of men in utter nobleness of mind;  
Truthful, trustful, looking upward to the practised hust-  
ings-liar;  
So the Higher wields the Lower, while the Lower is the  
Higher.

Here and there a cotter's babe is royal-born by right divine;  
Here and there my lord is lower than his oxen or his  
swine.'

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

I believe myself that such a perfectly fair competition, in which all started on equal terms socially, would be an admirable training, and would be sure to lead, ultimately, to a voluntary co-operation and organisation of labour which would produce most of the best results of Socialism itself. But whether it would or not, I claim that it embodies a great and true principle—Social Justice; and that it affords the only non-socialistic escape from the horrible social quagmire in which we find ourselves. As Spiritualists we must uphold justice; and equality of opportunity for all is but bare justice. Knowing that the life here is the school for the development of the spirit, we

must feel it our duty to see that the nascent spirit in each infant has the fullest and freest opportunity of developing all its faculties and powers under the best conditions we can provide for it. And I have ventured to bring this subject before you because it is the one hope nearest to my heart; and I am sure that if the great and rapidly increasing body of Spiritualists can be brought to consider it, and to feel that the misery and degradation around them *must* be and *can* be got rid of, and that it is especially *their* business and *their* duty to help to get rid of it, the great work will soon be taken in hand.

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

But let us Spiritualists take higher ground. Let us demand Social Justice. This will be a work worthy of our cause, to which it will give dignity and importance. It will show our fellow-countrymen that we are not mere seekers after signs and wonders, mere interviewers of the lower denizens of the spirit-world; but that our faith, founded on knowledge, has a direct influence on our lives; that it teaches us to work strenuously for the elevation and permanent well-being of all our fellow men. In order to do this our watchword must be—

NOT CHARITY ONLY BUT JUSTICE.

At the conclusion of the address, which was received with evident approval, the PRESIDENT OF THE ALLIANCE said that although it was an unusual thing to have any discussion on a chairman's address, he thought it would be useful for some of the friends to briefly express their views on the proposals put forward by Dr. Wallace.

MRS. RICHMOND thereupon said: I feel quite sure, speaking on behalf of the American delegation to this Congress, that Dr. Wallace's address will be accepted by them in its entirety; I feel, moreover, that he is correct when he says that Spiritualists should inaugurate, if they have not already done so, a movement in this direction. That every soul is equal in the sight of God must be a primal truth, and if every soul is equal in the sight of God, then every soul should be equal in the sight of humanity—(hear, hear)—and should have, as our friend has said, equal opportunities for unfoldment and expression. I feel sure that not one American Spiritualist worthy of the name, indeed no Spiritualist anywhere, can disagree with the spirit and essential letter of Dr. Wallace's address.

MR. E. W. WALLIS, as President of the National Federation of British Spiritualists, warmly welcomed and supported the views propounded in the address. On behalf of his brethren throughout the country, mainly in the North of England, he might say that when they read the address their hearts would leap with joy. He hoped Spiritualists generally would put themselves on record as endorsing the sentiments in Dr. Wallace's paper.

MR. SUTHERLAND, as a member of the Social Democratic Federation, expressed his hearty concurrence with the address. He described it as an outspoken and valorous

declaration, and offered some remarks advocating the return of the masses to the land.

MR. R. J. LEES said that when, in so representative a Congress as this, such an address was delivered by such an authority he thought they might say that Spiritualism was taking a step not only forward but upward. He thought that the ideal presented in the address was one that should appeal to Spiritualists more than to any other class of people in the world.

#### BRAZILIAN SPIRITISM.

Some extracts from a paper on 'Brazilian Spiritism and Brazilian Evidence for Psychic Phenomena,' by Professor A. Alexander, were then read by the REV. JOHN PAGE HOPFS. The paper was one of intense interest, but was too long to be read in its entirety. It will be given, however, in subsequent issues of 'LIGHT.'

At the conclusion of the paper, DR. WALLACE said: Two things have struck me in what we have just heard. One is the singular agreement in the general types of phenomena, which, occurring in a country so distant, certainly show indications of a common cause. It was a still more interesting and gratifying thing to me to hear of Spiritualism exerting such a beneficial influence on conduct, and especially that it is producing an effect on the study of social phenomena, in the attempt to improve the conditions of society. It is to be hoped that if any regular organisation of Spiritualists takes place in this country, that aspect of the subject—that is, some form of social duty—will be adopted as a feature of the organisation. It is a very satisfactory thing to find that even in what we consider a very backward country this has to some extent been done. (Applause.)

MR. J. J. MORSE expressed his cordial endorsement of the Chairman's address. It was an appeal to their human feelings; and this suggested to him the propriety of those present extending their practical sympathy to those who had suffered bereavement by the recent terrible catastrophe at the launching of the war-ship 'Albion,' at Blackwall.

MR. MORSE then proceeded to read the paper of Dr. Moutin, on 'The Relations between Magnetism and Spiritism.' This we shall print in a later issue.

THE PRESIDENT OF THE ALLIANCE moved an expression of thanks to Dr. Wallace for his presence that afternoon and also for the address which he had given, and this was unanimously adopted.

At the evening meeting, in the absence of Mr. W. T. Stead, Mr. James Robertson, President of the Glasgow Association of Spiritualists, took the chair.

In the course of some preliminary remarks the CHAIRMAN said:—

I am sure we all very much regret the circumstances that have prevented Mr. Stead from occupying the chair this evening, for we recognise in Mr. Stead certainly a man of great moral and intellectual force, of undoubted honesty of character, and one whose unique position has drawn attention very widely to the subject of Spiritualism.

Continuing, the CHAIRMAN expressed his great gratification in being present at the Congress. It had been a pleasant thing to look in the faces of the men and women who had worked so long in the movement. Spiritualism to him had been a source of great joy. For many years it had been a sort of Happy Valley in which he could dwell and come into communion with spirit people of whose identity he was as fully persuaded as he was of his own. He concluded with some eloquent references to the present condition and future prospects of the movement.

THE PRESIDENT OF THE ALLIANCE read the following letter from Mr. Stead:—

June 22nd, 1898.

DEAR MR. DAWSON ROGERS,—

The doctor says that the shock to my system is more severe than what I anticipated, and I have certainly found by painful experience that he was not far wrong, when I attempted to put together the little paper I promised you.

I do not know whether the enclosed will seem to you worth reading or not. It is, however, very simple, and deals solely with one point which, possibly enough, may not commend itself to the judgment of those present; so act according to your own discretion, and suppress it if you think it better so to do. It is quite out of the question my

writing any elaborate paper, either by automatic writing or my subliminal consciousness. I would not have been able to write this had I not been helped.

Sincerely hoping that the Conference is successful,

I am,

Yours sincerely,

W. T. STEAD.

MR. J. J. MORSE read the paper contributed by Mr. Stead, and referred to in his letter:—

#### A CALL TO DUTY.

BY MR. W. T. STEAD.

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

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

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

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

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

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

them the basic truth of our movement, the continuity of the spirit after the change which we call death.

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

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

But although we are as lowly and as despised as were the Apostles, we have not yet had the inspiration of their Pentecost.

Would that on this the closing session of this Conference, when we are all together, with one accord, in one place, there might be a great outpouring of the Divine Spirit amongst us which would irresistibly impel us to preach as with tongues of flame the saving truth to all nations!

June 22nd, 1898.

The reading of the paper was received with applause, and there was no discussion, the President of the Alliance remarking that the sentiments in the paper were of a kind with which all present, no doubt, cordially agreed.

MR. DAWSON ROGERS read a short paper on the state of Spiritualism in Norway, contributed by Mr. B. Tortenson (Skien), from which it appeared that until comparatively recently Spiritualism was little known in that country, but there were now indications of a growing interest in the movement. It was then announced that the rest of the evening would be placed at the disposal of any friends from abroad who desired to address the meeting.

MR. MATTHEW FIDLER (of Gothenburg), as representative of Spiritualism in Sweden, remarked that he was born an Englishman, and although he had lived abroad for twenty-five years he was proud of his nationality. Continuing, he said: At the time I left England to reside in Sweden, I had only a short time—a year or two—been a Spiritualist, and I was full of enthusiasm. Indeed, to such an extent did my hopes and interest in this great movement carry me that I could have gone through fire or water to proclaim its blessings. I thought the people of Sweden would hail the discovery of a country beyond the tomb with the joy that filled Columbus on the discovery of the mighty continent beyond the Atlantic. On this point I may, however, at the outset admit that I was doomed to disappointment. They were in no hurry to be converted. I organised meetings and séances, and they were apparently thankful for all my efforts, so long as I did everything for them; but immediately they were left to themselves, their interest waned and the subject dropped out of sight. I continued the work, however, firmly believing that the seed sown would, in some form or other, bear fruit in this world or the next. Sweden is a large country, and the people are widely scattered, so that it is difficult to concentrate or gather forces to a centre. I had, therefore, more or less recourse to the Press, and in that way I have, no doubt, reached many who otherwise would not have heard of the subject. The work entitled 'Shadow Land,' printed in English in Gothenburg, has been so much appreciated by English readers that a publisher is likely to issue the work in Swedish; and as the book has been praised in all parts of the world, I have hopes that it may awaken a greater interest in the subject in Sweden than has been witnessed up to the present. We continued our

up-hill work, although we were much abused and misrepresented by the Press. No one, however, has ever said a word publicly against me personally. At the same time, mediums and mediumship came in for a great deal of abuse; and although I personally was not attacked, I suffered martyrdom for my wife and family and for those friends who had assisted me. I felt as though I had dragged them into the mire, out of which I was unable to help them. However, this is all ancient history. Up to the present day we have gone on with the work of healing, also with materialisation séances, and experiments in spirit photography; and although the visible results are small, the ground has been broken up and may possibly be more easily cultivated by the Swedish people themselves when they find that instead of relying upon us they must rely upon their own resources. (Hear hear.) One phase of mediumship which I think will come conspicuously to the front is clairvoyance allied with visions and dreams. I find mediums all over the country; in fact, I cannot travel anywhere without finding them, and few Swedes know Sweden better than I do. Indeed, not only Sweden but also Norway, Lapland, and Finland are all familiar to me. Even amongst the little people of Lapland, it is easy to find mediums. The Lapps are said to be very superstitious, but I find that they are very mediumistic, and that the phenomena amongst them in many cases are quite spontaneous. They did not hesitate to tell me, for instance, about a man who had lost his wife and daughter, who, however, came back and visited him in the night in his tent. I have lived in their little houses, and know something of their customs, and it has been very interesting to talk to these Lapps about their mediumship.

Most of the remaining portion of Mr. Fidler's address was devoted to a narration of some remarkable examples of dreams, clairvoyance, prevision and materialisation, his accounts of some of which we may be able to reproduce at some future time. A few of the cases mentioned, however, are, we believe, fully dealt with in 'Shadow Land.'

In conclusion, MR. FIDLER referred to his experiments in spirit photography, and produced an album containing examples of the photographs he had obtained. In some cases they were of spirit people whose identity had been satisfactorily established. He also described the methods pursued in obtaining the photographs.

MR. C. DE KROGH, of Copenhagen, gave some account of Danish Spiritualism. In the course of his very interesting account of the position of the movement in Denmark, he said (speaking in English): I have come forward because I quite agree with the view of the President of the Alliance that it is important that as many foreigners as possible should address you, in order to show to the world that Spiritualism is not confined to England and America alone, but is a movement in which every country takes an interest throughout the whole world. (Applause.) I have not, however, such an interesting speech to make as Mr. Fidler. My wife and I have several times visited Mr. Fidler's hospitable home, and seen most interesting phenomena. While in Sweden Spiritualism is mostly taken up by the higher classes, in Denmark it is more confined to the poorer part of the community. There are in Copenhagen several circles which have their sittings several times a week and there are several hundred members. In the smaller towns in the provinces, and generally throughout the country, there exist circles for the investigation of Spiritualism; but I should say there are not many mediums in Denmark. There is, in fact, a great lack of them. We have for some years had private circles at Copenhagen which we attended once a week. We had a good medium and good phenomena. We obtained flowers, perfumes, and the playing of musical instruments; but the medium was delicate, and we had to give up the sittings. Last winter we commenced holding gatherings of friends at our house, and they seemed to take great interest in the meetings. We had lectures and discussions, and everybody who took an interest in the subject was welcome. We intend to continue these gatherings this winter, and I hope that by doing so we shall enlarge the number of our visitors. (Applause.) Our clergy are very orthodox, and are not very favourably disposed towards the subject.

At this point Mr. de Krogh gave some examples of clerical opposition to Spiritualism. He also referred to the

visit of Mrs. Besant to Copenhagen, and the interest excited by her lectures there. He concluded by expressing a hope that in a few years he would be able to give a better account of the progress of the movement in Denmark.

MR. C. L. GEIGER, representing the Dutch Spiritualists, then dealt with the position of Spiritualism in Holland. In the course of his remarks he spoke of the pleasure which Dutch Spiritualists felt in being represented at the Congress. As a delegate from the Spiritualistic Broederbond Harmonia, he offered the assembly the heartfelt sympathy and homage of their brethren in Holland. Dealing first with the literature of the movement in his own country, Mr. Geiger mentioned the weekly publication of his society, 'Veritas.' This publication recorded the communications received from the spirit communicants of the weekly circle of the society. The society also published a periodical named 'Stemmen van gene Zyde der Grafs' ('Voices from beyond the Grave'), containing a selection of the best communications. They had, in addition, a journal, 'Spiritualistisch Weekblad' ('The Spiritualistic Weekly'), and two monthly periodicals, 'Op de Grenzen van Twee Merelden' ('On the Borders of Two Worlds'), and 'Het Toekomstig Leven' ('The Future Life'). The latter, although only existing since the beginning of 1897, was already the most largely circulated of the Dutch spiritualistic papers. This Mr. Geiger attributed to the zeal and energy of the editor, Mr. T. S. Gobel, at Utrecht, and also to the fact that the paper was open to the advocates of all phases of the movement, Spiritists as well as Spiritualists. Mr. Geiger referred appreciatively to the work of Mrs. Elise van Calcar, the editress of 'On the Borders of Two Worlds,' and authoress of several valuable works on Spiritualism, also to Mr. H. J. Schimmel, another spiritualistic writer of repute. He alluded with regret to the death of the Rev. Roorda van Eysinga, who had devoted his talents and fortune to the cause. He then passed to a consideration of the societies in Holland, especially the Spiritualistic Broederbond Harmonia, of which he was himself a member, and which had been distinguished by receiving royal sanction. The society was governed by a committee of seven members, who aimed at the establishment of branch societies in different parts of Holland. They had founded branches in Utrecht, in Arnhem, and in The Hague, and they were about to form a branch in Amsterdam, which, however, was already provided with two societies who devoted their energies to work in the capital. Mr. Geiger then dealt at some length with the methods and purposes of the society which he represented, and referred in laudatory terms to the work of their esteemed President, Mr. F. W. H. van Straaten, who regretted his inability to be present at the Congress. Other societies dealt with by Mr. Geiger were: 'Veritas' (President, Mr. W. J. van Gulik, at Utrecht), a society which espoused reincarnation doctrines, and had received the sanction of the Queen; and 'Mutual Edification,' a society founded in 1892, with fortnightly lecture meetings held on Sundays. In addition Mr. Geiger said there were many family circles who published no account of their work and proceedings. Holland was greatly in need of reliable physical mediums. The classes of phenomena which had been obtained in Holland included raps, tilts, automatic writing and drawing, music, poetry, foreign tongues, character-reading, healing, trance-speaking, clairvoyance, and clairaudience. When Mr. Slade was in Holland they obtained examples of slate writing. Utrecht was entitled to be considered the centre of Spiritualism in Holland. In conclusion, Mr. Geiger said: I have tried to give you a short but clear conception of what has been going on in Holland during the last five years. Of the history of our Spiritualism our Mr. van Straaten gave a full report at the Congress in Paris, and many of you will be acquainted with it. I, therefore, thought it unnecessary to give a reproduction, but that I should do better by giving, as far as I could, a completion to his history. Now our eyes are fixed on the future. May it fulfil what the present and the past have not been able to do. May this Congress bring us a step forward to a closer union of all nations, who strive for the truth in its purest reality. (Applause.)

MADAME HORNUNG (Geneva) spoke on Spiritualism in Switzerland. Speaking in excellent English, Madame

Hornung remarked that she had not expected to be called upon to address the assembly, as the society she represented was still in its infancy. Her society held the doctrines of the Kardec school. She did not think it necessary to explain what they thought and believed, because their feelings and their belief had been expressed quite perfectly by M. Gabriel Delanne. Proceeding to give a description of the work and experiences of the society she represented, Madame Hornung created much interest and some amusement by an account of some curious phenomena which had occurred in connection with their circles. Just before Easter week their spirit visitants had said, 'We shall not talk to you during Easter week. This (Easter) week is for meditation and prayer. We shall not say anything, but you will hear from us.' After that came a mysterious shower of little stones (some forty-five in number), which fell at intervals apparently from the ceiling. Of course they were very pleased to have this quaint manifestation, and she thought they were a little proud too—(laughter)—because this was the most startling thing that had happened in their group. They gave a yearly record of their proceedings, a copy of which they would be pleased to forward to any friend who desired it.

Madame Hornung then resumed her seat after a very charming and graceful address in fluent English, and the CHAIRMAN announced that Mrs. Richmond and Mrs. Jennie Hagan-Jackson would give two inspirational poems on subjects chosen by the audience. Having explained that she and Mrs. Jackson were in the habit of giving alternate stanzas of these improvisations, Mrs. Richmond invited subjects from representatives of the Press, and accordingly two themes, 'Summerland' and 'Spirit in Nature,' were suggested, on which the two ladies at once, without a moment's hesitation, discoursed in beautiful verse, each giving an alternate stanza, to the great gratification of the audience.

MRS. JENNIE HAGAN-JACKSON then, after some appropriate remarks, gave the assembly a greeting from the society she represented (the Vermont State Spiritualists' Association). Including in the scope of her representation the States of Michigan and Texas, and her country generally, Mrs. Jackson proffered a message of love and goodwill, first to the assembly present and then to 'this the greatest city of the world.' She concluded with a glowing eulogy of the work of Mrs. Cora L. V. Richmond, as one of those 'who had planted the lights along the road to help us in the paths of duty and progress.' (Applause.)

MRS. M. E. CADWALLADER, who was received with applause, then addressed the assembly, as representative of the First Association of Spiritualists of Philadelphia, the oldest in the country, from whom she conveyed the following greeting:—

TO THE DELEGATES OF THE INTERNATIONAL CONGRESS OF SPIRITUALISTS IN CONVENTION ASSEMBLED:

In loving recognition of the bonds of friendship which unite the Spiritualists of all lands, we send cordial and heartfelt greetings to you from the pioneer association of Spiritualists of the world.

The Golden Jubilee year is full of the spirit of promise for a more hearty co-operation in the future than in the past. The renewed interest created in the philosophy and phenomena of Spiritualism as manifested everywhere in this the beginning of the new cycle, as evinced by the local celebrations of the fiftieth anniversary of Modern Spiritualism on March 31st, marks an epoch in the history of Spiritualism in America.

The great International Golden Jubilee held in Rochester, N.Y., under the auspices of the National Spiritualists' Association, from May 25th to June 1st, was a fitting climax to a half century of our movement, and the prelude, we hope, to more activity and greater progress in the cause of Spiritualism.

Following in its wake comes the International Congress in London, to demonstrate that, though the ocean rolls between us, still the fact that we are all united in one common cause makes us feel that distance proves no obstacle in our efforts to spread the golden light which has dawned upon us from the spirit realms.

Modern Spiritualism has found its way into our hearts; it has penetrated and dispelled the shadows which surrounded the tomb, until there is no sting in 'death and the grave has lost its victory.'

Nearly fifty years have rolled on into the eternity of the past, since the First Association of Spiritualists of Philadel-

phia was organised for the promulgation of the truths of Spiritualism. As a Psychological Society it has existed since 1841. During the last half century it has held continuous meetings from year to year, and has been one of the strongholds of the cause in the United States.

May the International Congress held in London, participated in by the representative Spiritualists of many lands, be the means of cementing the ties of friendship more firmly in the coming years, until at last the Spiritualists of the world shall unite in one grand anthem, the melody of which will reach the aching hearts of humanity and bring peace and hope for the future, which comes from the advent of Modern Spiritualism.

Again, we, the members of the oldest Spiritualist association of the world, extend our hearty greetings. May the International Congress assembled in London prove one of the greatest events in this the year of our Golden Jubilee.

Fraternally and cordially yours,

F. J. KEFFER, President.

F. H. MORRILL, Secretary.

Mrs. Cadwallader represented not only the oldest association of Spiritualists, but the youngest—the National body of the Young Peoples' Spiritualist Union, and the Women's Progressive Union and Helping Hand Society of Philadelphia.

MRS. CADWALLADER, in the course of her remarks, dealt fully with the work and standing of the societies she represented. She drew a moving picture of the inception of Modern Spiritualism, its growth and progress, especially in the city of Philadelphia, for which she claimed a distinguished place in the history of the movement. She then entered upon an impassioned defence of mediumship, uttering an earnest plea for the protection of mediums. She explained an assertion made by her at a previous meeting, at which she had stated that there were no fraudulent mediums. Referring to the assertion many times made in regard to fraudulent mediums, she stated that there was no doubt that sometimes mediums supplemented their genuine gifts, but at the time this supplementing was going on the mediumship proper had ceased and counterfeit mediumship was used. That was why we, as Spiritualists, ought to ignore the word 'fraudulent' in connection with mediumship, as that seemed to convey the idea that all was fraudulent. She pleaded for a more careful protection of our genuine mediums. The wide range covered by Mrs. Cadwallader's address may be judged by her reference to the strange testimony furnished by the 'Book of the Dead' of the Egyptians, regarding the continuity of life. In that book were depicted the shades of departed human beings standing beside the bodies to which they had formerly belonged. The balances in which the good and evil in the lives of the departed were weighed illustrated the Egyptian conception of the justice of the rewards and punishments meted out to the soul.

MRS. CADWALLADER concluded her address by an able and glowing tribute to Spiritualism in its capacity as a consoler of human sorrows.

DR. PEEBLES (of San Diego, California) said: Away in our Western States the people have a common saying that they are very fond of long ears of corn and short speeches. (Laughter.) So my speech shall be short. I hardly know where to commence with my report of progress. My home is the universe; I travel the world over, and wherever I go I talk, not of what I believe but of what I know. I do not believe Spiritualism to be a fact—I know it. (Applause.) And yet I was once a preacher and talked of faith, and lived as all preachers do, on faith—and donations. (Laughter.) But now I have followed the words of St. Paul, 'Add to your faith knowledge.' Paul was a medium; he had trances; he saw the angel hosts, he heard a voice from Heaven, and he was knocked down—and I am glad of it. It opened his eyes, and I think materialists ought to have something like a thunder-clap to awaken them to the truth. One thing has charmed me here, and that thing has reminded me of two old lines:—

'Ten thousand thousand are their tongues

But all their hearts are one.'

For here before me are hundreds of persons from various countries, but all united in one common purpose. We have heard of various theories and doctrines, and we can enjoy hearing them, but the great central fact has been that there are no dead—a fact on which we are all agreed.

Dr. Peebles concluded his address by a vigorous reproof to those who shrunk from publicly proclaiming the truth which they had received, a truth which was above price. Let us (he said) cling to this great truth, and above all, dear friends, while we profess this gospel let us live it. (Applause.)

THE CHAIRMAN expressed the satisfaction he felt at the great success of the Congress meetings. There had been amongst them a living force that would conquer the whole world. Spiritualism (he said) is true, and when I know a thing is true I know it has the omnipotence of God on its side.

MRS. RICHMOND then moved a vote of thanks to the London Spiritualist Alliance, to its President (Mr. Dawson Rogers), and other officers, for the great happiness they had conferred on their visitors by bringing them together on so august an occasion.

The resolution was briefly seconded by Mrs. J. H. JACKSON, and carried by acclamation.

THE PRESIDENT OF THE ALLIANCE, in a few words, replied to the motion, and expressed his great gratification at the success of the Congress and the appreciation of the efforts of the Alliance expressed in the resolution.

M. DELANNE (speaking in French) conveyed to the Alliance the felicitations and fraternal greetings of the French visitors.

Thus concluded what have been, perhaps, the most notable and important conferences of representative Spiritualists in the whole history of the movement.

#### 'THE WONDERFUL CENTURY.'

We give a very cordial welcome to Dr. Alfred Russel Wallace's new book, 'The Wonderful Century: Its Successes and its Failures' (London: Swan Sonnenschein and Co.); 7s. 6d. There are very few men who are as competent as this clear thinker to give a summary of the profit and loss account of the century—a century he himself has so vitally influenced in many ways. The book is not so much a philosophical analysis of the whole as a matter-of-fact estimate of specified particulars. Hence its scientific and historical value. Among the failures Dr. Wallace includes the penal enforcement of Vaccination, which he calls 'a crime,' and the growth of Militarism, which he regards as 'the curse of civilisation.' He also sharply refers to the failure of the century in relation to Hypnotism and Psychical Research, and especially to the failure of scientific men to act scientifically and fairly in this matter. Dr. Wallace, with well-deserved severity, describes the conduct of scientific men, and adds: 'It is because, during the greater part of the century, this most important and most interesting inquiry has been treated in so unworthy a manner by men of reputation in other departments of research, that we are compelled to class the opposition to the phenomena of mesmerism, and especially to the reality of clairvoyance, as constituting one of the exceptions to the steady march of most branches of science throughout the century.'

The work is a bright, animated, and most instructive record, whose value will be increased as time goes on, setting forth, as it does, the winnings of science up to date—winnings of which we are so proud, but which may appear very small or crude in another hundred years.

With the continuation of our report of the Congress proceedings, which will appear in next week's 'LIGHT,' we hope to give

#### A FINE PORTRAIT

OF

MR. W. T. STEAD,

reproduced from a recent photograph by Messrs. W. and D. Downey.

Friends who wish to secure extra copies of our next issue must let us have their orders by Wednesday morning at the latest.

## THE DAY OF JUDGMENT.

## MRS. RICHMOND AT CAVENDISH ROOMS.

On Sunday evening last, at Cavendish Rooms, Mrs. CORA L. V. RICHMOND delivered an address entitled 'The Judgment: When is it, Where is it, and who is the Judge?' Mr. T. Everitt, the President of the Marylebone Association of Spiritualists, occupied the chair, and the subject of the address was selected by vote of the audience from a number of suggested subjects.

After some preliminary observations by the Chairman, Mrs. Richmond delivered the address of the evening.

In commencing her discourse, Mrs. RICHMOND said she recognised the right of theology to talk about the Judgment Day and a judge, and possibly the place where the judgment was to be held; and as there were diversities of opinion among theologians, every human being had the right to choose which of these views he or she would adopt. Equally had the individual a right to reject every conception of theology upon this subject, since religion was not necessarily connected with theology, and since the many variations of theology would destroy all religion were there not a deeper and firmer basis for religion than theological speculations.

Mrs. Richmond then dealt with the doctrines of some of the great world religions—Christianity, Judaism, Buddhism, and Brahmanism—in regard to the question of a Judgment Day, showing that the idea had a scientific basis, since modern science declared the inevitable consequence of violation of law. Infringements of natural law brought their certain judgment in pain, sickness and suffering; and in this connection the speaker said it was the thought of many who looked forward to a perfected human race that there will then not only be no suffering, but suffering will have fulfilled its mission and be no longer regarded as a physical adjunct to human life. If this law held good, then primarily, as man participated in the knowledge of things divine, so he became in that degree responsible. It was the old question of freewill and predestination, it was true, but they might find a solution of that problem. Man had freewill because he was the inheritor of immortality, and therefore all that pertained to his well-being must be his inherent possession.

Suffering inevitably followed the violation or lack of knowledge of spiritual laws, but these laws were not arbitrary in the same sense that physical laws were, because man's spiritual nature was a co-partner with the Infinite in the Divine plan of being. All that sin could mean was lack of knowledge, in the outward sense, of the real spiritual purpose. The world was growing morally as it was growing physically towards a higher knowledge, and man was learning that he could not violate any of the laws of his spiritual well-being without paying the penalty. But the laws of his spiritual well-being must first be understood, and no one was held morally responsible for what he did not know.

Dealing next with the apocalyptic vision of the judgment, Mrs. Richmond proceeded to explain its allegorical significance. The whole of St. John's description was essentially mystical, and related to the spiritual endowments of the race. The 'book' referred to in the vision represented the experiences of all human beings. The 'dead' were those whose spiritual consciousness had not yet been awakened, and the saying that the 'books were opened' referred to the records of each individual life.

Amongst the lessons which the speaker deduced from a consideration of the 'judgment' in the later portions of her address was this—that no man, spirit, or angel could stand between the individual and God. In this matter of judgment the voice of the individual conscience and the right of the individual to appeal directly to the Infinite was inalienable.

Taking next the various forms in which the judgment came to the human soul, the speaker said that sometimes it came with the awakening voice of love, sometimes in the shape of sorrow or bereavement, sometimes with the sudden realisation of, and remorse for, wrongs done. And who was the judge? The judge was the voice of the Infinite speaking through the soul in the conscience and declaring its regenerating power.

Referring to the social aspects of the question, the speaker said that a truth which would one day confront the

whole world was that no one was empowered to sit in judgment upon another—no one could stand between the Infinite and the lowest child of earth. When humanity awakened to a perception of divine things there would be not only no need of a judgment seat but the voice of conscience and truth would have obliterated the ancient penalties and have substituted the higher methods of beneficence and charity.

After dwelling on the influx of new truths into the world in the present cycle which are putting the old conceptions of judgment in a higher aspect, Mrs. Richmond concluded as follows: Every life bears its own record; every individual must be awakened from within, and the light of this great truth takes away the darkness of the literal judgment, and convinces you of the importance of the awakening of the conscience. It is a wonderful thing to become aware of the immortal soul, and a great responsibility rests upon each life that is touched with this power. We know, and you know, that at such time as the knowledge of this immortality stirs human beings in the dark lethargy of the soul, it is a judgment, and you stand face to face with the eternity and responsibility of an immortal soul. (Applause.)

At the conclusion of Mrs. Richmond's address, questions were invited from the audience, two or three of which, with the replies thereto, may be quoted here.

## ANSWERS TO QUESTIONS.

QUESTION: Is the will and understanding of man a substance or a capacity?

ANSWER: The will and understanding of man cannot be a substance, since the will and understanding govern substance, control substance, direct substance, analyse substance, and make all substance subservient to the will and the understanding. The will and understanding are not capacities but attributes of the intelligence, which is the Ego, and therefore makes all substance obedient thereunto.

Replying to a question dealing with the theory of a fourth dimension of space, Mrs. Richmond said:—

Since Mr. Zollner, who announced the theory, was not able to explain it, how should we? We consider that since Mr. Zollner has been endowed with greater spiritual vision, he regards his 'fourth dimension' in space as none other than the spiritual state which enables those who are not connected with matter by organic limitations to deal with matter in a different manner from those who are associated with the dust. That is our idea of the fourth dimension in space. It gives the power to control matter from the side of causation instead of from the side of effects.

QUESTION: Are spirit and soul one and the same thing?

ANSWER: We do not consider that these two words are synonymous. We regard soul as the Ego and the entity that is immortal. Spirit, from the word *Spiro*, I breathe, is the inbreathing of the soul into the organism, spirit being the breath of which the cause or source is the soul.

At the conclusion of the questions and answers Mrs. Richmond gave an inspirational poem on subjects suggested by the audience, viz., 'Sentiment,' 'Thy will be done,' and 'Charity.'

During the evening Miss Samuel gave a very charming rendering of Sir William Robinson's song, 'The Ten Virgins,' the accompanist being Miss Butterworth, the choir-mistress. D. G.

## CONTRIBUTIONS TO COST OF CONGRESS.

	£	s.	d.
Amount already acknowledged ...	260	18	10
Mrs. Lang Elder ...	3	3	0
Miss Sandeman ...	1	1	0
R. McAllan ...	0	2	6

DR. VON LANGSDORFF.—In the report of Dr. von Langsdorff's address to the Congress on 'A Political Medium in St. Petersburg,' given in 'LIGHT' of June 25th, reference is made to 'Prince Ferdinand.' It should have appeared as 'Alexander,' not 'Ferdinand.'

'THE WONDERFUL CENTURY.'—We are indebted to the courtesy of Messrs. Swan Sonnenschein and Co., the publishers of Dr. Alfred R. Wallace's new book, 'The Wonderful Century,' for permission to reproduce the portrait which we give as a supplement to this week's 'LIGHT.'

## CONFERENCE OF SPIRITUALISTS AT KEIGHLEY.

(FROM THE 'BRADFORD OBSERVER'.)

The ninth annual Conference of the National Federation of Spiritualists took place at the Mechanics' Hall, Keighley, on Sunday last. The gatherings were of special interest, inasmuch as this is the Jubilee year of Modern Spiritualism. Preparatory to the proceedings of the Conference, a reception tea was provided on Saturday afternoon at the Heberstreet Spiritual Temple, at which there was a large gathering. A procession through the principal streets of the town followed, and afterwards a reception meeting was held at the Temple. The room was crowded. Mr. J. Whitaker, president of the Keighley Society, occupied the chair, and he was supported by Mr. E. W. Wallis (Manchester), Editor of 'The Two Worlds,' Mr. J. J. Morse (London), Mr. J. Swindlehurst (Preston), Mr. J. Armitage (Batley Carr), Mr. A. Kitson (Dewsbury), Mrs. Wallis and Mrs. Green (Manchester), Mrs. Greenwood (Sowerby Bridge), and others. Dr. Peebles, of San Diego, Mrs. Cadwallader, of Philadelphia, and Mrs. Hagan-Jackson, of Texas, were present as representing the American Association of Spiritualists. In the audience were delegates from Birmingham, Walsall, Manchester, Liverpool, Blackpool, Blackburn, Burnley, Todmorden, Colne, &c.

The Chairman extended a most cordial welcome to the visitors, on behalf of the local society, and alluded especially to the joy which they all felt at seeing their American friends.

Mr. J. Pickles gave a short address descriptive of the rise and progress of the cause at Keighley. Spiritualism, he stated, was first preached in this country at Keighley by David Richmond, and amongst those who took a prominent part in forwarding its principles were Richard Naylor, J. Wright, Abraham Shackleton, and David Weatherhead.

Dr. Peebles expressed pleasure at being in Yorkshire once again. He liked this Yorkshire fire and enthusiasm for the very same reason that he hated creeds. He loved Methodists—though he hated their creeds—because of their enthusiasm, their earnestness, and their sincerity. (Applause.)

Amongst other speakers were Mrs. Hagan-Jackson, Mrs. Cadwallader, and Mr. Kitson. An entertainment programme was performed.

The business sessions were held on Sunday morning and afternoon. At the morning sitting the presidential address was delivered by Mr. Wallis. He said it was fitting that in the Jubilee year the national conference should meet in the birthplace of the movement in England. During the past eight years—since the establishment of the Federation—the public work of the cause had practically doubled. Undoubtedly the Federation had given an impetus to that growth by the propaganda work which had been undertaken through its agency, and by the unity and stability which the movement had acquired from its existence. There were now eighty-nine societies affiliated with the Federation, including the Yorkshire Union and the International Corresponding Society, and one hundred and sixty associates. As Spiritualists they had no legal standing; the law of this Christian land declined to recognise angels and spirits. The Church (by law established) held a communion service and paid men to teach others to believe in the communion with saints; they might profess that belief as much as they liked, but the law regarded the *act* of communion as a pretence and a fraud. Many thoughtful Spiritualists had urged that the time had come for an effort to put themselves upon the same footing as any other religious body, and to secure legal recognition and protection by means of a deed poll, failing that by registration as a benevolent institution, or, as a last resort, by registration as a limited liability company. A draft deed poll had been prepared and circulated, and would shortly come up for consideration.

Subsequently the reports of the secretary, treasurer, organiser, and special committees were submitted and adopted. Mr. J. J. Morse was elected as the president for the coming year, and the other officers appointed included Mr. R. Fitton (Manchester), treasurer; Mr. W. Harrison

(Burnley), secretary; Mr. T. Taylor (Manchester), and Mr. J. Wilson (Manchester), auditors.

At the afternoon sitting considerable discussion took place on the deed poll, and it was adopted so far as the constitution, fundamental principle, and objects of the Federation are concerned. Time did not allow of the consideration of the entire draft of the deed poll, and the remainder was deferred to an interim conference to be held in October at Southport. It was decided that the next annual conference should be held at Blackpool.

In the evening a public meeting was held in the Mechanics' Institute, and was largely attended. The chair was occupied by Mr. Wallis, who said that much good work had been done at the conference, work not only for the present well-being of the cause, but also for its future good; they had been building for the coming time. They were engaged in a progressive movement, which had for its aim and object the education, the emancipation, and enlightenment of mankind. They were anxious to secure for all that liberty of thought, that spiritual enlightenment, which would enable men to understand their spiritual nature here, and to unfold those powers of the spirit that would best fit them for the life to come.

Dr. Peebles discoursed on the tenets and some of the phenomena of Spiritualism. He contended that men could not die, and the Christian world had had faith in that. But Paul said, 'to faith add knowledge,' and he (the speaker) had done so. Why did Paul say that? The reason was that Paul was a medium, as all the apostles were; Christ chose them because they were mediums and had the gifts.

Mrs. Cadwallader, of the First Society of Philadelphia, then presented 'a token of love from across the sea,' the badge of the American Society, to Mr. A. Kitson (Dewsbury), in recognition of his long and unselfish labours for the young people. After Mr. Kitson had acknowledged the gift, Mrs. Jennie Hagan-Jackson spoke, and by request gave a couple of impromptu poems on subjects suggested from the audience—'Merrie England' and 'The Press.' Mrs. Place (Leicester) gave a number of clairvoyant descriptions, most of which were recognised, and subsequently the gathering was addressed by Mr. J. B. Tetlow (Pendleton), Mr. J. Smithson (Bradford), Mr. S. S. Chiswell (Liverpool), and Mrs. Cadwallader.

### 'HOW WE MASTER OUR FATE.'

There is much that is stirring and helpful in 'How we Master our Fate,' by Ursula N. Gestefeld. Our fate, to a far greater extent than we suppose, rests with ourselves. Hereditary, environment, and luck are minor factors—bug-bears of our own creation. Until we realise that existence is something more than mere sensation, we may be said to sleep, to passively accept any suggestion presented to us by the senses, allowing ourselves to be frightened, worried, and disturbed as in a dream. But with the soul's awakening comes the capacity to distinguish the reality from the shadow—the self-induced from the actual—and the power to help ourselves. 'The thorns and thistles of sensation become the glints and gleams of revelation.' *We learn that suggestion from within is possible as well as from without;* that we can set up opposing thoughts whenever we choose, enforce them by persistent repetition, and so voyage rather than drift through life. The book is issued by the Gestefeld Publishing Company of New York, and should find many readers upon this side. A.B.

MR. ALFRED PETERS wishes us to direct attention to his change of address, which is now 4, Merrington-road, St. Oswald's-road, West Brompton, S.W.

'JOAN OF ARC.'—Some of our readers may like to know that the subject of the Rev. H. R. Haweis' sermons on Sunday next at St. James's, Westmoreland-street, Marylebone, W., will be 'Joan of Arc and the Occult.'

EIGHTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY.—Two public meetings will be held in the (small) Queen's Hall, Langham-place, W., on July 9th and 10th. Saturday, at 8.30 p.m., and Sunday, at 7 p.m. Addresses by Mrs. Besant, Mr. A. P. Sinnett, and others. Admission, free.

MADAME GRECK.—We learn that Madame Greck, who has been devoting her services to a family in the country during the past eight months, has now returned to town, and resumed her sésances at the old address, 46, Fimborough-road, S.W.

## THE JUNIOR SPIRITUALISTS' CLUB.

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

FLORENCE MORSE, Hon. Sec., *pro tem.*

## SPIRITUALISM AND THE PRESS.

'Black and White' has justified its name in regard to Spiritualism. In a column and a half of close print, it has managed to pack more nonsense, insolence and ignorance than perhaps any of its competitors ever got together. It would probably be waste of time and space to show it all up. Its fairness may be estimated on the basis of the following: 'The Psychical Society is anathema to them, for whenever its emissaries have been admitted to séances the spirits have remained provokingly absent, or exposure has been the result, as in the case of "Eusapia" investigated by Dr. Hodgson three years since.' Why does not 'Black and White' state that Dr. Hodgson is perfectly satisfied with the genuineness of Mrs. Piper's mediumship, and that he is a confessed believer in communication between the 'living' and the so-called 'dead'? But the whole article is grossly unjust—a sort of swearing that white is black, and black white.

## COMING EVENTS.

'Coming Events' contains the following remarkable statement: *Apropos* of the recent Zola affair, it is worth noting that in 1896 he paid a visit to a celebrated *voyante*, and published in the 'Figaro' a three-column account of what took place. He was told that a terrible scandal would take place in two years' time, in which he would be involved, and in the end he would no longer be able to remain in France. A Jew, it was also foretold, would be mixed up in the affair, the whole effects of which would be very lasting. This can scarcely be accepted as mere guesswork! There was an extraordinary coincidence, too, while the trial was progressing, for at the identical time that the eminent novelist was being defended in one court by Maitre Labori, in another and adjoining court a man named Zola was condemned to three years' hard labour for forging the signature of a certain Madame Labori, neither the convict nor this victim being in any way associated with M. Emile Zola or his advocate.

MR. D. YOUNGER (Oxford street) has sent out a pamphlet on 'The Origin and History of Pure Calf Lymph (What is it?) &c. As a fighting paper it is distinctly good. Whether Mr. Younger's cure for 'small-pox and all contagious and infectious fevers,' by what he calls 'Lactopathy,' is sound we do not know, but he writes sensibly and forcibly.

We have received a spirited and suggestive pamphlet by our old friend, Robert Cooper, on the question, 'If Christ came to Eastbourne?' The pamphlet was suggested by the preaching of the usual prejudiced anti-spiritualist sermon by some clerical person. It has no publisher's name, but probably Mr. Cooper (of Eastbourne) would supply copies. It is a capital missionary and militant tract.

The Subscription to 'LIGHT' is 10s. 10d. per annum, post free to any part of the world.

## THE WOMAN'S DAY.

This is 'The Woman's Day,' it is said; and there is much truth in the saying. We are willing. This running of the globe, or of the human race upon it, is a complicated business, and we want all the help we can get. This is why, even without agreeing with them, we welcome all experiments of governing and all ventilations of subjects. Welcome, then, to 'The Women's International Progressive Union'! One or two of its ten Objects are a little startling, but every one of them may be absolutely right, for all we know. At any rate, we are glad to see the 'ventilation' of them. The following Objects must be good, and only good:—

To agitate for the repeal or modification of laws antagonistic or prejudicial to the welfare and advancement of women, and to promote legislation for their benefit and elevation.

To encourage an equal pay for equal work, regardless of sex.

To educate public opinion upon the necessity of the financial independence of all women.

To promote unity and solidarity among women of different races, creeds, classes and employments.

To endeavour to overcome all prejudices which have hitherto been and are still as barriers in the way of the advancement of women.

To promote co-education.

To endeavour to obtain and preserve universal peace.

## SPIRITUALISM IN FRANCE.

Reviewing the events of the year 1897, M. Gabriel Delanne, editor of the 'Revue Scientifique et Morale du Spiritisme,' says: 'In France the Spiritualist movement is on the up grade. There is no town to-day which does not possess one or many circles, in which the public can gain instruction. Its free philosophy is subject to no dogmas, and submissive to no despotic authority. None of its partisans recognise any infallible authority. They know that it is by progressive steps they arrive at the discovery of the truth, by the experimental study of nature. Spiritualism, then, is essentially supple in its doctrines, for it moves easily along the great lines traced from the beginning by its initiators. Its rigorous methods permit of its boldly proclaiming the immortality of the soul. It possesses that certain criterion which establishes that grand truth beyond the reach of doubt.'

## LETTERS TO THE EDITOR.

*The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.*

## Astrology and the War.

SIR,—May I point out that 'Raphael' in his Almanac (1898), written twelve months before, says, under the head of April?—

'There are grave indications of disaster or war in more than one quarter.'

This is one better than 'Zadkiel,' who did not speak of war at all. GEO. WILDE.

## The Mental Attitude of the Secularist.

SIR,—Your contributor, 'A Spiritualist,' has evidently been grievously exercised by the few lines on Spiritualism which I wrote in my now defunct paper, 'Reason.' He roundly denounces secularists as narrower than 'the narrowest of religious sects,' and patronisingly describes me as 'an excellent specimen of the average secularist.'

The *tu quoque* argument is notoriously unsatisfactory; but against such an adversary as your contributor I think it may be fairly used. I say he is 'another,' and justify my assertion in this way: I infer from his article that your contributor is a fanatic; that to him Spiritualism bulks larger than anything else on this sublunary sphere. Now, it is a characteristic of fanatics that they have little or no sense of proportion. Their 'ism' (even if it be secularism) is *the* 'ism,' and every other 'ism' is but leather and prunella.

He therefore condemns me because I have not (as he considers) sufficiently investigated *his* all-pervading and all-absorbing 'ism.' Let us see how he would come out of a similar test applied over a wider area. Has he exhaustively examined the arguments for and against the existence of God; for and against the claims of the Roman Church; for and against the views of Socialists, Theosophists, Home Rulers, anti-vaccinationists, teetotalers, vegetarians, &c., &c.? Has he ever satisfied himself by personal investigation that the earth is spherical and not flat? If he assure me that he has done all this, then I believe—and tremble.

Your contributor falls into the common error of supposing that his personal equation is *the* proper one, and that all others are faulty in so far as they differ from his own. A little observation of human nature and of every-day life should convince him of his mistake. Why is one man an ardent Socialist, and (although an atheist) utterly indifferent as to secularist propaganda? Why do many secularists hold Socialist opinions and yet concentrate all their energies upon atheistic propaganda? Why are Spiritualists in many cases so absorbed in their cause that they have little or no sympathy with any other movement? The answer is simple and conclusive—Because they are built that way.

Now that, in short, is what is the matter with me. I have never formally criticised Spiritualism or Spiritualists; my utterances in 'Reason' consisted of in one case a casual reference of six lines, and in the other, of a five-line answer to a correspondent. Twenty-five years ago I heard many Spiritualists expound and advocate their views; I listened to the public discourses of several trance-mediums; I read a few Spiritualist books, perused many issues of 'The Medium and Daybreak' and other Spiritualist journals; and, further, had a little 'rapping' on my own account. Rightly or wrongly, I came to the conclusion that my time could be better employed than in continuing the investigation. I do not pretend that my 'desultory investigations' would justify me in making a solemn public deliverance upon Spiritualism; but they surely justify me in expressing my own view when asked for it by a correspondent. If 'A Spiritualist' does not agree with me in this, I shall not attempt to interfere with him.

Your contributor's disparaging remarks anent the mental attitude of the secularist open up a field of controversy too wide to be entered upon in a letter. But I am quite ready, if opportunity be afforded me—as one of the rank and file of the secular party—to defend myself and comrades against your contributor's assault.

7 and 9, Finsbury-street, E.C.

G. STANDING.

### SOCIETY WORK.

STOKE NEWINGTON.—A society has been formed in this neighbourhood, and the hall which has been secured will be formally opened on Sunday, 24th inst., at 7 p.m. Full particulars next week.—A. CLEGG, Hon. Sec., 37, Kersley-road, Stoke Newington, N.

CARDIFF SOCIETY OF SPIRITUALISTS, ST. JOHN'S HALL.—On Sunday last Mr. J. G. Miles ably conducted the evening service. An after-meeting, which was largely attended, was conducted by Mrs. Blackmore. Next Sunday, Mr. E. G. Sadler.—E.A.

SPIRITUALISTS' LECTURE ROOMS, 73, BECKLOW-ROAD, SHEPHERD'S BUSH, W.—On Sunday last Mr. Bradley delivered an address, followed by psychometry. Next Sunday, July 10th, the room will be closed for the outing to Epping Forest.—M.E.C., Hon. Sec.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday evening last Mrs. Cora L. V. Richmond again addressed a crowded audience. A report appears in another column of this issue. Miss Samuel fittingly rendered the solo, 'The Ten Virgins.' Next Sunday, at 7 p.m., Mr. J. J. Morse, trance address, 'Spiritualism: A Retrospect and a Prophecy.'—L.H.

BRISTOL SPIRITUALISTIC SOCIETY, 24, UPPER MAUDLIN-STREET.—On Sunday last Mr. Hemmings, of Merthyr, gave us two addresses, followed by clairvoyance, the descriptions being recognised in every case. Next Sunday, Mr. Hemmings will be with us again, morning and evening.—W. WEBBER.

ISLINGTON SPIRITUALIST SOCIETY, WELLINGTON HALL, UPPER-STREET, ISLINGTON.—On Sunday last Mr. Brenchley gave an address on 'The Rich Man and Lazarus.' Next Sunday, in consequence of our annual outing to Epping Forest, no meeting will be held. On Sunday, 17th inst., a debate will be held between Mr. Young and Mr. Brenchley

on 'Eternal Punishment.' Thursday, at 8 p.m., circle for members only; medium, Mrs. Brenchley.—C. D. CATTO.

STRATFORD SOCIETY OF SPIRITUALISTS, MARTIN-STREET HALL, STRATFORD, E.—On Sunday last, Mr. Webb spoke on 'What is Truth?'—showing Spiritualism to have the broadest platform among religions. Mrs. Webb's control gave us his experiences in passing on, and promised to continue this interesting narrative on a future occasion. Next Sunday, open meeting. The date of the Lyceum excursion will shortly be announced.—J. RAINBOW, Cor. Sec.

EAST LONDON SPIRITUALISTS' ASSOCIATION (formerly Stratford Society of Spiritualists), WORKMAN'S HALL, WEST HAM-LANE, E.—On Sunday last Mr. Davis gave an interesting address on 'Some Objections to Spiritualism,' and also answered questions from the audience. Thursday next, at 8.15 p.m., a meeting will be held. There will be no meeting next Sunday.—T. R. MCCALLUM.

EXCURSION OF SPIRITUALISTS TO EPPING FOREST.—On Sunday next, 10th inst., the representatives of several London societies have arranged for an outing to Epping Forest. Programme: General assembly at 11 a.m., at the King's Oak, High Beech; open-air conference at 3 p.m.; tea at 4.30 p.m., at Messrs Spires, Rosherville Retreat; open-air meeting at 6 p.m. Tickets can be had of M. Clegg, 29, Ramsay-road, Forest Gate (Conference secretary), or from the secretaries of the Battersea, Shepherd's Bush, Hackney, North London, Islington, and other societies taking part.—M.C.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD GREEN-ROAD, FINSBURY PARK.—Open-air Work: On Sunday last an attentive audience heard Mr. Thompson on 'The Larger Hope.' At 14, Stroud Green-road, Mr. Thompson conducted the meeting, giving a reading on 'Spirit Photography,' followed by an address by Mr. W. Walker on 'The Signs of the Times,' after which clairvoyance was given. On Sunday next the hall will be closed for the day. Tuesday, at 8 p.m., for inquirers. Wednesday, at 8 p.m. prompt, members' circle.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday morning last our public circle was well attended. In the evening Mr. Long spoke on 'The Identity of Early Christianity and Modern Spiritualism.' The same subject will be dealt with on Sunday next. After the service Mr. Beel, on behalf of the officers and members of the Mission, presented Mr. W. E. Long with a marble clock and a pair of bronze ornaments as a token of their appreciation of his invaluable services as leader of the South London Spiritualist Mission. On Sunday next, at 11 a.m., public circle; at 3 p.m., children's Lyceum; at 6 p.m., lending library; at 6.30 p.m., Mr. W. E. Long; and at 8 p.m., general assembly of members.—VERAX.

HENLEY HALL, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last Mr. Peters' clairvoyance was, as usual, of a most convincing character. At the conclusion he gave a short address, exhorting his audience to cultivate spiritual gifts. Next Sunday all meetings will be closed owing to the Epping Forest outing. Thursday, at 8 p.m., developing class. Saturday, at 8 p.m., members' social evening. On Sunday last, in Battersea Park, Mr. Day presided. The old pioneer worker, Mr. Emms, was again with us, and recounted the experiments of Sir William Crookes. A friend, who avowed himself a materialist, was allowed to use the platform. He acknowledged all manifestations, but claimed matter as the basis of them all. Mr. and Mrs. Boddington also gave addresses. No meeting next Sunday.—H.B.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARF-STREET, N.E.—On Sunday morning last we held a successful meeting in Victoria Park, the speakers being Messrs. Neander, H. Brooks, Weedemeyer, and Creasey, followed by questions from the audience. Mr. Waldron gave our cause another grand advertisement, by denouncing Spiritualism, with its many phenomena, as fraud. In the evening, at our hall, Mr. Rist gave a reading from a sermon on Spiritualism by the Rev. H. R. Haweis. Mr. Neander (president) followed with an address, and questions were invited, asked, and ably replied to by both speakers. Mrs. Lock kindly rendered a solo, which was much appreciated. No services will be held in our hall on Sunday next. On Sunday, 17th inst., Mrs. Hillier will give trance address and clairvoyance. Wednesday, circle as usual.—H. BROOKS, Hon. Sec.

WHAT fear ye? It is the cause of God in which ye are engaged, and fear ye to acknowledge it? Fear not! Fear not man, fear only God, and remember that he who denies his Master may in his turn be himself denied. Buckle on, then, the whole armour of God, and be well assured that in His cause not a hair of your heads shall be injured. Measure not your great work by the miserable standard of man's applause, but by the meted-out of eternity.—(Attributed to Swedenborg by Judge Edmonds.)

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