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AND TEACHINGS OF

SPIRITUALISM.

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MARRIAGE IN SPIRIT LIFE.

A DISCOURSE BY

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[Reported for the "Banner of Light."]

It will be remembered that last Sunday morning some questions were proposed at the close of the discourse. Among those questions was one as follows: "Marriage in Spirit-Life." We stated that this would be more suitable for a discourse, and as the audience intimated their wish, we decided to take that for the subject of this morning's address.

The highest estate of human civilization is the household; the highest estate of the household is marriage. That which constitutes the civilizations of to-day higher and better than the civilizations of past time is the fact that the social ideal is exalted, the estate of man and woman equalized and co-related; that no portion of the social fabric is ignored, and that the one social existence that forms the epitome of life is considered sacred. I say, considered so. Not that it always is so. Not that in the relations of human life human beings are perfect. Very few are perfect as father, mother, sister, brother, wife or friend. Very few are perfect as husband, for the reason that humanity is imperfect; but the ideal state of parentage is God; the ideal state of marriage is the individual expression of the universal principle of life and love. Whatever falls short of this in human life is attributable to the imperfections of humanity, not to the dual principle of marriage in the universe. Whatever fails in the social fabric is due to some imperfect conception of life, or lack of appreciation of the essential principle of society. If power constituted the basis of authority in past ages, if physical might and strength constituted right, and physical desire constituted marriage, then in this, the Christian dispensation, right stands in the place of might, love in the place of power, and spiritual and mental exaltation takes the place of physical strength, appetite and propensity; and as social life becomes exalted by the exact unity of the two factors that make life complete, so humanity tends toward the perfect marriage.

The one absorbing question with those who investigate spiritual existence seems to be: Will there be in spirit-life social states corresponding to those on earth? and, growing out of this, the question, Is there marriage in spirit-life? If you are qualified to decide what marriage is, you may ask the question. If you ask, Is there marriage of convenience, marriage of policy, marriage of wealth, marriage of power, marriage of intellect, marriage for the sake of name, or pride, or power, we answer: These are the degradations of human life; they belong to the human estate; they are connected with matter; they pertain to physical existence. If you ask again, Is there organic marriage in spirit-life as on earth? we answer, No. None of these constitute marriage. The external expression of human life is the last and probably the lowest form of marriage in the universe, save that which belongs to the kingdoms beneath man, but every form of social life upon earth, commencing with the lowermost expression of human aspiration, gradually strives to reach the highest, and we have in these conceptions what the spirit will ultimately give. You have frequently borne in mind Christ's message, "In heaven they are neither married nor given in marriage, but are as the angels." Nor did he vouchsafe to say how the angels are, nor what is their estate, save that they are angels. That which pertains most to your consciousness is, What are the relations of those spirits, disembodied, who, passing from time and sense, emerge in the higher state, the very next step of life? Are those social relations similar to the relations of earth? Are there marriages in those states? We answer, between the spiritual life that immediately follows the earthly state and the angelic degree there are associations, ties, affections, spiritual links of the household and kindred that bind you together. But, as stated before, organic marriage does not exist in spirit-life, for the reason that this is the result of physical being, is the effort of the spirit to express through matter that which has a spiritual significance; that in every affection of the mind, in whatever belongs to the human spirit, in what pertains to the exaltation of human life, there is unity, oneness, marriage, according to your individual unfoldment. The dual life is not the life of matter merely, but is the expression in matter of that which in spirit or in ultimate life is a unit. The dual life of earth is but a

feeble interpretation of the grander unitary life of the spirit, and association in spirit-life is the result of spiritual laws, these being determined by the degree of sympathy, by the quality of affection, by the exact adaptation between you. Mother and child, father and son, brother and sister, friend and friend, meet in spirit-life, not because of any physical, organic relationship, not because of the tie of consanguinity that united them upon earth, but because of a spirit relationship that exists superior to matter, and was really the determining force in their affection while on earth.

The same is true of those who in marriage have lived together for many years, growing more and more congenial, more and more into oneness with one another. The spirit association continues. They depend upon one another there as here, and if the outward links are broken by what is called death, the spirit is still dependent. But as many of the earthly marriages are formed from external and not spiritual considerations, it is not to be presumed that those external considerations will hold good in spirit-life, but that only those ties connecting the two together, born of spiritual kinship and adaptation, will retain force and power in the spirit-world.

We wish this to be made clear to you, that you may understand that while there is no separation of families who are linked in any possible spiritual degree together, there can be no bond merely of flesh and blood in spirit-life; that while families are drawn together very frequently by no other cause than that of outward consanguinity, from motives of policy, convenience, or business, and the household is held together, not by the central tie of love, but by other motives that enter into the social fabric and form the forces governing the world, when you pass into spirit-life, while the mind retains the same views, you are held by the same laws; but just so soon as you discover that external force is not the power controlling in spirit-life, and that the law of physical kinship does not retain its power on the spirit, you will discern that, through a strong affection, there were bonds of spirit linking you to your kindred, and that those who are not of your own household are sometimes more nearly allied to you, while those who are of your own household frequently diverge from you, as they do, indeed, in outward life, when left to pursue their own attractions and affections.

The solemn law of spiritual adaptation, the solemn announcement of spiritual growth, and the fact that in every stage of spiritual life the dual nature of man and woman is maintained, prove that there is a spiritual law of association not like the external, and of which the external is but the feeble shadow. We are asked frequently, Does the spirit-life resemble the earthly life? You had better ask: Is there anything in the earthly life to remind us of the spiritual. We are frequently asked to draw comparisons between the spiritual life and similar states on earth. Better reverse the order of questioning, and ask if there is anything in human life by which you may judge what the spiritual may be. Then we can answer you more advisedly; that is, outward marriage is the condition of expressing the spirit in the external form. Spiritual marriage is the adaptation of mind to mind, of thought to thought, of spirit to spirit, and produces results in spirit-life that correspond to that existence, having no generic application, but an application to spiritual growth. Frequently poet, artist, painter, sculptor is kindled to the enthusiasm of his art by the choice friend, the dear companion, the wife of the household. The world sees the art, sees the Madonna face gleaming in all forms and pictures, but fails to know what angel is enshrined in the household as the genius stimulating that art. Beatrice beaming down upon Dante, in the solemn vision of his wonderful drama, is the secret of its surpassing spell. It was said that Raphael wrote one poem to her whom he loved. Would you not rather see that poem than all the pictures he has painted

of Madonnas who were naught to him save beautiful faces, and children who were naught to him save as they were the Christ-spirit embodied in infant forms? The one poem was the key of his life. You would have found there the secret of his art. It is said that Dante painted one picture—the picture of the saint in Heaven whom he loved. Would you not rather see that picture than read all the divine drama portrayed in his wonderful words? for to him it was consecrate, enshrined in the citadel of his heart. You would have known the key to the heavenly marriage in his soul had you seen that face gleaming upon him as the work of his hand. So the key-note of human life is in whatever inspiration, enshrined within the heart, prompts to life's highest endeavour. The songs and anthems sung by the masters are less than the thought inspiring them, and in each soul some sainted image sits, holding calm sway over the heart and life that vibrates to the touch of its inspiration. You may clothe this with the garb of outward marriage, or it may be far above in the higher state and sphere. Ultimately it is the heavenly marriage.

The dual life that frequently exists on earth yields the harvest of fruitful endeavour to those earnest believing minds that state the truth with the solemn and inspiring aspect of oracles, kindling with fervour the devotion of friendship into a loftier image, and carving the more sacred name into something that is to be enshrined above. Small lives and narrow unfoldments will desecrate the thought of marriage to the earthly sense merely; but the higher exaltation of this day and hour peoples the intellectual world with splendid creations born of the dual mind of man and woman. Poesy, art, literature, sculpture, pervaded no longer by the one hand of man, shaping them into images of outward roughness and arbitrary law, are thrilled now by the gentle hand of woman, that touches here and there with finger tips of light the flame that otherwise were too harsh, and kindled through all the living pictures of the heart the marriage of man and woman in the world of intellect. Science refused her light a long time; religion, standing afar off, held not her image sacredly; and the world of art pictured only such images as were born of the sacred inspiration of woman's life over man. To-day, however, in the world of intelligence, this dual life is peeping forth. Side by side they traverse the paths of knowledge; side by side they mount the hill of fame and ambition; side by side they seek to solve the old problems of nature and dust, not knowing that the chiefest problem is that which is wrought out in the social world of to-day; side by side they make and unmake the fabric of social life, not remembering that the chiefest work is wrought in their own spirits, that makes it possible for you at this moment and at this hour to sit down together, men and women in a Christian land, and hear such words as you choose to hear, such words as are born of the inspiration of this hour. A woman worshipping in the synagogues of the Hebraic nation was a criminal; a temple that excludes a woman in a Christian land is a place of crime. To-day, the dual life marches forth, and he who is ashamed to tell wife, mother, sister or friend where he spends his time, is not in the social life of to-day. Side by side into religion the thought has penetrated, and it is no longer a shame for a woman to speak, no longer a shame for her voice to be heard in public places. Since the humanity of this hour is composed of man and woman, she shares his joys, she interprets the meaning of his sorrows, she is near at hand to inspire, to soothe, to comfort. There is nothing complete without her presence. Kingdoms were dethroned without her, and the world stands void unless the wife, the mother, the friend is there. This is the living testimony of this hour, born of this intelligence. The spirit-world is allied to you more nearly. The dual life explains itself to your daily consciousness. Sometimes the ancients could not understand it, for there were but lower thoughts and passions in con-

nection with human life. What would woman do in heaven? The Mahometan, if that Mahometan be a woman, prays to be changed at death to a man, that she may become immortal. The typical standard of Christian life is the equal ministration of man and woman. The mother of Christ, exalted above all others, sits enthroned upon the citadel of Christian worship in the Old World, especially in Rome, as though in retaliation for being so long ignored, while cropping out, often through periods of dissension and gloom, the word of woman has forced its way as a strong voice of love into every avenue of human life.

To-morrow, when you awaken in the spirit-world, you will find yourselves there exalted, uplifted, stimulated, assisted and aided by one another. The eternal love and the eternal wisdom, in the dual life of man and woman, as human beings, as spirits, will attend you there. Whatever work you have to do is better performed with the presence of the companion of your heart. Whatever life you have to lead, or may sufficiently perform, it is not performed alone. The one great secret of success is the stimulating nature of that co-related opposite. The one great secret of power is the power that comes from united action in human life. The idea of coöperation is dawning upon the world, not simply and only the coöperation of the household, but of humanity, and no one considers that life is complete without the action of that complementary force and power that makes life a unit. However small may be its sphere of action, however feeble its interpretation, however limited and narrow the ideal, still it is not complete without that which fills the ideal. The more exalted the ideal becomes, the loftier and more complete becomes the revelation of spiritual life, and as your thought grows purer, so does the heavenly marriage draw nearer to you.

Swedenborg evolves the fact that the spiritual life being an absolute existence, impresses itself by degrees upon the external life, and that you have in the outward a prototype of spiritual states; that is, as perfect a prototype as matter can render. What subtle life it is that links these flowers together in necessary form and colour is born of a dual breath, engendered in their being by the spirit of life, and it is not rose, nor lily, nor hyacinth that breathe upon you simply, but the dual action of spiritual force, that, abiding in a spiritual state, expresses itself in the form of flowers, expresses itself in the form of colour and fragrance, as your lives express the spiritual that is beyond. Feebly, it is true, faintly, and falling infinitely short of perfection, but always ending at the heavenly state, always pointing to the higher prophecy and the loftier fulfilment. All pass, in spirit-life, to the degree of marriage for which they are adapted, just as they do here. The association that is nearest, the mind that is dearest, the heart that is most your own, is yours there. What you will become in other stages and states must be determined by the in degree of growth, aspiration and perfection. Perfect marriage on earth is so rare that you cannot hope to retain the association born of imperfection, unless your imperfection grow together to be one perfection. But in that loftier and grander state, the spirit merges lesser thoughts—the jealousies of the hour, the imperfections of the day, into a spiritual recognition, and you frequently waken from the dream of life to find the truest friends by your side, whom you have many times neglected, many times spurned and scorned for more trivial pleasures, but the mask of outward life has prevented you from seeing the real tie that has bound you together. Many times you will waken from the earthly estate, where some slight discord or dissension has severed you from a valued friend, and find that the intermediate links of the spirit bridge over all that misunderstanding and doubt that were born of the mere external senses, and surrounded you with a cloud and mist of misapprehension, as the inebriate wakens from the thralldom of the appetite that beset him, as he who wanders into forbidden paths of pleasure wakens from

the control of the senses to the higher recognition of the spirit, and perceives that the gentle ministration of the angel of his household has really been the salvation of his life. He becomes nearer to his household than ever upon earth; he is drawn nearer in spirit to those who have blessed him, and wife, mother and sister become exalted, enshrined in his soul in exact proportion as he wakens from the dream of the senses. The dust is not affection; the clay is not love. The organic appetites of the human life are to be moulded and shaped by the spirit and the mind. If they are not so, they lead to dust and ashes, to bitterness and decay. If they are so shaped they become exalted; they yield the fruition of human life; they exalt human destiny; they depict the possible humanity of the future; they reveal the steady advance of the social fabric, that is made up, not of organic human beings, but of souls, spirits embodied in human form, for the purpose of spiritual expression.

Transpose your thought of marriage, please, to the spiritual kingdom, not as being an expression of the outward, but of the inner world. Transpose your thought of marriage, not as being born of the clay, like the physical appetite that enchains you, but born of the spirit, as a stimulant to endeavour, as a mighty force that propels intellect, the creator of poems, of art, of the wonderful forms and images of the world, and then you will understand that no poem has ever been written worth the reading not born of some exalted love. Then you will understand that friendship is the inspiration of many a song and many a work of art, and that the master-pieces of the world are those that have imaged and enshrined some soul, the counterpart of the wondrous work. And this will explain to you why all ideals of human life fail in expression unless moulded and stimulated by the fervour of the spirit. What Christ was to the ineffable love that was within him, what God is to the wonderful universe that he breathes upon and peoples with the images of his thought, so this dual life, even with the feeblest mind, forms the incentive to endeavour, kindles the torch of inspiration, and wakens the fervour and the fire of exalted affection in the soul. Even the rough mariner out upon the sea hears the songs of his children afar, sees the love-light that awaits his coming with the eye of his affection, and, ignorant, untutored though he be in all æsthetic arts, the magic cord of that sacred love keeps him from all wandering, sends him to his home, and makes a harbour of safety and rest for his spirit. So in the midst of all the wanderings of human life, and in the midst of all the discrepancies in which you find yourselves, the one exalted and ideal affection, that which binds you to-day and wins you forever, is the guiding-star and beacon-light of your lives. You seek it forever; it becomes yours, and your lives are exalted by it, and its power and potency work wonders in the world; the father reforming the inebriate through the power of love, the mother seeking her child in all his wanderings, through the infinite possession and exaltation of her mother love.

Thus the spirit cultivates ever unity; that which typifies it highest estate, and in the spheres of spirit-life, without the arbitrary laws, or rules, or customs that beset you here, and are born merely of the dust, and are a portion of earthly convenience, the estate of husband and wife continues as a spiritual prompting to endeavour, as a sacred source of action and harmonious ministration, as the dual link that unites them in a loftier purpose, as the means of interpreting to them that relation that will ultimately come in the angelic sphere. I do not say that this must be so; I say that it will, if there be a necessity in one another greater than any other demands for each other's presence; I say it will, if life be purposeless, and the endeavours of the spirit are void without each other, I say it will, if they form to each other the supplement and complement of mutual endeavour and spiritual aspiration; I say it will, if the spirit recognises in one another that

which is chiefly essential to their innermost spiritual consciousness; but in exact proportion as the spiritual unfolds, so will this association become more exalted and perfect.

The birth of thoughts, the creations of genius, the stimulation of ideas born into the outward life through the inventor and the man who discovers worlds,—these are created in spirit-life by association and endeavour. Instead of children, thoughts are born; instead of outward forms, the images of the soul have existence. These tremble toward the earth, find kindred minds upon which to rest, and light the burden of human existence with glimmerings of immortal destiny. Besides, souls are in existence somewhere, (not born,) that are to be, by various processes of interpretation, rendered conscious of human life. In spirit-life and its various stages you take charge of spirits that are to be born; not simply those that pass from earthly life, but those through various gradations of spirit-life coming to the world, not fresh from an earthly hand, but fresh from some angelic state, where souls in absolute essence are found, where the first thin thread of life is broken, that they may enter into human consciousness. Is not this typical of the presence of God in nature, of spirit in the dust? the clay that surrounds you forever dividing you from that other consciousness that is your own, yet forever linking you to that consciousness by the ineffable remembrance of the infinite past?

Do not, then, trifle with this message or this word, as a sacred promise, born not of human but of spiritual life; as a sacred estate, of the which the outward is the feeblest and most imperfect expression, but of which the spiritual presents the higher and more perfect degrees. We say to you, that in no earthly sense are they married or given in marriage, but in the sense of the spirit they abide, related to one another in the marriage of the spirit, and bound together by those ineffable ties that make man and woman exalted, perfect and divine, even upon earth. Nor can life in all its various stages of spiritual being be expressed in any other form than in this dual relationship, that, becoming divinely human, shapes the destiny of humanity toward a lofty and divine ideal, and peoples the spiritual state with living aspirations for the real, the heavenly marriage.

If there are any questions on this subject, your speaker will answer them with pleasure.

Question.—Where there is a marriage to more than one wife in this life, is there but one spiritual marriage?

*Answer.—*We answer there can be but one marriage. The various marriages, passing one after another, when death separates you, form a combination which evidences the various needs in your nature; but the one that is nearest in spirit and responds most fully to your spiritual adaptation, must be your companion in spirit-life, and there can be but one.

Q.—Is spiritual love subject to change?

*A.—*Spiritual love is not subject to change. The lack of it is.

Q.—Have not the Shakers made a mistake in representing Christ as the husband of Mother Ann, when they deny marriage to all others?

*A.—*The Shakers have made a mistake, not in proclaiming the spiritual marriage of Christ as the male and the mother of their church as the female; that might be their exalted ideal of the spiritual marriage, and is admissible. They have made a mistake, perhaps, in denying marriage to all other people. But if we understand them correctly, they do not deny the ultimate spiritual marriage. All that the Shakers deny at this hour is the imperfect marriage of human life; but they believe in the ultimate spiritual marriage of all living souls. In that they are correct. In refusing to recognise the requirements of humanity at the present hour they may make a mistake, but their

ideal is much more exalted than that of many other associations which claim more.

A gentleman in the rear of the Hall asked the speaker to explain what she had said in reference to their being no change in spiritual love.

*A.—*Perhaps language will not be adequate to express it to your comprehension. Spiritual love, in its elements, is not changeful. The absence of it causes every human being to change in the lesser degrees and grades of love, because these are not the spiritual. But when the spiritual is fully attained, there can be no change.

Q.—It is not possible that the spiritual marriage described by Swedenborg as celebrated by the angels, may be celebrated by the people of Christ here on earth, with the blessings of the angels and of God?

*A.—*Every prediction of the soul is possible of realization in the highest estate of humanity; and what may be pictured to you this afternoon in the discourse on "The Loves of the Angels," or what is pictured to you at this time as the highest estate of human thought and spirit, will one day be the possession of humanity.

Q.—Do you discover any difference in the idea of marriage entertained by Shaker spirits, and that of Shakers on earth?

*A.—*So far as we are familiar with Shaker spirits, they entertain the idea that we stated a few moments ago—that there is an ultimate spiritual marriage, for which the world is not yet ready. This idea is entertained by Shakers in both worlds.

THEOSOPHY.

PRESSURE AND PERVIOUSNESS.

To the Editor.—Dear Sir,—If the conclusions maintained in our last paper [No. 623, March 10.] are admissible, our task in relation to this Second Capacity, "Fourth Dimension," or spiritual depth of space, is simple and easy.

In nature, in the Primary and Secondary—or the Male and Female—principles are contained all powers and qualities. Extension or Magnitude is the Male principle; and its power is spent by Contraction, or Centralization. The truth of this is no doubt evident to all,—that that which is extended, can only be a positive power by contraction; as when the hand is opened its power in that direction is spent,—it can, therefore, only draw together. It will farther be evident that that which is a contracting power, namely, Extension, cannot by any means be an expansive power; for that which is extended or expanded to its utmost limit, is at its weakest point in that direction, and at its strongest point in the opposite direction: that is, it cannot farther expand, it can only contract or draw together. Contraction in substance, we have seen, is the positive power in nature, and is the principle of coldness, death, and darkness; or substance becoming pervious to a higher condition of substance, of which it was a part.

This is, I consider, the only power in nature, and from which every condition of life has sprung; because, when rightly understood, it becomes a solvent whereby the deepest mysteries of nature become simple and self-evident: or, by granting a primary contracting power like that claimed, nature, as it is, might be predicated therefrom; hence, we assume that the theory is true.

It is the nature of energy to draw together, not to burst outward from a centre, as it seems to do in the case of a luminous body, or in the case of an explosion. These appearances are all deceptive; indeed, the senses take no cognizance of powers; it is qualities that they perceive, hence, soul is visible to soul, while the spirit or power is always invisible. Our senses do not tell us a lie when they perceive the flame bursting outward from the burning body, or the belching cannon: they perceive the Qualities extending outwards, and notify the fact to us, but they do not see the sudden contraction of the surrounding Energy towards the initial spark, and to the flame in its subsequent development. This contraction, extending far beyond the place from which the flame would be visible, varies in pressure inversely to the square of the distance from the centre of attraction: that is to say, if at any given distance from the

centre of attraction, the pressure be represented by one, at twice that distance it would be one-fourth, at three times that distance it would be one-ninth, and at four times that distance it would be one-sixteenth, and so on. This simply means that the unit of pressure at any given distance from the centre of attraction—when extended, say, to four times that distance—is spread over sixteen times the area; so that, taken at the extended distance, the same area as at the given distance, you have only one-sixteenth of the pressure; but taken an area sixteen times as large, and you have the same unit of pressure. From this you may see that, taking any two spheres whose centre is this centre of attraction, no matter how great their difference in size, the pressure over their external surface would be equal.

It is to this law that all gradations in light, spiritual or otherwise, are due. All bodies are composed of atoms of some degree of spirituality. These atoms are centres of stillness, and, therefore, centres of attraction to the surrounding energy in which they exist.

Now, if we represent the pressure,—caused by the attraction of the Atom for the surrounding Energy—at one inch from its centre, as a unit of Quality, at one-millionth part of an inch from that centre the pressure would be one million-million times as much; and at the absolute centre the pressure would be infinite. In this central point of infinite pressure lies the mystery of the universe, for, through the law of Attraction,—that substances attract each other directly to their sameness of quality—this infinitesimal point of infinite pressure draws to the surface a corresponding point of the Infinite in whom it exists, becoming thereby radiant and luminous.

Every atom of organic substance, or of spiritual substance, is of this nature, and every atom of inorganic substance also, only that the inorganic is the outmost limit of the principle, at which point the attraction between the outer and the inner ceases, and coldness, darkness, and death are the results. Here we see that the Atom is the result of Perviousness and Pressure, two directly opposite powers or qualities. The first substance, through becoming *pervious* to an underlying condition, contracts and draws together, resulting in the second, a nucleus of *pressure*, which coalesces with an underlying condition. The first is Spirit, and is substance seeking a condition of equilibrium; or, spirit is substance occupying a greater magnitude than its quantity warrants; therefore, to come to a condition of equilibrium, it must draw together. The second—pressure—is Soul, and is substance occupying a less magnitude than its quantity warrants; therefore, its tendency is to burst outward, and occupy a larger magnitude, but is held from doing so by the contracting energy resisting this tendency; so that the nucleus or soul, to ease the pressure from its continually increasing substance, seeks out a new extension, namely, an extension in Quality, by graduating its substance into degrees of quality: the lower by becoming *pervious* to the higher, incloses the nucleus in an external form, and saves its individuality from being merged into the Infinite Soul of nature. And to save itself from an opposite extreme,—the extinction of its soul qualities in matter,—it, the soul, is continually drawing the outer inward, and repelling the inner to the surface; and, at the same time, through the continually contracting energy, increasing its extension in quality.

Extension in Quality is degrees of *Pressure*, as Contraction or Power is degrees of *Perviousness*. The positive Power on the one side is Perviousness, ultimating in a nucleus of *Pressure*; and the positive Quality of the other is Pressure, ultimating in an extension of *Quality*. Now the first principle, Perviousness, and the second principle, Pressure, are not two but one principle. Infinity is not large enough for Spirit directly to reach its ultimate, Matter, it, therefore, first ultimates in a nucleus or Soul, thereby creating a new extension, that might be characterized by infinite infinity; or, the product of infinity by infinity; or, the product of infinite Power and infinite Quality; *Infinite Extension in Quality*.*

To see the mathematical truthfulness, and the perfect beauty of the principle I wish to unfold, it is necessary for the reader to consider that space, in the sense of a void, is an utter impossibility, and that all Qualities are the result

of Pressure, and all Powers are the result of Perviousness.

Let us take, to illustrate the principle, an Atom of spiritual or soul substance, such as previous considerations warrant us in taking; or, better still, let us consider the genesis of such an atom, we ourselves playing the important part of mother to the atom,—which we are about to call into existence—its paternal parent being the Infinite Soul of nature, which, to us, will be invisible, so that we may see the qualities of the atom, undimmed by the greater glory; we, for the time being, having only perceptions for our atom, which does not yet exist, so that there is nothing visible but an infinite void of darkness. But, interiorly, we are in a condition of light, in loving sympathy with the Infinite Soul of nature, that fills and gives existence to immensity,—and invisible to us because our external being, through our internal soul coalescing with the Infinite, is wholly pervious to its penetrating power that it gives no resistance to its penetration. We, then, being in this condition of interior light and external darkness, are in a condition of unbalancedness, hence the desire of our soul is to equalize, or bring to a condition of equilibrium, the inner and the outer qualities. This would be a simple matter were it not for the velocity of the earth, whose great momentum, and affinity for our external forms, keeps us in a continual condition of motion; but we, for the time being, suppose the motion to be self-induced, and wholly under our control, so that the desire for the equalization of the inner and the outer qualities, is the means of its instantaneous accomplishment.

We will now recapitulate the conditions necessary to the genesis of our Atom: First, an infinite sphere of resistance, in which exists the Ideal of every possible development; secondly, our external form,—a finite sphere of non-resistance—containing the germ of every possible unfoldment; thirdly, our soul,—an extension in quality, that has for its base the infinite sphere of resistance, and for its apex the finite sphere of non-resistance; fourthly, the infinite void of darkness,—the difference between the external form and the infinite sphere of resistance. The reader will understand that this void has no real existence, other than in the perviousness of the external form to the infinite sphere of resistance, and is, therefore, only subjective: the vacuity of space, varying directly to the velocity of the external form, is the infinite gulf in Quality, between the external form of the finite, and the Infinite; but though subjective, that is, varies with our varying condition, it is a stern reality to the embodied spirit: bringing cold winter with its frost and snow, chasing from the face of summer the ruddy glow, dealing death and desolation on every hand.

(To be Continued.)

INDIVIDUALITY.

GIVEN THROUGH THE MEDIUMSHIP OF
MR. J. C. WRIGHT.

(Recorded by Mr. J. Fowler.)

Every man possesses a physical constitution suited to the requirements of the spirit within, and adapted to the circumstances without. There is a tendency in all organisms to adapt themselves to surrounding conditions. Hot and cold climates produce peculiar characteristics, special and related to the peculiarities of each. A man born in Africa, living under the conditions found there, develops a physiology in harmony with the African type of life. The individuality is maintained, and the racial characteristics preserved from generation to generation. The European is easily distinguished from the Asiatic; an Italian differs from a Spaniard as a German does from a Frenchman; each race keeps up its peculiarities.

History and experience show that those nations which have become great, and maintained for a long time a leading supremacy, have belonged to the temperate zone. Hot climates are unfavourable for the growth of great nations. Those nations which have a mild climate excel in the arts of war, mechanical enterprises, commerce and agriculture. Those nations whose climate is excessively hot, become the subject races, and play the part of children to the more gifted races; but in all cases the nationality is maintained.

Now, this individuality varies very much even in one country. The men inhabiting the north of Scotland are imbued with strong will and daring courage. Mountainous districts develop a hardy type of character; low flat plains develop

* An infinite capacity that may be filled over and over again, as one might increase the length of a cone, it still remaining a cone.

men of a different calibre. The men of Lincoln and Norfolk differ from the men of Lancashire and Yorkshire: the vernacular, their tastes and their industry widely differ. A distinct type of individuality is maintained from age to age.

Human organization exists differently in every person you meet. You never see two men alike, however much two men may resemble each other. Differences are distinguishable: each mind has in itself some peculiar mode of expression or some aptitude not found in the other. When we see a man with a long face, a prominent nose, large perceptive faculties, and a receding forehead, we say that these characteristics define his peculiar individuality.

We have to say, in the first place, that every organization, or individuality, is the measure of its own quality and strength; and that the true end and purpose of life is to evolve from each the highest possible good, that good being the highest realizable utility of its organic activity. This principle implies that every man should think and work from the basis of his own organization and talent. Mechanically, the man with the talent will succeed, but the man with no talent will fail. Sir Joshua Reynolds was a painter; Charles Dickens was a novelist. Sir Joshua Reynolds would have written bad novels; and Charles Dickens would have painted bad pictures. The organization of each was adapted to develop those special qualities of excellence peculiar to, and found in, their works.

Every man, in a perfect state of society, will be doing the most suitable work for which he is organically adapted; but no state of society is yet perfect. I could go into a thousand pulpits, and put my hand upon the heads of their occupants, and say: You ought not to have been here. They are individually unfitted for that kind of work. I could go to the bar, and find the same inharmony there. I could go into the manufactory, and find persons superintending machines who ought to have been at the bar or in the pulpit. I could find men with little brain filling important positions, and I could find men with large brains occupying the lowest positions.

Society pays no regard to the law of fitness; the lives of men and women are barbarously condemned to inharmony, because of the ignorance of those who have gone before. Fathers and Mothers never think that they are responsible for the success or failure in this life of their offspring. The value and character of man's individuality are decided in ignorance of the true laws of nature. Accidental associations sometimes determine a man's active sphere in life. The fortunate possessor of territory and title assumes the roll of the legislator. Broad acres tell a tale in the English Parliament. Eloquent and fine orations will do for the intellectual, but it is grist which tells.

I have known many a man, splendidly started as far as external circumstances were concerned, fall down dead-beat in the race of life, because there happened to be an ounce of brain wanted in his skull. When humanity as an upriser has found out that wisdom is its want, it will enter on a new career of development. The area of individuality will be widened, the policy of wider personal effort will be manifested, the sham purposes and ends which now glare and captivate will be repudiated as dross, and the really useful and meritorious will be sought. The inane chimeras of titled aristocracy will go, and this two-legged animal, man, will look forward into life with high hope and a dawning assurance that something useful and really serviceable will come out of a reliant recognition, that moral and intellectual merit are the foundation upon which human prosperity must find rest.

It is difficult for every man to measure the interior resources of his individuality. Few men make articulate the full volume of their thinking. The silent minds sometimes run with currents of deep wisdom. The proud and self-confident and ambitious soul has as sterile an expression as the parched shoulders of the rocky mountains. Whatever conditions they may be set in they are helplessly barren; they are consigned to mediocrity and the lumber-room of bad thinking. They make noise and dust, but they are not in harmony with progressive thought. They despise the spirit of the Reformer; they are drag-horses yoked to the chariot of ignorance, and they would never move in God's world, if not impelled by the lash of revolution. They are the representation, in this living age, of the fools, and of the malignity and stupidity of past ages. Their individuality swims in the void of credulity. Veneration holds them with a firm grip. They are only moved by force emanating from the strongest power—the people. They are the living representatives of what I may call the advantageous and favourably related progenitors, who, by political favouritism or venality, won a place. What they are to-day is due to the past obtruding its fetters into the present curbed, chained, locked.

This aristocracy of the broad acres sits like a nightmare, smothering with the weight of its imbecility the diviner energies of the nation. If I had my will I would cut the fetters, I would drive the nightmare away, I would liberate the individuality from these restraints. Then the other aristocracy, the nobler aristocracy of talent, would come on and blaze out in wisdom. The journalist, the mechanic, the man on the farm, and the liberated preacher, too, would each contribute

of his real weight to the cultivatable power of expression of a public healthy opinion, in harmony with the real demands of the times.

Though admiring individuality, I do not like the intense individuality of centralization, so forcibly present in the legislative features of the age. You have a talking Parliament in London. Talking Parliaments are always unfortunate: they say too much and do too little. Talking Parliaments are Niagaras, surging and frothing. Noise, eloquence, printer's ink,—all put into requisition; but the people groan under the load of woe and oppression. If man's Maker had foreseen this talking fatality, he undoubtedly would have provided some physical check; or, perhaps, he thought it best to let him run on until he had exhausted his electricity. The tendency is, in all overworked representative assemblies, to fall into vapid political platitudes and bumptious eloquence.

The remedy for this state of things lies in the direction opposite to centralization. I like the phrase—"municipal government;" it touches my veneration, it brings me face to face with a form of liberty our forefathers admired. Municipal legislation would be new to the machinery of government in this country. Why should not the municipalities existing in the great towns of this country have a legislative as well as an administrative capacity? Would not the vigour of liberty expand? Would not political virtue increase in power? Would not the resources of civilization be widened? Would not the love and admiration of public virtue be intensified, if such a condition of things existed in this country. I think every chord in the harmony of national progress would be struck. Parliament would be relieved of the orator. The talker would have a less theatre to talk in, and the worker would have a better chance.

I would have the federal spirit of unity. The chain of representation in an Imperial Parliament should include Great Britain and Ireland, with the Colonial Dependencies. I would give individuality a glorious chance.

I do not see why Englishmen should be so eager to crush the individuality of Ireland. The Irish people are a fine race, albeit, a talking race. The world might be benefitted by the pent-up thunder of an Irishman's wit. I object strongly to him being continually made the painful subject of oppression. Our forefathers tried by force of arms to make him a Protestant. They put up a paid parson in the parish, and the soldier collected tithe, but the Pope kept his seat upon the ecclesiastical coach in spite of Protestant storms and evangelical showers. It is a thought worth thinking of, that Protestantism has made no progress in turning the religious opinions of an empire for three hundred years. The theological pegs, geographically, are just where they were put, when Luther, Zwingli, and Henry the Eighth, went the way of all flesh to do work elsewhere. Ireland has retained its individuality through the vicissitudes of despotism and revolution, by five hundred years of political stupidity, and retaining its racial individuality to Home Rule. There is nothing striking about this fact when we come to recollect that the severe strains imposed by the English Government has tended to increase the intensity of an Irishman's love of his country.

The individuality of the Jewish race is a most extraordinary fact of history. Whatever he may be as a man and a thinker, he has succeeded in impressing most powerfully his individuality upon Europe. Some of the most remarkable men, commanding the highest positions in Europe, are Jews. Notwithstanding the commercial activity in which the Jews are engaged, the son of Abraham retains, with exactness, the characteristic type of his race. Climate, custom, and circumstances change his habits somewhat, and the tone of his thought, but he retains the essential outlines and characteristics of this ancient race. I see in this no exception to natural law. The bitter hostility with which he has been pursued, in ages past, by surrounding nations, intensified that love he had for his own race and kindred, begot a sensitive prejudice which the interblending with and influence of other races, will but slowly subdue.

The Egyptian retains his individuality almost with as much distinctness as do the representatives of Abraham. The inhabitants of the banks of the Nile have been many times conquered, and successful inroads have been made into their learning, religion, and civilization. Mahomet, with his warlike hosts, as the divine prophet of Mecca, failed to bring the Jew over to his religion, but the Egyptian readily gave way before the Mussulman host, and obediently did homage to the faith of Islam: yet, a remarkable physiological individuality is maintained. An Egyptian in the streets of Cairo expresses the same facial contour as the Egyptian you meet in Paris or Berlin.

China, too, has a population which for thousands of years has maintained a distinct national individuality. The conditions attending the Celestial Empire are but little known yet. Wherever you see a Chinaman, with his Mongolian development, you recognise remarkable individual peculiarities, which have accompanied him ever since he became a man. We explain how these nations retain their distinctive types, by the irresistible force of climate, food, religion, and trade, in which each is engaged.

Individuality is as peculiar and as strongly marked in families as it is in nations, and in persons as it is in families. Every man has some leading trait of character, some prominent tendency or peculiarity not seen in other men. The wealth and energy of human progress are sustained by the proper exercise of these peculiarities. The rugged features of the uncouth thinker are as necessary as the more refined and effeminate style of the classical student. Each does his own work and is needful. This fundamental fact in human character must ever remain. I would never like to see the time when all men attained the dead level of thinking. It never can be attained. Acts of Uniformity are futile; they are not born in the spirit of progress; they are the creations of despotism. Every American river runs not into the Mississippi, but every river runs into the sea; so every thinker demands for the expression of his thinking an independent course to travel, by which he may attain the great fountain of natural life, and run into the great sea of universal thought and right.

What a mad experiment the imbecile Charles the Second made in 1662, when he instituted the Act of Uniformity. Acts of Uniformity are poisonous deadly drugs injected into the intellectual system. Dark, sad work came out of his experiment. The calendar of madness will be a big volume if theory-mongers and society-makers seek, in creeds and formulas, the straight-jacket which curbs and confines the best energies of the human mind. Preserve the individuality of the intellect by thinking; submit to no chains; hate oppression as you love humanity, and you will crush out of existence the prison cell of superstition, and walk, untrammelled, without a shibboleth, the free-thought plane of existence.

Man's individuality is never lost. Death does not kill a man. The soul possesses an undying individuality. The grand archway into the spiritual world takes from him none of his individual peculiarities or faculties, but they come out with more emphatic power and reiterate the vigorous power of intense conviction and character. What a blessed revelation, to be sure, to be told that individuality will not be swamped in the Infinite. Our friends, like our enemies, are immortal; but the enmity of the earthly mind will be lost in the spirit of concord. Each life, on the basis of utilitarian progress, will work out its own personal achievements and victories. Vicarious suffering aids not sin. Dying saviours, as aids to happiness, cannot be discounted as valuable negotiable paper in the eternal mart-beyond. No! every man must row his own boat: his own stroke and method shall be the means by which he shall attain the perfect end and glory. It is not the thought, not even the opinion, by which progress and happiness are attained. God recognises not these as determining qualities of judgment; but every man's appraisable intellectual and moral worth determine his status in the spiritual sphere. Bad men with a good creed must suffer for their bad doing; good men with a bad creed will be good, and valued such, in spite of the fatality of mischievous fate. Life, not faith, is the standard of heaven. If you would win a crown—if you would have a moral palm-branch to carry through the skies—win it here by deeds of intellectual and moral daring. Serve your country and your kind; live for others as much as self; mitigate the sufferings of the poor; enlarge the influences of thy benevolence, and refrain from thy destructive passions. This shall enable thee to climb the ladder, and bear the approving insignia of the Almighty, that thy life has been one of utility, of moral individuality, and immortal worth. Preserve thy individuality: it constitutes thy manhood, and determines the worth of a free spirit.

MAN'S PHYSICAL CONDITIONS.

THE HAIR.

For more than 25 years, I have turned my thoughts and attention to a close observation and study of the growth, character, and constitution of the human hair: and its relation to baldness and mental activity.

In meeting strangers, or listening to orators, my attention is first attracted to the head and hair; examining closely its colour, growth, vitality, coarseness or refinement, etc.; and how the owner wears it.

As I call your attention to the scalp and hair, we find that each fibre of hair is a minute tube of a bony substance. Its colour and vitality depend upon the glands situated at its roots. Whatever cause may debilitate these secreting organs—the glands—necessarily deprives the hair of its nutrition; in which case the hair soon falls out.

Baldness or the shedding of the hair is caused by the laxity of the fibre. Sometimes a tight-fitting hat will prevent a free circulation of the blood about the head, which is an indispensable requisite to the support of the integuments of the head, and the life of the hair; as well as the health of the brain; and the frame in general—as nervous relaxation may set in.

Erectness of the hair indicates a healthy action of the scalp and great vitality of the hair; also a healthy, vigorous, and sound constitution; and a positive brain; and assists materi-

ally in creating a strength and vigour of thought and action of the brain.

Fine, smooth, shiny hair lying close to the head, indicates a negative brain and marks an effeminate mind.

Dry, harsh hair indicates an imperfect action of the liver; and is also produced by the action of certain articles of food. Buckwheat acts on the cuticle of the skin with a drying, sickly action which is destructive to the growth and durability of the hair. Frequent friction of the whole head by the hands, and occasionally cleansing the scalp with warm soft water, will greatly improve the condition of dry hair.

Keeping the head covered; oiling the hair; or constantly combing it down has a tendency to destroy the vigour of the fibre.

The various combinations of these extremes, would produce varying conditions of the hair.

All sudden and violent mental emotions act as repellents to nervous electricity—driving it from the centres through the capillary ramifications and integuments of the scalp. Thus in fright, electrical currents are driven off so rapidly as to cause a peculiar sensation in the outer batteries of the scalp, as if the hair stood on end—as it will, often. When severe cases of fright occur, permanent torpor and paralysis of the nerves of the scalp may ensue, and consequent loss of the colour of the hair frequently occurs.

Passion and anger create a positive, consequently an electrical condition of the entire nervous force of the system: and the hair of animals; the feathers of birds; and the fins of fishes assume a standing position, as a sole condition by which the surplus electrical emanations find a channel or passage through which to discharge.

Passion, with or without bodily effort, is followed by a corresponding debility: thus proving that both mental and physical vitality have been consumed. SOLOMON W. JEWETT.

Shepherd Home, Rutland, Vt.
—“The Watchman,” (Brooklyn, N. Y.), April, 1882.

ON THE USE OF FRUITS UNCOOKED.

Undoubtedly the best diet, physiologically speaking, is that confined wholly to ripe fruits in their natural state, undeteriorated by cookery of any kind. Of Nuts,—perhaps the most nutritious food known,—there are many kinds, such as almonds, barcelona nuts, brazil nuts, chestnuts, cob nuts, filberts, hazel nuts, spanish nuts, walnuts. Chestnuts may also be boiled or roasted. (See also Mashed Chestnuts.) The cocoa-nut, gathered unripe for importation into England, is not easily digestible. Half a dozen handfuls of small nuts will make a satisfactory foundation for a full meal, and they command effectual mastication, which is so essential to healthy digestion. They may be accompanied by apples (a great variety), apricots, cherries, currants, figs (green or dried), gooseberries, grapes, melons, nectarines, peaches, pears, plums (fresh or dried), raisins, raspberries, strawberries, etc., besides other imported fruits, such as bananas, oranges, pine-apples, shaddocks, etc.

The above afford quite sufficient variety for all seasons. If taken twice a-day as food, and not as amusement between full meals of other substances, they will be found, after very little experience, to be both digestible and wholesome. The enjoyment of eating them is of the highest, especially when seasoned by natural hunger. INDEED, COOKED AND UNCOOKED FOOD SHOULD NEVER BE TAKEN AT THE SAME MEAL.—“Vegetist's Dietary.”

Oh, that hateful racing mania! Last week was a complete blank for many an industrious trader; all the money having gone in the direction of Rogue and Vagabondism, which has the patronage of our wretched legislative machine. When will we have a New Parliament of honest men, who will put down this national rascality, and deplete of surplus funds, the monopolisers of wealth, who wring the life out of God's creation, and pamper the devil's imps with it? The very atmosphere is tainted with the degrading suggestion of betting. On Sunday week a stranger put a mental question to a seer, and there was described, in reply, a man with a gun, and he fired over a hedge. The interrogator seemed satisfied with the symbol, but said nothing. A few days later it transpired that this scene described symbolised “Shotover,” the winning horse, and that the interrogator bet on it and “won a large sum of money.” It is disgusting to think that the presence of the spirit-world should be invaded on a Sunday morning, and that innocent seers should unconsciously be made to act on behalf of such an infamous purpose. Another person had dined in his ear the name of the same horse on the morning of the race; and he felt convinced that, by betting on it, he would have won. This vile element in the atmosphere acts in opposition to man's true interest in every sense, and no one is safe while the infection is so assiduously propagated.

Mr. Robb, of Sydney, N. S. W., at present on a visit to his old home, Scotland, arrived in London suffering from indifferent health and defective hearing. With four treatments, Dr. Mack “renewed his youth,” and restored his hearing.

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Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

All orders for copies, and communications for the Editor, should be addressed to Mr. JAMES BURNS, Office of the MEDIUM, 15, Southampton Row, Holborn, London, W.C.

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the Cause should be left in the name of "James Burns."

SEANCES AND MEETINGS DURING THE WEEK AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW.

THURSDAY.—School of Spiritual Teachers at 8 o'clock.
Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 2, 1882.

THE GOOD WORK THAT THE "MEDIUM" IS DOING.

It is universally recognised that the MEDIUM—with its centre, the Spiritual Institution—made the Spiritual Movement in this country in its present form, and during these most perilous and trying years, it has held the Movement together. While all other forms of work, particularly those antagonistic to the MEDIUM, fell into desuetude, this paper, spiritually and popularly, gained continuous strength and importance; though there was arrayed against it all the power that could be mustered by the antagonistic spheres and their earthly instruments. And to-day, those agencies of spiritual usefulness, which may have been alienated, have returned back to sympathy with our work, while those who have not been worthy of such restoration have either passed away or become metamorphosed.

We speak no word of bitterness or self-gratulation, for such feeling would be damning to our spiritual armour; we simply record facts which cannot be denied. And these facts should not be lost sight of by the friends of Spiritualism. They indicate what should be the drift of a successful Spiritual Polity. They show that the sensible and worthy spiritual worker should unite his energies with permanence and strength—not with weakness and mutation. These facts also show that the success of spiritual work does not depend on money. No work could have been in greater straits in that respect than this one, and yet it has been through it all the only progressive work in our Movement. Oh, if we had money we could do great things; certain Spiritualists exclaim; send us subscriptions and these we will resolve into spiritual light. Vain pretence! Huge imposture! Spiritualism is alone to be aided by spiritual qualities: God cannot be paid with the coin of Cæsar.

The first thing that must be possessed is the aptitude for spiritual work; the aid and light of the Redemptive Spheres. Given these—the God-power—and Cæsar's contributions will be useful in meeting the requirements of the earth-plane. In other words: put a pure spirit into a suitable organization and the "subscriptions," spent in food, clothing, etc., will produce glorious returns in work done for the welfare of man. But, if the spirit be undeveloped, and stuck into a vile body, the more "means" placed at its disposal, the more mischief will the incarnate demon do!

We take up our parable against no other spiritual shop: we think the bad ones do as much to solve the great question of Spiritual Polity as the good ones. Some people can only be taught what is best by experience—bitter experience; and the Movement can be best instructed by seeing the effects of different agencies running in parallel lines. We ourselves owe much to the misdirected efforts of others; they have taught us much more wisdom than our own successes; which really are not ours, unless in that term we include the Spiritual Power.

To return to the heading of this article: we simply argue that This Work is worthy of the most hearty co-operation and support of all Spiritualists. By well considered co-operation and support the Spiritual Institution could be made self-supporting. It was at first projected on that basis, with the distinct understanding that its principle is Diffusion, not Centralization. We mean, by sending a guinea to 15, Southampton Row, that you have returned to you a guinea's worth of good to the Movement in your own locality. Thus every guinea does the work of two. Our subscribers have full command of the books in the Progressive Library, and local libraries exist in many places by subscribers having down books and lending them around amongst inquiring neighbours.

But we were going to speak of the MEDIUM, which lays our great subject in its highest forms before thousands of readers weekly. 'One copy, in numerous instances, serves many readers. It is handed from one to another, and in this way breaks up more new ground than all other external forms of work. A letter just received runs as follows:—"A friend of mine has kindly handed me the MEDIUM AND DAYBREAK. I have been much impressed, and would feel greatly obliged for any information you may be pleased to give me on Spiritualism." Such letters are being received continually from writers in eminent positions. Our answer to all is, that no better information can be afforded than that which appears in the MEDIUM weekly.

It seems, therefore, of the utmost importance, that the MEDIUM should be spread as widely as possible. To effect this many friends are busily engaged. Mr. Ware now has a parcel of fifty copies at Plymouth every Friday morning. Mr. R. Burrell writes from Accrington: "I am glad to inform you that the MEDIUM is increasing in sale in this district."

We prefer the paper being sold through the newsagents, but to facilitate the work of friends in places where the newsagents are dilatory, we would be glad to send weekly parcels of two dozen and upwards at a wholesale price of one penny per copy. The carriage on fifty copies would not exceed sixpence or eightpence to most places. If upwards of one hundred copies were taken, we would engage to send them carriage paid at one penny each: and the parcel would reach its destination every week on Friday morning. A hundred copies of the MEDIUM circulated in a town would advertise any event, on Sunday or the ensuing week, for nothing, as has been done many times in the past. By this kind of co-operation, the paper could be practically reduced to a penny; it would do much to help local work; and at the same time it would do a work on its own account. The circulation might soon be doubled, and then it might be sold at a penny full price.

HINTS ON PURITY OF SPIRIT-CONTROL.

To the Editor,—You are pleased to compliment me for honesty and courage in printing a statement made by the Control, "though the expectation expressed had not come to pass."

I do not feel there is the slightest credit due to me. My endeavour is to record, truly and faithfully, what comes from the mouth of the Sensitive in trance, whatever it may be, and not simply my own views, or what I should wish to be said. I have no wish to make the controlling spirits speak up to my ideas, or humour my whims; in fact, I try not to fetter them by an aura of my own peculiar idiosyncracies.

Thought, in the Beyond, is as objective as act or deed in this world, and I am afraid too many students of Spiritualism hamper the controlling spirits with their own peculiar crotchets, making the result too often an Olla Podrida of arrant nonsense. Close attention of several years to spiritual manifestations, in all forms, has satisfied me that the spirit out of the body is very much like the spirit in it; enjoying, for a time, the same feelings, the same pleasures, and possessing the same capabilities of thought and reflection as when in the body, and no more. The change from the grosser earthly body to the finer spiritual body may lessen the difficulty of progression, but it does not suddenly convert the ignorant man into a philosopher, nor the profligate into a virtuous and God-fearing man. The change did not make the good "Dean Stanley" a prophet as to the results to arise from this or that political measure; nor does it alter the desire of the drunkard for drink, nor the gambler to inveigle youth into the like pursuits. Therefore, it would be as idle to be triumphant over a happy hit, as to be dejected because an unseen communicant has made a mistake, and, consequently to suppress publication.

I am afraid Spiritualists identify THEMSELVES too much in and with the Movement, and think they are exalted or depressed by any hit the controlling spirit may make. The student of Spiritualism should, if possible, when sitting, try to divest himself of every idea or feeling, save that of attentively listening. Even then quite sufficient of the individual aura is returned to affect, very materially, not only the class of controlling spirits, but also the subject-matter and form of expression. Perfect passivity is, therefore, in my opinion, the great desideratum in a sitter wishing to get satisfactory results. We want, as far as possible, the spiritual thought undiluted

with our own. We shall, by such means, get better tests of identity, than when we are simply troubling our minds whether the particular spirit would or would not have said so and so in earth-life. THE IDENTITY OF THE SPIRIT IS TOO OFTEN MIXED UP WITH THE INDIVIDUALITY OF THE SITTER.

The above are my views, and I send them for what they are worth. The basis of Spiritualism, in my opinion, is a very simple matter, viz., a belief in the continuity of life, and of the power of that life, when out of the body, under certain conditions, to communicate with the life in the body. On that basis Spiritualists should be listeners, and neither thinkers nor talkers whilst the Control is giving his views, and a true Spiritualist must have the candour to admit all that come, whether they tell for or against any pet theory of his own. Were these apparently trifling matters more observed there would be fewer of those apparent contradictions which invite the harsh criticism of our opponents.—Yours &c.

A. T. T. P.

NOTES AND COMMENTS.

This week's MEDIUM covers much ground. Mr. McDowall's paper is a remarkable intellectual effort; there is more to follow. Mrs. Esperance's mediumship shines out with true spiritual beauty in the memoir. There is something to please all, and at the same time, to offend a few prejudices. While we give full liberty to writers yet they stand responsible for the opinions they advance.

Our time has been so completely occupied with printing during these holidays that we have not been able to read all the letters received. Correspondents will kindly excuse us. After eighteen or twenty hours of it the eyes will close, after which literary work is an impossibility.

We thank Mr. W. Tebb for £1 to the Funds of the Spiritual Institution; likewise, "a poor brother's mite," 1s., we gratefully acknowledge.

CIRCLE & PERSONAL MEMORANDA.

MRS. HARDINGE-BRITTEN'S INDISPOSITION.

I am sorry to be obliged to announce that, in consequence of severe attacks of quinsy sore throat, Mrs. Hardinge-Britten has been unable to fulfill her engagements in Manchester for the past two Sundays, and that her lectures here and elsewhere must be discontinued till farther notice.

WILLIAM BRITTEN.

The Limes, Humphrey Street, Cheetham Hill,
Manchester. May 27, 1882.

Mr. Hawkins, 15, Red Lion Street, Clerkenwell, is fully engaged healing, and his weekly seances are well attended.

Mrs. Hagon is making laudable efforts to relieve the suffering. She visits Peckham several times each week, and could call on patients or give clairvoyant sittings.

We have had a visit from our friend Mr. Rossiter, of Torquay. He attended the weekly sitting with Mr. Towns, who gave him a good delineation of much of his past and present surroundings, and he hopes to give to his friends much that will interest them on his return to Devonshire.

WEST PELTON.—Mr. Edward Gransbury writes:—"Spiritualism is doing good work here. We have five spirit circles each week, and a public meeting for our speakers. May God help every earnest soul to spread the Truth of Spiritualism." Our Co. Durham friends have always acted on the true principle of manufacturing their own Spiritualism, and keeping clear of aliens and officials. We would be glad to know more of the results of their method.

Mr. T. M. Brown has just concluded his second visit to Middlesborough, where he has remained a week, giving many important private sittings and doing much good. He has made many friends, and if time had permitted he could have remained a month. He gave two lectures in Newport Road, presided over by Mr. Charlton; the subject was chosen by the audience, and at the close several persons expressed their pleasure at the manner in which "Bretimo" treated the subject. Mr. Brown has left for Manchester, calling at York and Leeds. Address letters—care of Mrs. E. Mills, 14, Victoria Street, Ardwick, Manchester.

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between C. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d.
London: J. Burns, 15, Southampton Row, W.C.

THE ILLNESS OF MRS. E. HARDINGE-BRITTEN.

LETTER OF SYMPATHY FROM ACCRINGTON SPIRITUALISTS.

The following is a copy of a letter that has been forwarded to Mrs. Emma Hardinge-Britten, by a few Spiritualists in Accrington:—

Accrington, May 31st, 1882.

DEAR MADAM,

We, the undersigned, having heard, through Mr. Burns, the Editor of the MEDIUM AND DAYBREAK, that you are unable for the present to continue your labours in the cause of Spiritualism, through sickness, desire to convey to you an expression of our sympathy with you, and of our sincere hope that you may be speedily restored to perfect health and strength. As Spiritualists we have long regarded with profound respect and admiration the work which you have performed, and to which you have devoted yourself so faithfully and unselfishly, and we are sure the whole world of Spiritualists will re-echo our good wishes for your future happiness and welfare. It is impossible for you to be disqualified, even if it only be, as we earnestly hope and pray it is in this instance, temporarily, through indisposition without the Cause which you so ably expound suffering a severe loss. You will, no doubt, derive some satisfaction from the knowledge that your recent visits to this district, though not in Accrington itself, have been productive of good. Your labour has not been unfruitful, like seed sown in dry ground. The grand Cause which will tend more than any other, through the instrumentality of those, who, like yourself, fearlessly meet ridicule and scorn with unanswerable argument and evidence, and of others in a more private manner, to unite mankind in one common brotherhood, is silently, but purely and perceptibly growing in North-east Lancashire, and we are glad to say that there are many in Accrington, who already take a deep interest in the discussion of the subject, and who are quietly investigating it with no small degree of faith and hope, that they themselves, in their own private homes, will be able to obtain the wonderful phenomena which are to be got wherever the necessary conditions are complied with.

Assuring you once more of our sincere sympathy with you in the hour of your affliction, and that you may soon regain perfect vigour of body and mind, and that ere long we may have an opportunity of giving you a hearty welcome to Accrington,—we remain, dear madam, yours most respectfully.

Mrs. S. Crawshawe

Mrs. C. Burrell

Mrs. A. Lawson

Mrs. E. Swire

Mrs. Foster

Miss A. Foster

Mrs. J. Smalley

Wilson Lawson

John Connolly

John Smalley

Hezekiah Swire

Geo. Newall

John Robinson

Wm. Nuttall

John Metcalfe

Joseph Spencer

Richard Burrell

MEDIUMSHIP IN JAMAICA.

"Metella" thus reports her experiences in the "Westmoreland Telegraph," Bluefields, Jamaica:—

A friend of mine once told me that she was a "medium," and when she held a pen, she said, the spirits wrote for her. I informed her as politely as I could that I thought she was trying to deceive me.

One evening, a few weeks ago, I had just finished writing a letter when I jokingly told my husband that I was going to make the spirits write, like Mrs. B. professed to be able to do. It was my intention to have written something for fun, but a strange sensation came into my right hand. It felt as it has felt before now when holding the handles of a galvanic battery, only more cold. The pen which I held commenced to write of its own accord, and I naturally felt very much frightened. I threw down the pen, and it was only when repeatedly asked to hold it again that I did so. I wrote the name of my deceased father, and, strange to say, made the capital letters similar to those he used to make. It was then that I seemed compelled to realise the fact that I was in his presence.

I should take up too much of your space, Mr. Editor, were I to attempt to tell you of the many answers which he wrote down questions which only presented themselves to my mind, and to which, in the majority of instances, I gave no utterance! Suffice it to say that he told me of things which only he could have told me of, and, what would puzzle your correspondent, Mr. —, of things "outside of the knowledge and thoughts" of anyone present.

I have held communication with him many times since that first occasion, and find that he can call other spirits, and that I can communicate with them too.

They tell me that they are in a place of rest, but take an interest in things which transpire amongst their former friends and relations. One evening the spirit of a deceased

(Continued on Page 349.)

GEORG JUSTUS THEORIN :

AND THE PRACTICAL USES OF SPIRITUALISM.

A short biography of this young man may not be out of place in the annals of Spiritualism, although publicly he was scarcely known as connected with the Movement.

He was born in 1852, at Ljunga, in Smaland, the same county that gave to the world the two famous Swedes—Linné, and Christin Nilsson.

Georg's elder brother, Ludvig, came over to England in 1866, with the view of making himself thoroughly acquainted with mercantile affairs as conducted here, intending to return and commence business in his own country. With a similar object in view he sent for Georg, and sent him to school at South Shields. Unfortunately for Georg his brother did not live long to help him: in 1870 his death occurred, and Georg was left to do the best he could for himself. Mr. Williamson, one of the owners of the large works at South Shields, called the Jarrow Chemical Works, having become acquainted with the two brothers through their attendance at church, sent for Georg and offered him a situation. Georg accepted the offer, and found in Mr. Williamson one of the best of friends and the kindest of masters; one always ready and willing to help those in his service. In this employ Georg remained up to the time of his illness, which resulted in his death at South Shields on April 29th, 1882.

Ludvig was thoroughly convinced of the utter impossibility of a life beyond the grave. In his opinion there was no proof that there was any existence after the present; on the contrary, all that our senses could grasp tended to prove that the change, called death, was the final close to man's existence.

About three years after Ludvig's death, the subject of Spiritualism was taken up by some of his old friends, and Georg attended several seances. On one occasion he had a private interview with Mrs. E——, and in conversation her hand wrote something in Swedish, a language of which she had not the slightest knowledge, beyond "ja" and "nej"; "yes" and "no." Georg was somewhat surprised to see that the handwriting very much resembled that of his brother Ludvig. He then spoke in Swedish, and the hand continued to reply in the same language. What the purport of the conversation was, he never told anyone, but that the handwriting was his brother's he had no doubt of, and no one but his brother could have given him the information he received. The medium at that time did not believe in Spiritualism, indeed, she knew little or nothing about it, and the fact of her handwriting, and her understanding a language of which she had no knowledge, was to her as interesting as it was incomprehensible.

After five years of almost incessant work for Spiritualism—work during sickness and health—Mrs. E—— had developed her mediumship in almost every phase, and commenced holding seances for materialisation. Some of these

seances Georg attended, and there became more intimately acquainted with a little girl (spirit) called "Ninia," who, according to her own statement, died at St. Iago, in South America. This little girl was very much attached to Georg, and on all occasions when he attended Mrs. E——'s seances, she was almost certain to materialize, and, if possible, make her way to him.

About three years ago, Georg was suddenly taken very ill, so seriously ill that his medical adviser gave no hopes of his recovery; in fact, told him that his lungs were so wasted that he could not possibly regain his health. Seriously ill as he then was, he made his way to Mrs. E——, through whose mediumship he obtained valuable advice, and not only this, but she and another lady friend carefully attended him, so that in a month he had so far recovered that he was able to go to the South of France, from whence he returned quite restored; much to "Ninia's" regret that he did not die as the Doctor had anticipated.

Notwithstanding the advantages he had derived from his knowledge of Spiritualism, he seldom spoke of it to his friends, who, with one exception, were as bitterly opposed to, as they were unacquainted with, the subject.

During his last illness, the Doctor who attended, him was an extremely careful and clever man, and won the full confidence of his patient, who, although gradually becoming weaker, did not lose hope of ultimately recovering. At last, when almost all hope was gone, he wrote and telegraphed to Sweden for his friends—who had removed there—Mrs. E—— and her lady friend, who had previously in his illness been of so much service to him. It was not quite clear whether he expected they would restore him to health and take him back to Sweden, or whether he simply wished to have them beside him during his last hours on earth. In accordance with his wish, the ladies left Sweden to bear him company, and to be of service to him in any way they could.

After Georg's death, Mrs. E—— wrote as follows, to be translated for his father:—

"He did not seem to change except that he grew weaker from day to day. To those who did not understand him he appeared to wander in his mind, but on anyone coming in or speaking to him he was recalled to himself immediately. He never once complained, and never forgot to thank anyone for the most trifling service. He was quite aware that he was dying, and told G—— that he 'knew' he should never be well again. He wished to speak to me when alone, and when there was an opportunity he said:

"What will it be like when I die? I feel somehow as though I were frightened when I think about it."

"I said, 'Did it frighten you to think of going away to France?'

"No," he replied, 'but this is different, don't you think?'

"No," I said, 'I do not think it is much different. There, you would have been in a

strange country, amongst people speaking a strange language; but now, you will find friends waiting for you who have been there long before, who will be glad to see and welcome you, and make you feel at home; and there will be so much to say and speak of—all the changes that have taken place since you last met, and the pleasure you feel at meeting again. The change will be a pleasanter one than if you had gone to France, where you would not have seen one familiar face.'

"Yes," he said, 'I think I understand; but it seems so terrible to go alone!'

"I tried to make him understand that he would not be alone, for Ludvig, of whom and to whom he spoke so often, was waiting till he could take him by the hand and help, as he had previously done, when Georg first came to England. I do not remember all we said, but we talked for more than an hour, when he became tired and said:

"I am so glad we have had this conversation. I feel quite satisfied now and would like to be alone.'

"After that he sank very rapidly. The following Thursday, however, he called me and said:

"As I must die, I have determined to go to Sweden to die. When does the next boat leave? What day is this?"

"At 2.30 the next day he seemed to be sleeping quietly. Miss M—— was resting, G—— and I were sitting at his bedside, when he gave a slight moan and said, when I leaned over him,

"Oh! I'm dead.'

"I replied, 'Not quite.'

"I didn't mean that," he said smiling, 'but I'm nearly dead.'

"Afterwards he became very restless, and it was difficult for him to speak. Once he said, 'If I could only lie on some fresh cool grass I think I could rest better, and when I'm dead let me have some soft green moss for a pillow, I think it would be comfortable.' Shortly after he said,

"Oh! this is a wonderful feeling! Is the end not near?"

"I said, 'I wish I could help you.'

"Yes, I know," he replied, 'but I'm not in any pain.'

"He constantly spoke of Ludvig and the little girl 'Ninia,' and once after the clergyman whom he loved so much had been in, and some remark was made after he left, Georg said: 'Yes, he's a very nice man; and turning to me smiling, he added, 'but we know more than he does, Don't we?'

"At seven, the same evening, as he spoke of the wonderful feeling which came over him, his friend, Mr. O—— came in. Georg knew him and spoke to him, and five minutes afterwards he had calmly and quietly breathed his last. A pleasant peaceful look came over his face. All the worn weary expression was gone, and he looked as though he had found rest at last.

"We had the moss; we brought his flowers in; so that he has his native moss for a pillow,

and he looks as if he found it 'comfortable.' He is lying with his head on the moss; his father's letter that came to-day, is on his breast, and his hands clasped over it; and on his coffin is a wreath of green 'lingon,' from the woods of his native land. The clergyman to whom he was so much attached performs the service. The office where he has been is to be closed, and the flag at the Works half-mast. Georg is gone: rich in such wealth as alone can be taken beyond the grave;—a wealth of kind acts, and the love of all who knew him."

On the second day after his death, "Humnur Stafford" wrote the following:—

"There is not much to tell you. He seems not to realize the change he has passed through, and thinks he is not well yet. He cannot understand how it is that his brother and 'Ninia' are so much more real to him than you are. He had got accustomed to seeing them about him, though not as real as now. He is delighted with 'Ninia,' and she is with him. He wonders that his cough is gone, and is puzzled that the 'other man' (his body) should be so cold and still. He cannot clearly comprehend what connection that 'other man' is to him. So, you can understand that he is only slowly awakening to the fact that any change has taken place. This is not to be wondered at seeing that the change has been so very gradual. The idea that he and his body were two separate individualities, as it were, had been plain to him for sometime before separation was complete."

Through the city there came stalking—
With his arrow in his hand—
The death angel, and he aimed it.

* * * * *
"Let me grieve for them awhile!
Let the salt tears flow to-day:
I will be a king to-morrow—
Let me be a man to-day!"

* * * * *
Then a light shone in the darkness,
And above the murmuring echoes,
Loud and sweetly came a glad voice:
"Welcome! Welcome!
To the Land of Happy Spirits!"

"Y Ay Ali."

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.

During my absence from Plymouth, the friends keep me well informed respecting the work there. Last Sunday week, the rostrum was occupied by Mr. C. W. Dymond, a gentleman belonging to the Society of Friends, but deeply interested in the Spiritual Movement, and an earnest and sympathetic worker with us. It is worthy of notice that Mr. Clarke, who conducted the meetings on two successive Sundays a short time since, belongs to the Church of England as a lay helper, frequently holding services in that capacity. It is pleasing to know that Spiritualists are able to offer a platform upon which all spiritual workers can unite—their denominationalism being completely lost sight of. Mr. Dymond selected for his subject,

"Thou shalt remember all the way which the Lord thy God led thee, through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought; and when there was no water, he brought thee forth water out of the rock; and he fed thee with manna which thy fathers knew not, that he might humble thee and prove thee, to do thee good at thy latter end."

From different sources I learn that there was a very full attendance at the Hall, and that the service was very profitable and enjoyable, and that Mr. H. was as usual very fine in the circle afterward. One of the assassinated men got control spasmodically for a few moments, and uttered a short prayer

for his murderers. The control which followed declined to say which it was, as there was so much disbelief and scandal in the world about these things. At the circle on Saturday week, there was a large attendance; there were five mediums present, in different stages of development, and several new enquirers. On the following Monday a circle was held, consisting of a select few, which was very successful in results, Mr. P. being the medium. "Alice" described the spiritual surroundings, and "Sam" was glorious, his ebullitions of happiness being most infectious. My friend also says—"At a private circle, a few evenings ago, we had the pleasure of listening to a splendid and impassioned address from 'Lord Beaconsfield,' through Mr. C." OMEGA.

During the absence from Plymouth of the Rev. C. Ware, the rostrum has been occupied by Mr. C. W. Dymond. On Sunday, May 21st, that gentleman delivered a discourse entitled, "Life's Retrospect," while on May 28th "Pessimism" formed the subject of an address. Both discourses were very eloquent, and afforded great gratification to the large congregations present. The guides of our brother, Mr. H., as usual took part in the services, and the trance addresses surpassed anything we have before heard, both in power and earnestness. There is not the slightest doubt among us that before many years our friend will make his debut as a public trance speaker, a position he would well fill. On Sunday next, June 4th, Mr. R. S. Clarke will officiate, and deliver a discourse on "The Abiding Comforter," to be followed, according to custom, with "Voices from the other world."—COR.

MISS LOTTIE FOWLER'S SEANCES.

Mr. Editor,—I was very pleased to join in a party of friends who met at Miss Lottie Fowler's, on Sunday evening last, to hold a seance with that lady; and although we were all strangers to each other, I was very pleased to see how each lady or gentleman in turn could reply to the truths or facts made known by the medium's clairvoyant powers. She entered into and described each one's sphere with great accuracy. With pleasure I can add my testimony to her remarkable powers, and I hope she will continue in her present resolve, to sit only with those who can appreciate the Truth of light and love. Then her gift will still advance to the joy of all true Spiritualists.—I am, sir, yours respectfully,

16, George Street, Euston Square, N.W. W. T. ROSSITER.

[Miss Fowler sits on Sunday and Wednesday evenings at 8 o'clock, at 7, Gower Street. See Advertisement.—Ed. M.]

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

Last Sunday morning, Mr. Wilson delivered a further address on "Comprehensionism." He also kindly presented the library with a copy of "The Twentieth Century."

In the evening, the guides of Mr. Morse delivered a powerful address, dealing with the subject "Christ; the Creed, the Man, the Principle." It was a most eloquent and logical peroration, and was warmly applauded.

Next Sunday Morning, the usual seance will be held, free to members only. In the evening Mr. Goss will occupy the platform, subject: "Who? Whence? Whither." Commence at 7 o'clock.

1, TALBOT GR., LADBROKE GR. RD., NOTTING HILL.

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends Thursday evening, Mrs. Treadwell, trance and test. 7.30.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, June 4th, at 7 p.m., prompt, Mr. MacDonnell on "The Church."

Monday, 5th, at 8.30: Comprehension Class for development of Ideas.

Tuesday, at 8.30, a Lecture by Mr. Wilson: "Social Questions."

Wednesday, Developing Circle, a good Clairvoyant Medium attends.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present.

Saturday, at 8 p.m., a seance; a good clairvoyant medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close a 10.

J. M. Dale, Hon. Sec.

BEMBINE TABLE.—To the Editor.—Sir,—Would someone having the "Bembine Table," from Kircher's work, kindly correspond with me.—Yours truly,
R. H. FRYER.
8, Northumberland Place, Bath.

THE IRREPRESSIBLE CONFLICT AGAINST COMPULSORY VACCINATION.

THE AGITATION IN ENGLAND, FRANCE, GERMANY
AND THE UNITED STATES—THE ANTI-VACCINATION
VICTORY IN SWITZERLAND.

CONCLUSION OF MR. WILLIAM TEBB'S ADDRESS AT THE
ANNUAL MEETING OF THE LONDON SOCIETY FOR
THE ABOLITION OF COMPULSORY VACCINATION.

The illustrations I have brought before you will show to what an extent this vaccine tyranny has become interwoven with our social life. We have not only to contend against the enforcement of an artificial disease upon every child born into the world, but also a system of compulsory re-vaccination carried on under circumstances of great hardship and injustice. It ought, therefore, to occasion no surprise that an association like this (whose anniversary we are here to commemorate this evening) should have arisen to resist and overthrow this most grievous tyranny. The facts I have cited must be my justification for earnestly soliciting your active co-operation, and moral and material support. I have the pleasing duty to announce that both at home and abroad we have abundant evidence that this agitation against compulsory vaccination is going forward in a satisfactory and encouraging way. During the past two years the London Society has printed and issued over 300,000 publications. These have been sent to every part of the world, and particularly to the United States, where the demand both for literature and information has been extensive and urgent. Our President (Mr. P. A. Taylor), with his accustomed liberality, has not only contributed largely to our funds, but has himself printed 200,000 copies of his admirable and unanswerable letter to Dr. Carpenter in English, and 25,000 copies in French for circulation abroad. (Applause.) Lectures have been given by various friends of the cause, and at our conferences we have had the advantage of hearing some of the ablest champions of vaccination, and shall gladly welcome others who will accept our challenge. (Hear.) The vaccination question has, during the past year, been discussed in nearly all the Debating Societies in London, and the subject has invariably induced large attendances and a deep interest, with not unfrequent adjournment of the debate. For the first time in the history of our movement, one of the leading reviews—the "Nineteenth Century"—has opened its columns to our side of the question, and has published Mr. Taylor's reply to Dr. Carpenter. In that reply, Mr. Taylor has shown not only that vaccination is a failure, but that it was a failure from the beginning. As a failure it must come to ruin; and, if I mistake not, beneath the ruins will be found not a few distinguished reputations, which one would gladly have wished to escape such a fate. (Hear.) Before closing I must take a brief survey of the progress of the anti-vaccination cause abroad.

ANTI-VACCINATION IN FRANCE AND GERMANY.

In France, Dr. Liouville's Bill for compulsory vaccination and re-vaccination has been withdrawn, owing to the facts and representations made at the Paris International Anti-vaccination Conference, —the audiences granted by several of the chief Ministers of State to the delegates, and to the discussions in the French Academy of Medicine—for many of the ablest physicians in France are opposed to compulsory vaccination. On the latter occasion, Dr. Depaul quoted, amidst the applause of the assembly, a touching and eloquent passage from Dr. Conneau, first physician to Louis Napoleon, which I cannot refrain from reading. It is this:—

"England, the Classic land of liberty, which has been universally recognised as the model and guide of individual freedom, now sees the father of a family submitted to the most vexatious of obligations, that of causing his child to undergo an operation which he may believe to be injurious to the health of all that in this world he holds dear. We do not believe it will be possible to inflict such a law upon France."

If, Mr. Chairman, through your influence, and that of other members of Parliament, an official exposure or recognition of this disaster in Algiers (the poisoning of 58 Zouaves, young men in the 4th Regiment of Zouaves) can be elicited and published, we believe it will not be possible to pass a vaccination law in France, and the noble French nation will be spared the misery and wrong the people of England have so long endured. (Applause.) In Germany, under the leadership of the able and indefatigable Dr. Oidtman, the movement goes on more rapidly than in England or any other country. My friend, Mr. Zoppritz, of Stuttgart, who was delegate from Württemberg to the International Anti-Vaccination Congresses at Paris and Cologne, and who, I am sorry to say, is now in prison in his own city for exposing and resisting the vaccination tyranny, writes that of the seventeen members sent to the Reichstag from Württemberg, the majority are pledged to vote for the abolition of the vaccination law. There is also a majority of the Government Commission on Vaccination in favour of repeal. A Bill is before the Reichstag for the abolition of the

Vaccination Acts, and fifteen members have agreed to recommend urgency for that measure. The next International Congress will be held at Berlin,—the centre of the pro-vaccination camp—in August next, and it is hoped and believed that it will make an end of compulsory vaccination in Germany. (Cheers.)

PROGRESS IN THE UNITED STATES.

Our kinsmen across the Atlantic are at length making headway in the same direction. I am sorry to say that for a long time they were so apathetic, that they almost seemed to have lost their love of liberty and hatred of oppression; they allowed themselves to be vaccinated at the instigation of the Boards of Health (so-called) wholesale, like lambs driven to the slaughter, but their resistance is at length aroused. (Applause). Large public meetings have been held in New York, and meetings of medical associations have been held in Kansas, in the West, and Connecticut, in the East, condemning the practice unanimously. The "New York Tribune," the leading Liberal journal in America, has been constrained to admit that in the controversy which has arisen, the anti-vaccinators have so far had the best of the argument. When I had the pleasure of assisting at the formation of the first American Anti-Vaccination League in New York, in the Hall of the United States Medical College, in October, 1879, Dr. Alexander Wilder, at the close of a powerful argument against vaccination, from a medical point of view, and an earnest protest against compulsion, said, "All that we need in America is a Wm. Lloyd Garrison to lead the agitation." Since that time, Dr. Wilder, who is himself a Professor of Physiology in the United States Medical College, and a man of rare learning and attainments, as well as possessed of great courage and independence, has himself become that leader, and has found able coadjutors in all parts of the country, and I am sure we shall hear a good account of their earnest disinterested devotion to this work. (Hear.)

Mr. Henry Bergh, of New York, President of the Society for the Prevention of Cruelty to Animals, a gentleman of exhaustless energy and great ability, has thrown himself into this conflict on the ground that it is a humanitarian reform; and a recent letter from Dr. Dobson, of Connecticut, says: "I have just returned from New York, where I had a long talk with Dr. Gunn respecting the formation of a 'National League,' thoroughly representative in character, and embracing on its Committee all good workers in every State of the Union." So that we shall no longer despair of America. (Applause).

THE PEOPLE'S VICTORY IN SWITZERLAND.

There remains only one other country that I need mention, and that is Switzerland. In the early part of this year, at the instigation of an active and unscrupulous medical propaganda, the Swiss Federal Chambers passed a Vaccination Law of a most stringent and oppressive character. That law permitted penalties to be imposed for non-vaccination as high as 2,000 francs, or £80, and a year's imprisonment, (shame) and the new law was triumphantly proclaimed as a victory for the Jennerians, and a crushing blow to the work of the recent International Congress at Cologne. But the victors counted without their host, and their triumph has been of short duration. When framing the Constitution of Switzerland, the people wisely reserved to themselves the right of appeal from the decisions of their Parliament to the suffrages of the people, called a REFERENDUM. Only ninety days from the date of promulgation of the law on February 14 was allowed, and 30,000 signatures must be provided; but the liberty-loving Swiss people were equal to the occasion. I have just received a despatch from Dr. Scheuermann, of Basle, in which he states, "We have not only secured the 30,000 signatures necessary to set aside this monstrous law, but we have obtained an overplus of 49,200 (79,200 in all). The vaccinators find themselves in a Sedan." And there is but little doubt that this monstrous law is practically overthrown. Our friends in Switzerland may, therefore, sing a Jubilate—

Sound the loud timbrel o'er Zurich's blue SEE (lake);

The people have triumphed, their children are free!

(Applause).

We maintain that our agitation, instead of being a fanaticism, is entirely reasonable, and commends itself to the common sense and best interests of the people. We contend for liberty, justice, and the public health, a triple alliance that cannot easily be broken. We do not underestimate the difficulties in the way, or the obstacles to be overcome; it would not be wise to do so. Alas! our veteran friends, Dr. Collins and Dr. Pearce; Mr. Baker, who is on this platform; Mr. Gibbs, of Darlington; my friend, Mr. Pitman, who is reporting this meeting, and other noble workers in our good cause, know full well what these difficulties are. They have had the whole of the Press against them, and nearly the whole of the medical profession, 25,000 strong, who have stood shoulder to shoulder to enforce this pernicious medical prescription upon the people; and, worst of all, they have had the apathy of the public to contend against. But I am happy to say that there are unmistakable indications that this apathy is gradually dissolving; that the medical ranks are wavering, as we find by many powerful testimonies, inadvertent admissions, and by communications from the Nicodemians of the profession marked "private." And what shall I say of the Press? I cannot say much that is

favourable, but I believe that the popular Press is scarcely so virulent and abusive as formerly. But though the opposition were ten times as strong, and the difficulties ten times as great, yet, relying upon Justice, with its unwithering vitality, we should still go forward unshaken in our determination, and confident in the ultimate and complete triumph of our cause (Loud applause.)

MEDIUMSHIP IN JAMAICA.

(Concluded from page 345.)

niece of mine wrote down, "We hear that Willie is sick in the mountain." Now, Willie is the name of my eldest son, who is away for change of air; and the very next day we received the intelligence that he was really sick and required medicine!

I must confess that spirit-writing tends to make me nervous. On that account principally, I seldom practice it, but at the same time how, I should like to know, can I doubt its truth?

I have recently perused with interest the explanation offered by a popular minister in America of what he admits to be the "supernatural" doings of Spiritualists. His theory is that the devil and his angels are permitted to exercise a certain amount of supernatural power in order to deceive men, and that wicked spirits merely impersonate those who have died. Although this seems to be a plausible explanation, I cannot say that it has been borne out by what I have experienced. In no one instance has a spirit written down anything contrary to the teaching of the Bible, but in more than one instance have they written down words of warning and of good counsel for those who still have the power of doing good.

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