



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY,
AND TEACHINGS OF

SPIRITUALISM.

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THOUGHTS ON THE PHILOSOPHY OF PHYSICAL MEDIUMSHIP.

BY A. J. SMART, MELBOURNE.

(Continued from last week.)

I am now more than ever convinced of the strong advisability of the minds of those who are admitted to the study of Materialization phenomena, being first suitably prepared by experience of the simpler phases of spirit-manifestation. However sincere the investigator may be, this is of equal force. Indeed, I think that Spiritualists owe it as duty to the sincere investigator, to see that, through lack of this preparatory knowledge, he may not be misled in interpreting the more complex phenomena. I will illustrate what I mean, in this way. Zealous, but, I fear, thoughtless, Spiritualists are oftentimes inclined to imagine that they have only to drag their sceptical friend into the Materialization Circle, for him to be straightway made a convert. They may have talked to him a good deal upon both the philosophy and the phenomena, but he is utterly unacquainted practically with the latter, and his mental conceptions of them, though he fancies they are correct, are in all probability very wide of the reality. His ideas of a "spirit" are most likely vague and misty in the extreme. Between his then state of mind, and that necessary to enable him to grasp the idea of substantial spirit-materialization, the gap is as yet far too great. Hence it is well-nigh impossible for him to realize the fact even when he witnesses it; the unprepared mind, stunned by the too great shock, perplexed by the too great draught upon its credulity, would accept any lame and distorted, and to others palpably absurd and inadequate, theory, rather than the true one, and the result is only disappointment on all sides. Especially, where the manifestations happen to be weak, imperfect, and ambiguous, is there a liability to misjudgment, unless the inquirer has become somewhat familiar with the difficulties that stand in the way of spirit-manifestation. I have known even those who count themselves, and are regarded as, Spiritualists, to have been staggered through the very substantiality of the materializations. How different, when the mind has been judiciously fitted to receive this crowning revelation of spirit-power, by some practical experience of the simpler phenomena; when the old vague ideas of spirit

and spiritual existence have been superseded by the more rational; when the mind is led on, first, to perceive the reasonableness of spirit return, and afterward—by means of the simpler physical phenomena, the mental phenomena of writing, seeing, and hearing mediumship, descriptions of spirit friends, and the like,—the fact of spirit return; when the inquirer has become possessed of some knowledge of what "mediumship" implies, and is able to conceive with some degree of accuracy of the nature and powers of the spiritual body!—the step to the visible embodiment and presentment of this spiritual body in materialized form, marvellous though it is, then becomes comparatively easy and natural. I am not blind to the fact that, through a rare intuition, some are fitted to enter the circle with less of this preparation and more of appreciation, but too often the poor investigator, pitchforked into the circle or rushing rashly and impetuously into it, is either repelled or bewildered. Is not some amendment of our methods required here?

I could wish to see, in every centre of Spiritualistic activity,—in addition to the usual hall for the public exposition of the facts and principles of Spiritualism, the public comparing of experiences and interchange of ideas, and other purposes for which a hall is needful,—sufficient accommodation in rooms for the holding of circles for several different phases of manifestation, through each of which, in succession, the earnest student in this great field might be passed, at length—and not till then—reaching the circle for full-form materialization. Why should not Spiritualists organize such a system of gradual and systematic training? Let us suppose there were several different circles, each provided with a reliable medium in whom the required phase is properly developed, with a small number of intelligent and sympathetic sitters as a basic or permanent circle, presided over by a matured and experienced director, whose chief duty should be to aid the controls in imparting to the initiate the instruction due at that stage of his progress. Let the first circle be for some mental phase, such as automatic writing, where questions might be answered, and the first evidences of unseen influence be presented. Let the second be for more distinct proofs, clairvoyant, clairaudiant, or test mediumship, where the investigator may gain clearer evidences of the presence of intelligent,

and, therefore, organized beings other than those present in the physical form, and unmistakably operating quite apart from their minds. Let the third be for some of the simpler physical phenomena, such as raps, or the movement of material objects without physical contact, that the investigator may be convinced that such movements are the effect of laws and forces applied by these invisible intelligent beings, and thus be enabled to conceive of their power to act upon "matter." Fourthly, let him be introduced into the Circle for Materialization, not with the expectation of forthwith seeing his own spirit-friends or relations (as so many do when first introduced,) but that the grand proof may be given to his senses of sight, touch, and hearing, that the beings hitherto invisible and intangible to him, but of whom he has already formed a mental conception, are able to render themselves visible, tangible, and audible, and are indeed human beings like himself. Then, there should be a circle where he can obtain positive evidence of the presence of his own friends. There is a higher circle still, of which it is unnecessary for me now to speak. Should he be discovered to possess mediumistic powers, and evince a desire to join actively in the work, and be found to possess, in other respects, a suitable organization, he could then be related to the developing circle, in which, perhaps, more than in any other, the superintendence of an earnest Spiritualist of mature experience is necessary.

Would not some such organization, elaborated (but not complicated) by the united, harmonious, and disinterested action of the Spiritualists and mediums at each centre, be an admirable School? Step by step is the order of Nature. We can scarcely err in following her example. Further, after the first or second stage, it would be seen whether the investigator were actuated by an earnest spirit of inquiry, or merely by some transitory feeling of feverish curiosity. Now, the sceptic rises up in self-conceited judgment upon the circle, to prove its members fools, but let Spiritualists take some such positive stand, and the Schools reversing this order of things, would rise up to prove to the sceptic how much he has to learn. I do not wish to create the impression that I fancy any such system would succeed in making Spiritualists mechanically; that a man might enter the portals and repara them a full-fledged Spiritualist, independently of his mental and moral capacity and tendencies; but it would be an improvement upon the existing confused methods of presenting our evidences, and, therefore, more effective.

Perhaps, however, as has happened before, the spirit-world will render our planning a matter of supererogation, by manifesting everywhere, and in the most unlooked-for places, with an irresistible power; for, certainly, the making of Spiritualism has ever been in the hands of the spirit-world, while its marring has chiefly arisen from the short-sightedness, hasty judgment, or blank ignorance and self-conceit of man.

This sort of thing will no doubt be deemed a quite unpardonable exclusiveness by sceptical outsiders, who do not see any valid reason why they should not be permitted to dictate their terms. The attempts which have been made in connection with the Melbourne Circle, to bring about an approach to this system, by requiring those admitted to have familiarized themselves with the subject by a perusal of some of the literature, and, if possible, by a practical acquaintance with some of the simpler phenomena,—this, and our preference for those whose earnestness and outspokenness have rendered it probable that their admission would result in benefit to the Cause, instead of for the sceptic, of the captious and never-to-be-satisfied type, whose admission generally results in more cavilling,—has already provoked the charge that these Spiritualists are a selfish lot, keeping their alleged facts to themselves. But, it might well be retorted, that these grumblers can scarcely claim, as a right, to reap the fruits of other men's labours; if they are truly anxious, let them prove it by cultivating a little humility, and

labouring for the same results themselves. Mr. Lewis was accustomed to say to such, that they wanted forthwith what he had waited fifteen years for.

It is clear that "Scepticism" is of more than one species, and it is important that they should not be confounded. There is the scepticism of the candid mind, which has formed the excellent habit of believing only upon fair evidence, but whose love of truth makes it ready to sacrifice on its shrine all prejudices and prepossessions, when justified in so doing. Sceptics of this character are welcome to Spiritualism; it has nothing to fear from them, and much to gain. Then, there is the immovable scepticism, that has made up its mind not to believe under any circumstances whatever. Against this the Spiritualist labours in vain. The soul must first be prepared by a sort of mental and moral earthquake or convulsion,—a painful but salutary process. Then, there is the intermittent scepticism of those who never seem to know their own mind—red-hot advocates to-day, dubious to-morrow. These are of no particular value to either one side or the other. They almost deserve the harsh judgment passed by Thomas Paine (when considering the relative proportions of good and evil manifested in different classes of people) on one class, as being so insignificant in character and conduct as not to be worth the trouble of either saving or damning. They are not worth the trouble of convincing. But the scepticism which has gone right to the other extreme, and assumed the position of positive and unalterable belief in fraud, is of quite another character. The introduction of this weakening and disturbing element into the circle is little short of madness. If there be anything that is wholesome and necessary for the genuine medium, it is sympathy. It is their life-blood. I am at the same time aware that even this may be carried to an unwise extreme, and assume forms which are bad alike for the medium and for all concerned. Careful discrimination is always necessary. But the phenomena of Spiritualism cannot flourish in the bleak atmosphere of this species of scepticism. Yet, there have been Spiritualists who would deliberately expose the tender plant of mediumship to this chill blast, and when, in obedience to the law of its being, it has retired within itself, they have joined hands with the sceptic against the medium. It seems as though things were arranged, so to speak, in such a way as to necessitate, if the investigator wishes for success, the voluntary placing of some degree of confidence in the medium, the flow of some degree of generous warmth. That this confidence may be sometimes abused does not weaken this position. Good and evil run ever side by side;—where Ormuzd is, there is Ahriman. When the sceptic has, by the hostile attitude of his mind, succeeded in frowning down the evidences he professes to seek, but really shuns, he rejoices over the result as confirming his views; but no hand in the universe, save his own, has shut against him the door of truth and knowledge.

(To be concluded.)

SPIRITUALISM, A DEVELOPMENT OF NATURAL TRUTH.

BY THE CONTROLS OF MR. J. C. WRIGHT.

(Recorded by Mr. J. Fowler.)

(Concluded from page 580.)

Among the philosophical and the curious exists a desire to test the possibility of mind manifesting itself independent of organization. It is said that thought is a function of the brain, and that you never see thought apart from the brain. It is true, as far as the experiences of some men extend, but in the phenomena upon which Spiritualists rely, there is force and intelligence independent of brain. These important facts and phenomena will revolutionize the scientific intellect of to-day. To realize and assert the existence

of a realm of mind independent of organization, to many seems preposterously absurd. This part of our subject has to be left to the investigator and student of nature. All, now, that I insist upon is, that there is a spirit-man; that there is a spirit-tree, a spirit-rose, and a spirit-ship, existing in the world of intelligent force.

There are certain propositions or corollaries which must follow on, as axiomatic, when it is admitted that man is naturally immortal: his immortality must be somewhere; he must live on, in some mode as yet but faintly known to you. He must have resources of sensational gratification; he must be doing his work as a soul. The soul-world must stand in harmonious relationship to powers and agencies unfamiliar to you. If man be naturally immortal, then the future possibilities of the soul-world must be equal; that is, that every one will, in one way or another, reap the greatest advantages that his circumstances will foster or permit. Every man, according to the volume of his soul's power, will express himself in action and thought, each man in his own order. There is one glory of the sun, there is another glory of the moon, there is another glory of the stars, and one star differeth from another star in glory.

William Shakespeare, England's greatest dramatist, had nothing to do with the making of his genius. He was never consulted as to whether he would be a poet or an idiot. Robert Burns made poetry, because he thought it; he could not help it. Some force had been at work before he was launched upon the river of life, that determined his place in nature. That same characteristic genius will attend him on his march through the unending states of the deeper life: he must be a poet. Man has no choice over matters of organization; he is the child of circumstances.

Here is a good man, that is, he tries to improve the moral condition of his fellow-man. He is benevolent; he is industrious; he is intensely in earnest and sincere. His character and his organization agree with one another. He has large Benevolence: hence his generosity; he has large Conscientiousness: hence his sincerity. His honourable life and work are in harmony with his organization. Here is an opposite man—he is ungenerous; he is hypocritical, insincere and revengeful; he is the enemy of his fellow-man. His thought and works are in harmony with his organization: he has small Benevolence, Conscientiousness and Veneration; he has large Combativeness, Destructiveness, Acquisitiveness, and Secretiveness. The man of virtue is virtuous because of his organization; the vicious man is so because of his organization. If the virtuous man had had less moral brain, he would have been a vicious man; had the vicious man had a quarter-of-a-pound more weight of moral brain, he would have been a philanthropist and a grand man of humanity. A few ounces of brain between the two, explains their moral difference. Why had one more brain than the other? It was no fault of the vicious man that he had a deficiency of moral brain; it was from no foresight that the virtuous man had moral brain. It was decided for them before they were born.

There is in nature what is called hereditary transmission. The strongest faculties in the parents will be expressed in the offspring. The organization of the parent determines the organization of the child, so that the calibre of a man's mind, and, for a time, its possibilities, are cast by parental conditions, over which he has no control. This is a universal truth: all mankind are subject to this same law; all are equally under its authority. If man be naturally immortal, do the consequences of organization always affect the power of the soul? These consequences are due to temporary circumstances, antecedent to the birth. Other circumstances change the state of the organism, so that with a new life comes new conditions, which determine the aptitudes of the soul in its new state.

No soul can get away, however, at once from its first

conditions. Experiences have been written down in the mind; sensation has been acted upon in a certain manner: this training and recollection cannot immediately be removed from the mind. The virtuous man commences his life, spiritually, on an advanced plane; the vicious man commences his life on the spiritual plane in harmony with his previous condition, so that death does not crush weakness and ignorance out of the soul, nor make a philanthropist into an angel. Each is conditioned by his organization, and happy to the limit of his power. It is evolution, by which man expands into higher spheres of life, and not by rewards of virtuous action. Heaven and hell are orthodox terms, used to designate the unknown abodes of the departed: heaven, a place of unutterable felicity, where God is the accepted King; hell, a place of unutterable torment, where the Devil is King. These two arbitrary states are located nobody knows where. The investigation was given up long ago, as imbecile and hopeless. A heavy doubt is growing where belief once existed, that these places have no existence at all. The devil is dead and buried, according to Beecher, and hell is vacant. Before long the words of Jesus will be understood, that the kingdom of heaven is within you. The spiritual world is constituted of every variety and form of life in the soul, so that all are evolving out of consciousness a higher and a purer state.

We build another corollary upon the fact that man is naturally immortal, that is, that all the methods of human government should recognise a natural equality. Humanity is made of the same flesh and blood, the world over. The sun in heaven gloriously shines upon all nations and countries, without favour or partiality. The laws of universal nature act universally. The same man stands before the awe-inspiring forms of nature on an equality. If Mr. Spurgeon went to sea in a rotten ship, and the storm rose, and the wind blew, and the ship sank, Mr. Spurgeon would drown like any other man, in spite of his God, his piety, and his prayers. Storms at sea are no respecters of persons; so that, in the dispensations of the spiritual world, all must reply upon the same laws for advancement.

States, in harmony with this principle, will seek to understand justice, and give a broad definition to liberty. It used to be patriotic for an Englishman to hate a Frenchman; a Roman Catholic country detests a Protestant one, and vice versa. It used to be, the people of one country hated the people of another, and the people of one township used to fight the people of another, just as the children at one school fight the children at another. These mutual prejudices and antipathies are receding before the advancing tide of improvement. Men, some time, will exchange their designation: they will not say, I am a citizen of Rome, an English citizen, or a citizen of the United States;—a man will say—I am a citizen of the world; my liberty and my justice are cosmopolitan; I care not for races or people; my brotherhood is humanity. This idea will liberalise statesmen, and give kings an idea of their trust; monopolies, and the huge encroachments made upon liberty in darker ages, will disappear.

To recognise the fact of man's natural immortality, makes me a politician of the widest nature, with a clearer perception of human destiny. I am more anxious about the present; that circumstances of life should be ordered with the end in view, to meet the necessities and spirit of an undying life. It stimulates my philanthropy, by the broad requirement I see existing in the world for more direct effort to improve the social, moral, and intellectual condition of the people. To know that I am an undying intelligence, is sterling knowledge, so precious that it enters into everything in life, and concerns every mode and form of government. This knowledge has a practical bearing on life,—its greatest worth is to man now: it bears

upon the Senate, the Market, and the Church; it concerns itself with Science, Scholarship, and all truth; it fills a place in the domestic circle; it lightens up the aspirational home with the radiance of angels; it brings to the disconsolate cheering strains of content; to those plunged in abysmal sorrow it draws aside the curtain, and lets in the cheering light of another world; the sorrow-stricken orphan, in the silent chamber, is appeased by the whispers of a mother; the mysterious unseen, like fitful gleams of sunshine steal into the dark passages of life, and weave in a golden thread. It brings to the picture of life, over the weird hills of trouble and care, that brilliant charm of sunlight, which makes the picture live. It is that indescribable feeling, deeper than poetry—yes, is the soul of poetry itself, the enchanted world, the enchanted feeling, the melodious offering, love, the ideality of happiness, reflecting their varied hues, like the flowers of a landscape, upon the checkered and weary scenes of life.

This immortality, as knowledge, is something to the man whose golden thread of love passes through the grave into that darker somewhere beyond. An angel is the most precious when sorrow has possession of the heart, or in that soft mood of melancholy, when the mind is washed more effectually by the waves of the spirit sphere. The clouds roll away, the mists, and the distempers of despair vanish, the horizon is clear, and the soul is happy. 'Tis the friction of angels that make men good. Let us prize this nature, then; let us work out its laws, for, verily, it is the Bible of Bibles, and the voice of Inspiration is the consoling power of the Holy Spirit.

SPIRITUAL WELCOME TO THOSE WHO FALL IN BATTLE.

A CONTROL BY "THOMAS PAINE."

Recorded by A. T. T. P., September 14, 1882.

The Sensitive, under the control of my dear Guide, spoke as follows:—

Welcome them, "Christian Soldier." Look down on their lifeless forms, and with sweet promises bid their spirits prepare for the thousand beauties that have hitherto been unrevealed to them. Assuage their grief and sorrow, by the news of the thousand delights that yet await them, when they partake with those whose right is at the fountain-head of happiness; when they, like you, "Christian Soldier," shall bathe in the river of immortal pleasure. Like you, I, in spirit, witnessed the dying agony of many, who were your comrades when you so gallantly relieved Lucknow. Brave Spiritual Companion, it is your duty to disperse the horrors of these death scenes, and conduct these fellow-warriors and introduce them to the smiles of angels; guarding them in their journey to ethereal heights, for heaven is slowly unfolding its glory to them, and the dark journey of last night over the desert shall be changed and another journey shall await them, where valleys shall bloom with unfailing verdure, and lucid streams wend their way over sands of gold.

Like you, my spirit fervently prayed to the God of Battles; like you, I had viewed the entrenchments of my country's rebel foes, and dwelt in memory on those scenes that must take place ere British valour had placed the strong hand to hurl down rebel usurpation. But in every such crisis, there are those who are specially called on to bear their part: some special leading man, who seems designed by the Omnipotent to be enabled not only to think for himself, and to act for himself; but also is permitted of God to be able to think and to act for others. Who would not, that could, follow such an especially favoured one? Who could refuse to give him his whole confidence? Who, in that whole force, that did not feel his nerve braced, his resolution and his arm strengthened also, by the bold confidence and forethought of their Commander, as jealous of his honour and fame as any General of any nation of the world.

But this is not his first desideratum; he is also jealous of the welfare of those he commands, afraid, lest by injudicious want of thought one man should fall, one life be lost, that he might have prevented. The hope of honour and fame is a great thing, a wonderful incentive to a General in action; but greater by far is that caution, when displayed in saving the lives of his men. He said, "Let not the bugle note be heard, and the soft sand under the wheels of the artillery, and under

the feet of my infantry and cavalry, shall carry no tales of this night's advance." Perhaps, none better than yourself, "Havelock," could gauge the feeling of that Commander-in-Chief, as he viewed the forces under his command, favoured by the darkness of night, passing, without the loss of one man, over ground that might easily have been swept with shot and shell during those five weary miles of advance accomplished, and the soldiers rested for a brief space for the more hazardous attempt.

Hundreds of thousands of shouts from our side proved, that not earth's inhabitants alone were engaged in this struggle of our Nation against Mahomedan fanaticism; for the importance of this victory is, to many minds, an incalculable one; but to the chosen intellectual few the rout of the enemy at Tel-el-Kebir, their thoroughly disorganized retreat, their arms and ammunition and many prisoners in our hands, will teach the Mahomedan section of humanity—those scoundrels and dark fanatics—that animosity against the Christian race is doomed, and, further, that a conciliatory friendliness must for the future exist between the dominant races and those who are still clinging to exploded theories. They will think that rebellion, when successful, becomes hydra-headed, and (which God has forbidden) defeat had been our lot, instead of victory, who shall dare to say how far this Empire would have suffered. It is not alone against a rebel colonel and a regular army that the battle was fought; but against Mahomedan fanaticism: a fanaticism unscrupulous in its means in trying to vindicate its strength. Let the ruins of Alexandria prove the would-be patriotic deeds of these rebels, and let their further desperate efforts prove the extent and worth of yesterday morning's glorious victory. Her countrymen, that are beyond the support of that which they feared so much, British guns, bayonets, and sabres,—let these unprotected ones be prepared for the desperate acts of revenge, that belated fanatical vengeance will demand. But let them also remember, that if the British Commander-in-Chief is gallant and generous, he is, at the same time, rigorously just, and will demand for every life lost through murderous impulse and fanatical revenge a truly Egyptian reparation.

But your duty, "Christian Soldier," is not to dwell on these scenes of blood; it is to counsel the sufferers, not only those who hold command, but those who so gallantly acted as pioneers. Yes; give your welcome not only to commanding officers, but also to the gallant soldiers who fought in the ranks, and who also felt that they themselves were a part in that great plan conceived by their gallant Commander. Well did these pioneers, these men of the 18th, deserve the name they claim as their own. Gallantly have the Royal Irish maintained their devotion to their Queen; whilst Scotland does not stand unrepresented; for her Highlanders found plenty of work at Tel-el-Kebir for their courage and their strength; whilst our own countrymen, in the words of our Commanding General, were "all that he could wish"; simple words, yet meaning so much from him.

Guide them, "Christian Soldier," from these scenes into scenes of blissful happiness: take them from the gaze of their slaughtered enemies, and lead them to the sanctity of home; soothe them, for they are strangers to spiritual bliss; protect them in a thousand ways. Lead them, "Christian Soldier," from the midst of these desolate shades. Take them from the scene of their desperate attempts; teach them that their sorrow now is not eternal; prove to them that God rewards patience and consistent virtue. Breathe your inspiring whispers of consolation to them; let the vast number of just men by whom you are surrounded effectually aid them; let them strive to prove that their passing away according to their own view in so tragical a manner, was in spiritual verity, a glorious and happy passing away; that the gaping wounds, that now fill their memories, were but so many free passages for their souls to wing their flight to happiness. Take them from those earth heaps, and from this desert waste, to the everlasting fragrant bowers, and to the everlasting fields, which form the region of the spiritual world, bringing health and blessing to their souls.

It was mercifully spared you, "Havelock," from passing away amidst blood and carnage; you were prepared; but think of the want of preparation of the many that are around you now. Tell them, first, who they are: for, remember, some do not know; further, tell them that they will be for ever and for ever. Tell them, that they are heirs to the inheritance of immortality, and that they are for ever above the ailments of mortality, above the errors and guilt and misery of spirit-life in the form. Remember to instruct them, that this change has not effaced, nor is it intended to efface, any thought of self-hood, either of the past, or of the present, or of the future, that awaits them. Remind them that their earthly forms are but breathless clay, and that they have awakened into higher life. Tender tears will be shed by many a sorrowing father and mother, for many a house has lost its noblest scion; but remember, you, who are deputed to relieve their spirits, that it is a part of your duty to fill these souls with fresh energy, and the right to forget all the horrors of which they were guiltless, for that scene of yesterday was a violation of the sanctity of nature; but it was pre-ordained and foreseen by Him who commands above all armies, above empires, above men.

But a very small minority of those whom you will lead, will be prepared for conscious immortality succeeding so-called death, or release from the body. But those, who are prepared, can materially assist you, in aiding in dismissing from their comrades' minds, foolish and erroneous ideas respecting conscious immortality and their release. Thousands on the other side who are not our countrymen, who fled with terror nearly incredible from our soldiers; whose spirits are filled with the strangest apprehensions; slaves to thoughts of a thousand dangers,—help them, also, "Christian Soldier." You are supported by willing spirit-workers, who can act as ministering spirits to these miserable souls, surprising even angels in their fears; but be with those whom it is the will of heaven that you should reconcile to immortality, those whom you will lead from despair to hope. These whose spiritual lives you will form and reform, until they are prepared to enter into that state given to them by God.

"Is it possible?" may call out the reader of my words, that Self does not recognise Self at the moment of passing from the body? and I answer, No, it is possible. It is possible in that moment unexpectedly to find that the thoughts of earth are but dreams of unreality. Mark you, "Havelock," the thoughts that were your own then, as good and virtuous and as useful as your life had been. First, you thought death was insensibility; to be no more; to pass the remainder of time sleeping or waking; and although you had no slavish fear of death under these conditions, yet how strange you felt, when these thoughts were proved to be but dreams. Therefore, be tender, even with the fellow-men that lie grovelling over the body they once inhabited. Be tender with them, for they understand not the hope of immortality. Remember that they ever feared death when on earth, and no greater flattery could have been used than to give them hopes of long life. Remember that they are terrorized; that release from the body came to them with no slow approach; there was no tedious and painful struggle for life, but the gleam of cold steel; a glance of the enthusiastic face of one of our soldiers, and then, and then, the release from the body. Remember this, and remember the vast gifts that are within your hands. Teach them, also, that they can rise to noble and generous heights. Be to them as much a true guardian as you will surely prove to our own countrymen. The Recorder shall see them ere his eyes are changed; he shall hear them, ere his ears are closed. Already the change has been for them: corruption has put on incorruption, and what was mortal has been changed into immortal life. Teach them that death has made no conquest. That it is but a dream to call death the King of Terrors; that cowards but crown death as an imperial horror. That dream has ended for those, "Havelock," within your charge.

My words are addressed to you, "Havelock." Tell them that the spell is broken, and death, with all its shadows, phantoms, and terrors, is past. Celestial morning has dawned, and the last mornings of earth shall fade from their memories. Lead them through the boundless, various, and transparent objects of the spiritual world; surround them with smiling forms, and tell them that God has, with gentle hand, unlocked their earthly fetters, and brought them to partake as heirs of immortality, of light and liberty. Already they are listening to the melodious voices of your surroundings, calling them from the cruel scenes of war to the soft and peaceful habitations of peace. Lead them, my Spiritual Companion, lead them to the summit of the hills of everlasting hope. Tell them they are not dreaming; tell them that it is no gay and flitting vision, but that it is a blissful and soul-transporting certainty. And when you have proved to them the future happiness that awaits them, bring them, as workers, back again to earth, to put aside the tears of the loved ones, who are now sorrowing that they are cut off in the full period of their vigorous years, in the very acts that breathe greatness and reputation. May they soon be enabled to say, "It is past; the voyage of life is finished." They are full of surprise now they breathe and seem not to breathe; silent lingerers, they hear and see with a more exquisite sense of seeing and hearing, and are surveying the foundations of the angel-home. They are heirs and beings of liquid regions, ethereal beings full of surprise. But teach them there is no annihilation of Self in this change.

What does it matter that they can now make the tour of the universe, and explore the limits of the works of God's hands? What does it matter, if, because of their virtuous lives, they can move from star to star, can behold ten thousand suns, the centres of ten thousand systems of worlds; what does it matter that they can follow the track of comets in their course? Or that they can, with ease and swiftness, follow thee and thy surroundings through the superior worlds, and view the imperial palaces prepared for those who serve Thee, O God. They, through all these scenes, shall remember the planets of their birth, and these human passions shall assort themselves, and they shall busy themselves with efforts to alleviate the sorrows of the mourning loved ones of earth; but this is labour of the by-and-by. Your duty, "Havelock," is to teach them that they are neither in a dream nor a waking reverie; that the greatest terrors of earth cannot affect them, nor fall them, except in as much as their sympathies are bound up with you.

You see them around these heights, terrified at the darkness that hangs over the gloomy valley of change; but you are deputed to beckon them from the darkness into light. That land of ancient tradition; that Goshen will soon witness the return of those bred within its boundaries. It will be a God-like action to prepare them for this return. Ye followers of the law inculcated by Mahomed, you shall teach them that there is a law above any law made by man. A law above the faith of Mahomedan or Christian; a law of brotherly love; a love that shall teach fortitude, and kindle in the soul perfect charity. A duel has been fought between two nations, and, remember, they have breathed their last in this duel in their bodies, and death has drawn a veil over those serious scenes, and there are hundreds there now who know not whether they are dead or living. Do not forget them; leave them not to the action, advice, or counsel of fanatical spirits, like themselves. Send many to their assistance, with all the speed that brotherly love can suggest. Proceed on your mission; conduct a greater march, "Brave Christian Soldier," than ever you conducted in earth-life. Conduct these souls, whom God has entrusted you with, into the reasonable thoughts and hopes of immortality: so shall you be ever and for ever blest.

Your loving Guide bids you good day.

This Control shows that our unseen surroundings take as great interest in the stirring events of the present day, as they would if still on earth. They have their Geneva Cross, their ambulances, their Spiritual Teachers and guides to play that part in the spheres for the released from the body, as those high and noble souls who, sacrificing self, are to be found amidst the scenes of blood, carnage, and wretchedness of the battle-field;—but the work of their labours ceases, where that of our unseen surroundings commences. That great and good soldier, "Havelock," great and good, independent of faith, is told off to lead not only the dazed spirits of his own countrymen, but those of the Fellaheen—unwilling actors in those scenes that have led to their release into the realms of bright space. "Thomas Paine" has given his orders, and those orders will be obeyed by the too willing "Havelock."

Orthodoxy will, perhaps, say, Your spiritual life is one we envy not, if that great and good man and soldier, "Havelock," in spirit-life, is put under the orders of "Thomas Paine." But Spiritualism teaches that higher and mightier spirits than even "Havelock" are under the guidance of "Thomas Paine," and render willing submission and obedience to his orders. Orthodoxy will discover, in the by-and-by, that he who when in earth-life was reviled and abused as Atheist, Infidel, and Rebel, by orthodoxy and its blind followers, because he tried to teach men to be free from the worst of all slaveries—that of thought; that he who played so great a part in the world's history is in spirit-life, playing the rôle of Leader in the New Dispensation, which will before long change the whole face of the earth. Education does not end with earth-life. The education in the life beyond will react on the earth, and bring about something approaching that millennium, which many have hoped for, but none have yet realized.

A lady in the country, who is a subscriber to the Spiritual Institution, and in return has the use of books from the Progressive Library, thus writes:—"I have read the first vol. of Miss Houghton's work, and have been much interested. I intend lending them to several friends, if you are not in a hurry for their return." We wish all our subscribers would ask for books to hand around in this manner, and thus extend a knowledge of the Cause.

SPIRITUAL POLITY.

THE PETERBOROUGH AFFAIR.

We have received a large pile of correspondence on this matter, which we do not intend to publish. Such scances and occurrences have nothing to do with Spiritualism, and we only noticed the matter for the purpose of saying so. This view of the affair is wholly in harmony with our teachings during the last seven years, and again we take the opportunity to enforce our precepts.

Firstly.—We would observe, that the accusation lies at the door of those who hold such meetings. To blackguard the medium is vindictive and unmanly. Let us suppose that those gentlemen had fallen into the hands of "bad company," and sustained grievous bodily harm through their dealings therewith, would they have ventured into print to seek sympathy and redress, by denouncing the "fallen one" who had been the instrument of their folly? Assuredly, no; they would have hidden their shame and suffering, and, in the most secret manner possible, sought relief. Well they would know, that, unless they had been willing parties to the compact, the "bad company" would have been powerless to afflict them. So it is with the wandering and irregular mediums; they have no power whatever to hurt the Cause, unless they find ready accomplices amongst so-called Spiritualists. It is not to censure, but to teach our friends better manners, that we thus illustrate the law. To blame and denounce everyone but ourselves, is almost devilish—"abyssal," as Archdeacon Colley politely calls it. Let us pull the mighty beam out of our own eyes, and we will then be clear-sighted enough to wipe the notes from out of the eyes of these mediums. While we help them in their occupation we are worse than they are.

Secondly.—This kind of thing does not clear the Cause of imposture. What we have called the "rat-trap" method of testing mediums, and the "Rogue and Vagabond" practice of tramping round with the show, have been the cause of all the exposures in Spiritualism. To perpetuate the cause is simply to perpetuate the effect. The very best of mediums have been innocently shown up in this way, because they yielded to the demand for sensational entertainments in darkened rooms, and ambiguous phenomena occurred. Miss Wood has been "exposed" more times than we know the number of, in public and private, to our knowledge sometimes innocently, at other times apparently less so; but it has not cured her of her strolling practices, nor has it taught local Spiritualists their duty to the Cause. In other places Miss Wood and those who know no better, are at the same game. They have nothing to lose: the local Spiritualists creep into obscurity if aught goes wrong in the scance, and Miss Wood moves to another place, protected by an abundance of excuses. Those who bear the heat and burden of the day have to stand the consequences, and thus the very life's blood of the Cause is drained to atone for the folly of a few, who think they have washed their hands of the whole affair, by giving utterance to a volley of harsh sentences. The Cause must be purged by a greater abundance of knowledge and goodness amongst its adherents, and not by the vindictive denunciations of those who have been the victims of our ignorance and selfish cupidity.

Thirdly.—The truth is not promoted by these badly managed attempts. What truth was discovered at Peterborough? No truth at all; only falsehood, assumed imposture; that was all. But that is not the worst of it: the irate sitters hastily assume that the medium in question never did obtain any genuine phenomena, but is a cheat, pure and simple, and all that has been recorded of her mediumship is unreliable and baseless. The report goes before the world, and thousands, by inference, assume that since Miss Wood is regarded as a cheat, all other mediums are cheats, and that Spiritualism, as a system, is a huge pile of imposture. Is this getting at the "truth"? Is this kind of seed the seed of truth or the seed of lies? Think of your responsibility, who go in for the growing and sowing of such seed.

Fourthly.—What of the medium? Some ten years ago she was a respectable servant girl. Being mediumistic, she was sought after by Spiritualists. She submitted to all their devices to prove that she was not a rogue. She submitted to this rogue-testing experiment so long that the spirituality got wrung out of the affair, and at times nothing but that psychological residue, rogue, or medium minus spirit, was left. Thus she has been cast off by one lot of self-seekers after another, each wanting his pint of spirit, but leaving the "pound of flesh" to rot if it liked, for aught they cared. What is to be the end of it all? What has become of Firman? Going about amongst the Christians, falsely testifying as respects mediumship. Are we to have Miss Wood also Christianized, and going around the churches with a lie in her mouth, to the effect that materialization is all sham, and that it is the medium brought out every time? It would be easy for her to show them "how it is done"; thanks to the rogue-detecting experiences she has had at the hands of "Spiritualists." Are such to be the "fruits of the spirit," as gathered from the tree of Modern Spiritualism? for, "a tree is known by its fruits."

Fifthly.—Now a word to your own spirits in the sight of the

All-seeing God: Can that form of spiritual work be good, which bears such bad fruit? Where does the influence come from that underlies all this kind of work? We have experienced several similar exposures of Miss Wood, at a loss to meet several hundreds of pounds in hard cash, and if anyone had any cause to hate her, and denounce her most vehemently, it would be the writer. But he does not do so, for if he did, he would take into his soul the "abyssal" sphere, wherein all uncharitableness and malice are engendered. In every case of such exposures, we have found ill-feelings of the most imputable kind stirred up, which have separated friendships forever, and altogether altered the tenour of long-established sentiments. This is a wonderful fact, and we ask the thoughtful student of Spiritual Science to deeply ponder it. Now our advice is—Do not let this evil influence enter your spirits, by joining in any form of partizan denunciation. Confess your own sins in the matter, and seek for forgiveness, as you forgive the medium, knowing that she is the result of what circumstances have made her. But do not straightway go and help her to sin again! With true repentance comes the admonition—"Go, and sin no more."

Sixthly.—Possibly this affair has been permitted by the spirit-world, to prove another well-timed lesson to the Movement, mediums included. And, again, we would urge, that all experiments with mediums be conducted strictly in private, and in the presence of honourable persons, who will not make a trade of scattering the seeds about they have helped to make. To form a circle in which it is impossible, psychically, to obtain true results of mediumship is, itself, bad enough; to cheat on the part of spirit or medium, or to be have unceasingly worse; but to herald the matter throughout the newspaper press, so as to altogether belie the truth respecting Spiritualism in millions of minds, is ruthlessly—well, what shall we call it? We hope our Peterborough fellow-scribe did not make much by supplying reports to the dailies.

NEW FORM OF ORGANIZATION IN AMERICA.

Mr. Thomas Lees, Cleveland, Ohio, has projected a Spiritual Institute for that state. In some respects it is based on the model of the Spiritual Institution, London. This is "his plan": "Until sufficient funds can be raised to erect a permanent and suitable building, it is suggested to rent a convenient place in Cleveland as temporary headquarters, containing rooms for Library, Reading, Scances, Parlour, Lectures, Offices and Store for sale of Books and Stationery." The projectors seem to have a hazy notion as to what "Spiritualism" is. They must not confound it with "business," or "meetings." The success of spiritualistic traffic and the consolidation of the personal objects of "Spiritualists" are very different matters from the progress of Spiritualism. We have already the "sale of livings" in the Church, and richly endowed and well attended church organizations, but still, a lack of spiritual life and light. Will the Spiritualists mend matters by opening other shops of the kind? Let them first decide what Spiritualism is: what it is intended to do; and then they may get impressions as to its "organization."

MR. T. M. BROWN'S DEPARTURE.

Mr. Burns intended visiting Howden-le-wear on Sunday last, to see Mr. and Mrs. Brown again, and other friends from whom he had kind invitations, but on the Wednesday he found it would be impossible to do so, and thus no announcement was made in last MEDIUM. He sent on £1 contributed to the Emigration Fund by London friends, per post.

Mr. Brown wrote on Sunday desiring us to say a last word to friends in this country, whose kind letters he had been unable to answer. It had been asked, on whom would his mantle fall? He replied, on no one. He had done his work in his own way, minding his own affairs, and his duty to the spirit-world. Others, if they succeeded as he had done, would have to work in their own way. He had always had more invitations than he could comply with; the path had, however, been more up-hill than he would care to undertake again.

Mr. Brown is pained at the treatment accorded by some, to trance mediums, on whom he thinks the labour of promoting Spiritualism must at all times greatly rely. His estimate of the importance of trance mediumship is shared by us and many others. Their worst enemies have been their friends, who have placed them into positions for which they are not fitted, which has brought about a re-action, for the time unpleasant, but ultimately corrective. Perhaps the worst thing a trance medium can be afflicted with, is an overweening feeling of self-importance. Those who labour in this Cause, must prepare for much self-sacrifice and misunderstanding.

Mr. Oyston, Mr. De Main and other friends called on Mr. Brown, on Sunday evening, for the last time. These were his earliest co-workers in the Cause, and from them has proceeded much that has been locally and widely useful. They have been most careful in the use of their spiritual gifts. The controlling spirits in touching and encouraging terms cheered the voyager on the prospects before him.

On reviewing Mr. Brown's career as a medium, it appears to us that his labours in his own locality, while he was a working man, bore fruit of a kind, which has not been so plentifully

observed as the result of his professional mediumship. We would explain it thus: the apostolic medium works for the spirit-world, and thus plants the seeds of spiritual truth, which go on increasing in fruitfulness; the professional medium works for his customers, and, for the most part, deals with matters of personal and temporal import, which, like annual plants, bloom for a few days, then pass away for ever. The medium may be equally honest in both cases, but the influence is different.

Mr. T. M. Brown's address will be, Post Office, Brisbane, Queensland.

A CHRISTIAN VIEW OF SPIRITUALISM.

Dear Burns,—For a week past I had noticed a bill in the windows of some in my neighbourhood, as follows:—"A series of lectures will be delivered in the Grammar School, Rotherhithe, on Unitarianism, Spiritualism, Brethrenism, etc., etc., weighed in the balance and found wanting," by Samuel Golding. I determined to attend the one on "Spiritualism," on Thursday, September 14th, 1882. After singing and praying, he then commenced the proceeding by uttering such choice expressions, as "jugglery, buffoonery, sleight of hand, necromancy, divination, optical delusion, balderdash, nonsense," etc., etc. He then undertook to explain how Slade made the name of any person present show in red letters on his arm; "it was by having a comb in his coat or shirt sleeve, and pressing the points of it in the arm, leaving red marks," but he did not say how the letters were made, to spell the name of a person in the room, whom he did not know, whose name he probably never heard.

The Witch of Endor came in for her share of abuse, etc., then, after touching upon table tapping and spirit rapping, he cast his eyes over the top of the reading desk, and hanging one arm over the edge, said, "I see a seance in Hades, men sitting round a table, sulphurous fumes rising about them." How about the standing for the table? if it is as he said, a bottomless pit! This he did not explain.

Many texts were given in Kings, Malachi, Exodus, Leviticus, and Deuteronomy, and his groans were pitiable to hear, while describing Spiritualists, and then Mediums; "cadaverous looking people, hollow-eyed, gone in body and mind, and damned in soul, and they were composed of cheats, dupes, humbugs," with many other choice ecclesiastical epithets, for those who differ from the churches in theological opinion, ideas, and knowledge; and after this tirade "he hoped they would not delay in coming to Jesus Christ, and his word (the Bible), return to the fold, the only reliable record and way of salvation,"—he then closed his tirade. I then rose and asked "if he would answer a question? he answered, "he was not there to answer questions." I then said, "I publicly challenge you to a discussion on to-night's subject, in this, or any other Hall, and he could choose his chairman,"—this, too, he declined.

I then said, "I am a Spiritualist, and I did not think I answered his description of those who thought as I did, I lacked that cadaverous look," etc., etc. He then said, "discussion could not be allowed there." During his address he admitted that "he had never been to a seance, and never should." I then said, "that nearly all he had uttered in regard to Spiritualism, that evening, was false, and that by his denial to meet in debate, a Spiritualist, he felt he was weak, and could not defend his position."

I was then talked and sung down. This, then, is the strait that Ministers, Pastors, Parson and Priest are driven to, to maintain their hold on the people. When Truth cannot succeed, try the other; "only, succeed."—Yours faithfully,

W. JENNISON.

27, Edale Road, Rotherhithe, September 15th, 1882.

PROGRESS OF SPIRITUAL WORK.

SPIRITUALISM IN THE WEST.

Returning to Plymouth, after some ten weeks' absence, I am glad to find the Spiritual Movement here so well sustained, and in so flourishing a condition. The week-evening circles are regularly held, and yield good results; and a good congregation meets every Sunday evening. The rostrum has been and will be efficiently supplied; Messrs. Mickelwood, Clarke, and Dymond, are gentlemen of education, spiritual fervour and ability, whilst the trance discourses of Mr. H., and others, exert an ever-increasing influence.

At the circle on Saturday evening, there were ten present; the interest of the sitters, and influence of the spirits were fresh and good as heretofore, and I was pleased with the new friends, and new developments that I found there.

NEWTON ST. CYRES.

Two well-attended meetings were held at this place on Sunday, September 10th, which were exceedingly rich in spiritual influence and power. In the afternoon, Mr. P., who has recently commenced to speak under the control of the unseen intelligences, delivered a short address with great energy, affording good promise of future usefulness; in the evening a variety of spiritual communications were given

through Mrs. C. The interest in the subject continues to extend in this neighbourhood.

EXETER.

The steps about to be taken to promote a knowledge of Spiritualism in this city, are fully detailed in another communication. The purpose and influence of the spirit-world are herein as plainly manifest as if we had stood and watched their movements with our bodily eyes. A variety of what are usually called coincidences, have led us on this side irresistibly to decisive and definite action, and we have no misgivings as to the issue. A few weeks will show what elements exist in the city and neighbourhood for the reception of the truth.

The writer of this is well known to hundreds of people in the city and district; he will, moreover, be on his own native soil.

No doubt there will be opposition on the part of those whose craft is in danger. "Great is Diana of the Ephesians!" But, "Magna est Veritas et praevalabit."

OMEGA.

GOSWELL HALL SUNDAY SERVICES.

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

We had a very interesting morning last Sunday, only one item in the proceedings being at all out of harmony with the rest; that was the announcement by the president of the exhaustion of the funds. We must, however, hope that they will soon improve. In the evening, Mrs. Durrant gave a very interesting account of some seances held with Miss Wood in Newcastle.

Next Sunday morning, Mr. Wilson will give his lecture on "Comprehensionism." In the evening, Mr. J. J. Morse will deliver a trance address at 7 o'clock.

R. W. LISHMAN, Corres. Sec.

LEICESTER—SILVER STREET LECTURE HALL.

On Sunday evening, Mr. Bent delivered a trance address, the guides taking for their subject: "Praying Souls." There was an unusually large audience present, and the address was very interesting and full of instruction.

Sunday next, Sept. 24th, Mrs. E. W. Wallis, of Nottingham, will occupy the platform.

56, Cranbourne Street, Leicester. R. WIGHTMAN, Sec.

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

Sunday, Sep. 24th, at 7 p.m. prompt, Mr. MacDonnell on "The Lords Supper."

Sunday morning, there is a seance which I hope may be termed "Spiritual"; doors open at 11, closed at 11.30 prompt, when seance commences; closes 12.45.

Monday, at 8.30, Mr. Wilson will invite the Public to hear his explanation of the teachings of Comprehensionism.

Tuesday, at 8.30, Mr. Wilson, subject: "An Explanation of the Procedure of Creation, so-called: What was the Calling-forthment?"

Wednesday, 8.30, a Developing Circle. Doors closed at 8.15.

Thursday: the Sec. attends to supply literature, lend and change Books of Library, and impart what information he can, from 8 to 10, instead of Friday as heretofore.

Friday, a Seance will be formed for Development of Physical Manifestations; apply on Thursday for particulars.

Saturday, a seance at 8 p.m., a good clairvoyant medium attends. Mr. Hancock is present half an hour earlier to speak with strangers.

We purpose holding a Social Meeting or Gathering on Tuesday, Oct. 3rd, to commence with refreshments from 7.30 to 9. Music at intervals, Songs, etc., Recitations and Speeches, which we hope and intend shall be productive of pleasure and joy to all. Admission 1s.

J. M. Dale, Hon. Sec.

QUEBEC HALL, MARYLEBONE ROAD.—The management of this Hall does well in having occasionally other heads than that of its persevering Sunday evening genius, to throw forth thoughts to a select assembly, anxious to hear, and to criticise as Mr. Macdonnell well knows. Accordingly, Mr. Morse sustained the responsibilities of last Sunday evening, and gave a trance address on "Inspiration," which was full of plain, strong argument, most conclusive, and a complete sweep of popular ideas on that subject. Not only was divine inspiration claimed as the basis of human elevation, but mechanical, artistic, poetic, intellectual, and even true sexual love inspiration, were the result of individual human interacting influences as well as impressional from the spirit-world. The eloquent flow of speech and the valuable ideas imparted gave little room for discussion; but the several questions put from the audience brought out replies which still further elucidated the subject. The Hall was inconveniently crowded; and we feel assured that some larger place will be found necessary as the winter season approaches.—Cor.

SOUTH DURHAM ASSOCIATION.—On Sunday, Sept. 24th, the Monthly meeting of the above society will be held at Temperance Hall, Gurney Villa, at 2.30 p.m., when all friends of the society are kindly requested to attend. Public meeting at 6 p.m. as usual.—JAMES DUNN, Sec.

8, Co-operation Street, Old Shildon.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

As there will be 52 Numbers of the MEDIUM issued in 1882, the price will be—

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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, SEPTEMBER 22, 1882.

NOTES AND COMMENTS.

It would appear as if the Peterborough illustration had been planned to come out in connection with Mr. Smart's profound remarks on the "Philosophy of Physical Mediumship." Mr. Smart does not set himself up as an authority, but he has had an extraordinary experience, and the fruits of it are worthy of the serious and grateful attention of Spiritualists.

His suggestion of admitting seekers into circles, of a kind suited to the needs of their mind, might be easily carried out. The circles could meet in private houses, where the mediums would be "at home"; and, in every case, the controlling influences of the circle should decide as to who should be admitted or excluded. If this important matter passed into the hands of officialism it would be a misfortune. Mr. Everitt used to conduct his seances on this basis; and, indeed, all good and true work in Spiritualism has been carried on through strict adherence to spiritual order.

Mr. Wright's contribution aptly continues Mr. Smart's theme, from another standpoint. We take great comfort from the declaration that a knowledge of immortality is conducive to the reign of justice. This is, no doubt, a prophecy, as that result does not appear to be a characteristic of the Movement as yet, though it is conspicuously displayed in the case of individuals; but that, irrespective of their dogma in regard to immortality or the contrary.

Oh, if we could, as Spiritualists, be just, what a power it would bring into our midst! Forget self, and our little hobbies—which we ride to death, one after the other—and do to others as we would like to be treated, if placed in their shoes. How would it fare with mediums, then? If she had been your wife, sweetheart, daughter, or sister, would you have had her tied and caged and mauled about for years, by vulgar, and, sometimes, vile men; and then, when badgered about from pillar to post, till she was forced into your clutches, would you have repeated the offence against the sanctity of her womanhood and the dignity of her common humanity, and, when you thought you had found her to be, what, by your "tests," you had predetermined she was, then publish her disgrace—disgrace at your hands, mark—to the world? Do you call it "justice"; and yet you believe in "immortality"? Oh, yes. Then, again, the best part of the sheet, which is your leading organ, is filled from week to week with the voluntary statements of reliable men and women, that one of your number, with his family, is damaged in his credit, and daily and nightly enslaved, that the Banner of the Truth may be sustained amidst long years of turmoil and conflict, caused by the

manifestations of "justice" just pointed out; and yet, the facts are repeated, and repeated again, in the ears of those who would not occupy the position for a single week, and still they respond not, notwithstanding their belief in immortality;—Is all this indicative of "justice"? Heaven is just, and is at present placing Spiritualists one by one in the scales to see what they are made of. Let us be thankful that so many of them can be adduced in support of Mr. Wright's benevolent opinion.

A. T. T. P.'s Control is a most eloquent and pathetic paper. Uttered from a platform with suitable feeling, it would have a most melting effect on an audience. It contains many points calculated to stimulate thought.

Whatever view may be taken of Archdeacon Colley's sermon, his conduct in preaching it is worthy of all praise. How few preachers, of any sect, Spiritualists included, would preach what they believed to be true, even if they did it at their own expense, and in the face of the interests of their position? Apart from the immediate objects of the sermon, with which we are in cordial agreement, it contains a profundity of observation on the hidden facts of human nature, which the thoughtful Spiritualist will know how to appreciate.

THE LIABILITIES—ONE WEEK MORE.

By the end of September £50 must be contributed, to render Mr. Theobald's kind offer available.

All remittances should be sent to Morell Theobald, Esq., 23, St. Swithin's Lane, London, E.C.

Mr. Theobald has received the following letter:—

Park Terrace, Nottingham, September 16th, 1882.
M. Theobald, Esq., 23, St. Swithin's Lane, London, E.C.

Dear Sir,—Understanding that you are kindly making some effort to extricate Mr. James Burns and the Spiritual Institution from certain liabilities, and wishing to help in so worthy an undertaking, I have pleasure in forwarding to you a cheque for three pounds (£3), and I shall be glad for it to be acknowledged in the MEDIUM.

With kind regards, believe me to be, yours fraternally,
HERBERT BRADLEY.

Mr. Towns received from an anonymous correspondent, at Hammersmith, a registered letter, containing 10s. The writer says:—"What I should like to see done would be, for every Spiritualist—man and woman—to give a good pull, and a long pull and a pull all together, and help our friend Burns out of all difficulty." Then follow suggestions for building a hall, etc.

Dear Sir,—I have much pleasure in contributing £2 2s. to the fund that is being raised for you.

A FELLOW OF THE ROYAL COLLEGE OF SURGEONS.

Mr. George Stephen, Cramlington, 1s. We will publish his letter next week.

Mr. A. W. Smith, Brixton, weekly 1s.; collected at a seance, 1s. 1d.

J., stamps, 1s.

J. I., Coventry, 3s. 6d., proceeds of seance held by Mrs. Nelson, Northampton, at 51, Swanswell Street, Coventry, "with the best wishes of all present thereat."

Mr. Thomas Farrall, Sherborne, £2 2s., "towards liquidating the debt which oppresses you so much; and I hope, if required, to send you more; anyhow, I will contribute £1 1s. a-year beyond my subscription for the MEDIUM, every year."

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One more in Spheres above;
Let this tiny drooping spirits cheer,
For he, whom ye so love,
Earth-wearied, laid the bonds aside,
Which captive held his soul;
The gates of Life were open'd wide,—
The Grave is but the toll.
Look upward, through ethereal space,
Through star-spine's mild sweet gleam;
And let thy spirit-pinions trace
A path o'er Death's dark stream;
Then, shall ye find the burial clod
Hath claimed but Nature's part;
His Soul is living with its God:
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One copy, post free, weekly	0 2	...	per annum	0 8 8
Two copies	"	0 4	"	0 17 4
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Four "	"	0 7 1	"	1 12 6
Five "	"	0 9	"	1 19 0
Six "	"	0 10 1	"	2
Thirteen "	"	1 6	"	2 18
Additional copies, post free, 1 ^d . each per week, or 6s. 6d. per year.				

THE "MEDIUM" FOR 1882 POST FREE ABROAD.

One copy will be sent weekly to all parts of Europe, United States, and British North America, for 8s. 8d.

To India, South Africa, Australia, New Zealand, and nearly all other countries, for 10s. 10d.

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, Chairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 22, 1882.

NOTES AND COMMENTS.

It would appear as if the Peterborough illustration had been planned to come out in connection with Mr. Smart's profound remarks on the "Philosophy of Physical Mediumship." Mr. Smart does not set himself up as an authority, but he has had an extraordinary experience, and the fruits of it are worthy of the serious and grateful attention of Spiritualists.

His suggestion of admitting seekers into circles, of a kind suited to the needs of their mind, might be easily carried out. The circles could meet in private houses, where the mediums would be "at home"; and, in every case, the controlling influences of the circle should decide as to who should be admitted or excluded. If this important matter passed into the hands of officialism it would be a misfortune. Mr. Everitt used to conduct his seances on this basis; and, indeed, all good and true work in Spiritualism has been carried on through strict adherence to spiritual order.

Mr. Wright's contribution aptly continues Mr. Smart's theme, from another standpoint. We take great comfort from the declaration that a knowledge of immortality is conducive to the reign of justice. This is, no doubt, a prophecy, as that result does not appear to be a characteristic of the Movement as yet, though it is conspicuously displayed in the case of individuals; but that, irrespective of their dogma in regard to immortality or the contrary.

Oh, if we could, as Spiritualists, be just, what a power it would bring into our midst! Forget self, and our little hobbies—which we ride to death, one after the other—and do to others as we would like to be treated, if placed in their shoes. How would it fare with mediums, then? If she had been your wife, sweetheart, daughter, or sister, would you have had her tied and caged and mauled about for years, by vulgar, and, sometimes, vile men; and then, when badgered about from pillar to post, till she was forced into your clutches, would you have repeated the offence against the sanctity of her womanhood and the dignity of her common humanity, and, when you thought you had found her to be, what, by your "tests," you had predetermined she was, then publish her disgrace—disgrace at your hands, mark—to the world? Do you call it "justice"; and yet you believe in "immortality"? Oh, yes. Then, again, the best part of the sheet, which is your leading organ, is filled from week to week with the voluntary statements of reliable men and women, that one of your number, with his family, is damaged in his credit, and daily and nightly enslaved, that the Banner of the Truth may be sustained amidst long years of turmoil and conflict, caused by the

manifestations of "justice" just pointed out; and yet, the facts are repeated, and repeated again, in the ears of those who would not occupy the position for a single week, and still they respond not, notwithstanding their belief in immortality;—Is all this indicative of "justice"? Heaven is just, and is at present placing Spiritualists one by one in the scales to see what they are made of. Let us be thankful that so many of them can be adduced in support of Mr. Wright's benevolent opinion.

A. T. T. P.'s Control is a most eloquent and pathetic paper. Uttered from a platform with suitable feeling, it would have a most melting effect on an audience. It contains many points calculated to stimulate thought.

Whatever view may be taken of Archdeacon Colley's sermon, his conduct in preaching it is worthy of all praise. How few preachers, of any sect, Spiritualists included, would preach what they believed to be true, even if they did it at their own expense, and in the face of the interests of their position? Apart from the immediate objects of the sermon, with which we are in cordial agreement, it contains a profundity of observation on the hidden facts of human nature, which the thoughtful Spiritualist will know how to appreciate.

THE LIABILITIES—ONE WEEK MORE.

By the end of September £50 must be contributed, to render Mr. Theobald's kind offer available.

All remittances should be sent to Morell Theobald, Esq., 23, St. Swithin's Lane, London, E.C.

Mr. Theobald has received the following letter:—

Park Terrace, Nottingham, September 16th, 1882.
M. Theobald, Esq., 23, St. Swithin's Lane, London, E.C.

Dear Sir,—Understanding that you are kindly making some effort to extricate Mr. James Burns and the Spiritual Institution from certain liabilities, and wishing to help in so worthy an undertaking, I have pleasure in forwarding to you a cheque for three pounds (£3), and I shall be glad for it to be acknowledged in the MEDIUM.

With kind regards, believe me to be, yours fraternally,
HERBERT BRADLEY.

Mr. Towns received from an anonymous correspondent, at Hammersmith, a registered letter, containing 10s. The writer says:—"What I should like to see done would be, for every Spiritualist—man and woman—to give a good pull, and a long pull and a pull all together, and help our friend Burns out of all difficulty." Then follow suggestions for building a hall, etc.

Dear Sir,—I have much pleasure in contributing £2 2s. to the fund that is being raised for you.

A FELLOW OF THE ROYAL COLLEGE OF SURGEONS.

Mr. George Stephen, Crumlington, 1s. We will publish his letter next week.

Mr. A. W. Smith, Brixton, weekly 1s.; collected at a seance, 1s. 1d.

J., stamps, 1s.

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VACCINATION:

A Moral Evil; a Physical Curse; and a Psychological Wrong.

A SERMON PREACHED ON SUNDAY EVENING, AUGUST 6, 1882,
IN CHRIST CHURCH, ADDINGTON, DURHAM, NATALE,
BY THE VEN. ARCHDEACON COLLEY.

"Whatsoever a man soweth, that shall he also reap."—
GALATIANS VI, 7.

"All Religion has relation to Life, and the Life of Religion is to do good." No apology, therefore, is needed for the subject commended to your attention from this pulpit to-night. The sincere endeavour to subserve the public good, and teach the truth on an important question now agitating men's minds, is the preacher's simple aim; his strong convictions being, that Vaccination is a moral evil, a physical curse, and a psychological wrong.

That cannot be out of place in the Pulpit which is not out of place in the Senate: for what affects the World affects the Church, which should be the world in perspective, perfect and complete, though, too often, we admit, 'tis yet the other way about. When, therefore, our Rulers in the State are contemplating the infliction of a great wrong, meditating an act of tyranny that will invade every home, and take the tender infant from its mother's arms to violate the very issues of its life with the vice-poison of man, and hideous disease of a brute, it is high time that we left refining on nice points of theology, for a season to sink the priest, and battle against the social evil threatened.

Were the question one of mere opinion—a mode of medical procedure simply—it would not be commendable, or fitting, or in good taste for a clergyman to discourse upon it from the pulpit. It is, however, more than this; and a pastor's sense of duty is a sacred right, which, touching, cowardly silence would demonstrate at once his unworthiness to claim or have respected.

I would like to oblige my Churchwardens, who fear their minister's straight speaking may be injurious financially; but I must keep faith with the public, and would myself rather pay for the privilege of teaching what I apprehend to be the truth, than be paid not to preach it.

It is sadly to be regretted that the question is, by iniquitous laws, forced upon our consideration: and we can but repeat, that what, previous to the action of our Legislature, would have been out of place for us to touch, is now obligatory upon the preacher to undertake, with the knowledge he possesses and the responsibility he feels as a father.

Relative to Compulsory Vaccination, what, aforesaid, was but of the nature of private practice, judged to be good or bad as the case may be, now, in becoming law, established and endowed by the State, and thrust upon us suddenly, is at once taken out of the hands of the faculty, and becomes the people's own question. No longer, therefore, will the adage apply to us, thus forced to take up the subject, "no sutor ultra crepidam," the other adage standing us in good stead, "nemo me impune lacessit." For though we do not, as anti-vaccinators, wish to trench upon the domain of the medical faculty, to bring upon ourselves the sneer about cobblers going beyond their last, yet now that medical cobblery in compulsory vaccination is forced upon us, we have full right and justification in using the lap-stone, hammer, and last in self-defence; practically translating the second adage, "let no one wound me with impunity." Yea, the first scratch attempted on my child's arm with the point of the contaminate vaccinator's lancet shall be a declaration of war—war to the knife—before my little one shall suffer blood-poisoning, and the insertion in his robust system of the vile scum of human immoralities and impurities, pus putridities, bovine virus and catle disorders.

The moral evil and physical curse of vaccination suggests the terrible psychological wrong that it inflicts. Says the Prophet, "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" the rendering of which were merciful compared with the hideous wickedness

of contaminating the soul for questionable benefit of the body; for the selfish superstition commands that the young and innocent and healthy shall be diseased to stave off punishment due to the vicious and unclean. The scourge of small-pox, like every other human ill, being but a just return for laws divine outraged: punishment being loosed on man's perversity: the whip being in the wickedness; the smart being in the sin.

Vaccination, therefore, begins at the wrong end; and when it is made State quackery for tinkering the laws of nature, while yet its supporters wink, permitting men to go on breaking them, its repeal, as a State enactment, must be urgently moved for in the interest of the common good.

The institutes of the Creator are profanely girded at in the vile sowing of animal corruptions in the veins of the young; and monstrous is the profanity that argues an unvaccinated little child to be a source of danger to the health of the community; yea, what a reflection is that on the work of the Almighty, when it is suggested that a perfectly healthy child, just as God has given it to us, must need a finishing touch in its construction from the contaminate lancet of the vaccinator! How can a child, fresh from its Maker, endanger the public health, or need tampering with?

An incalculable psychological wrong is done when a little innocent is medicated with animal qualities, and that fungoid, yeasty, abominable mixture of corruption, the lees of human vice, and dregs of bestial appetites, that in after life may foam upon the spirit, and develop hell within, and overwhelm the soul.

All depraved passions have their nidus in, and habitat upon the corporeal plane, which thence from within work outward, to ravage and destroy. For moral evil has its work in physical conditions. The kink in the mind is discovered, and down upon it comes the obsessing devil of lunacy. There is a twist awry in the convolution of the brain, and imbecility thereto takes up its abode. The perverse bias of the will, and crank lines of our warped nature, are felt and seen by our evil geni, and mischievous powers just suited to the dilapidated mansion undertake the tenancy. The spirit, whose name is legion, that took conception of the evil brood at the point of the vaccinator's lancet, genders seven other spirits worse than itself. Intemperance, lust, malice, and all other vices then are ultimate, as they multiply and strengthen in the dynamics of the life eternal; for, behold, "Whatsoever a man soweth, that shall he also reap."

The sins of the fathers are, by vaccination, visited upon the children infinitely. For there is by it a post-natal communication of the bad manners and evil life of other fathers; and we infuse into the life-blood of our little ones, the moral pestilences of those whom we would not permit to enter within our doors, or shake hands with in the street. Hence, vaccination, as Dr. Garth Wilkinson says, is a breaking down of the Divine law that keeps evils separate, and that imprisons them in families. It mingles, in a hideous communion of blood, all the diseases and taints of the community. Every hereditary sewer is made to open up in the nursery, through the unsanitary process of vaccination, which brings, as Sir Thomas Watson, Bart., M.D., says, its "ghastly risks."

Still, dreadful as are these "risks" of physical contamination from blood-poisoning, and "ghastly" as are the results too often seen in the outward leprosy of the body, more ghastly far are the risks of spiritual contamination, and the results not seen, till later on, in the soul. For the vaccinated syphilis of one subject infused into another may not manifest itself physically, but morally. It may not induce syphilitic taint, but all the more for not being outward, in its effects being thrown off through the skin, it may fall in upon the nervous powers and moral life, and quicken and develop hereditary and compulsorily-incorporated evils, to lead them forth by the ways of impurity, and nameless filthy sins, addicting the victims to habits of intemperance, and vices too hideous to name.

Thus to the very doors of mind and heart does vaccination come, bringing its hideous brood to inject them into the state apartments of the soul; dethroning reason, corrupting virtue, outraging nature, defiling, and profaning, and depraving all the sanctities of life.

The physical evils, therefore, that are the outcome of this mal-practice, great as they are, are small (as seen from the pulpit stand-point) compared with the moral: "mens sana in corpore sano" being a maxim no less applicable in a theological sense than a physiological; for all evil is disease, and sin is but a transgression of law.

Touching the physical aspect of the case, vaccinators say, that if no blood be drawn in obtaining the pus-matter called lymph for inoculation, the vaccine disease alone is communicated. Science, however, maintains, that every drop of lymph is en rapport with the entire blood. Indeed, a profound philosopher (Swedenborg, "Animal Kingdom," Vol. I, p. 219) says, "the lymph is the true purer blood." What, therefore, poisons the lymph, poisons life in its most secret springs. Hence, setting aside the moral objections to vaccination, if the operation could give no germs of vice, and no inclination to evil, and only communicate the disease of the horse through the cow—the glanders, grease, rinderpest, or whatever rightly is the source of the bovine virus (cow-pox not being a disease natural to milch kine), if inflicting this alone, and picking up no seeds of sorrow or human depravities in its course through the veins of millions, can it yet be affirmed that it corrupteth not the blood—bringing mankind steps lower to the level of the mere animal, from the altitude ordained to the human race approximating the divine?

It is a law (so powerful are the forces of evil) that in any association, or organization, or commingling of things not by Heaven's will originally compacted, the worst and meanest elements prevail, and are active to corrupt the better. In this way, therefore, vaccination works. It mixes up the blood of the entire people in an adulterous union. The proportions therein of good and evil are destroyed, the latter basely triumphing. Hence, were an archangel to submit to the pollution of vaccination, the heavenly ichor that pours through his veins would feel the fires of hell were raging through his system, and that the cupidities, and carnalities, and sensualities of the human race, with the added passions of a beast, mischievously had been incorporated in his now less archangelic nature. The human in man being dehumanized to the degree in which the animal has been implanted.

This inclination of the balance of moral and physical forces to evil, when psychological conditions are disturbed, is shown in the few who die from natural causes. Some diseases, hereditary or contracted, generally lays the axe at the root of the tree of life. The hereditary diseases which fatally afflict the community are scrofula, consumption, syphilis, insanity, gout, and other vice-diseases like drunkenness. How few people are quit of the taint of these! Latent, indeed, they may be for years, but they widely exist; and the children of such people are born with the like dispositions to the same sins that entailed on their forefathers the corrective suffering and smart. So, when the child of other parents is vaccinated from the pus-pollution of the child of these, the poor little sufferer has to bear, not only the sins of its own ancestry, but the evils and sins of hundreds of other families with whom it is brought into forcible alliance—an alliance contrary to the order of the Great Creator and All-Parent, who has willed families to be separate and distinct, and who, by the laws of consanguinity, has determined that the health of the race and virility of mankind shall be in proportion to its derivation (in respect of parentage) from the most complete opposites.

What madness, then, is it with vaccination, to seek to countervail the laws of the All-Father in this respect; to remove the land-marks 'twixt appointed poles; to commingle vilely what He has separated, and make the whole world cousin-german; each to the other bound; the dead unto the living; the diseased unto the healthy, in unnatural affinity, roped with a coil of poison, webbed from the festering veins and vesicles ancestral, gorged with vice, and correlated to a beast.

The lymph—so-called—not the true purer blood, but pus-poison and personal pollution of contaminate humanity, that thus ties mankind together in common peril of, and not safety from, contagion and disease—this, however, it is urged in extenuation of the practice so full of "ghastly risk," is taken from the arm of a perfectly healthy child. Well, it may be so as it appears. For a time there may be no signs of any constitu-

tional ailment. Cancer develops late in life, but its germs have been nursed from infancy. Consumption declares itself earlier, but the seeds of the disease were innate from the time of birth. So of insanity, heart-disease, scrofula, syphilis, and the other hereditary disorders visited upon the children, and due to the sins of the fathers, even to the third and fourth generation of those who hate purity and lean to vice. To judge, therefore, whether the lymph, as from an apparently healthy child, is yet not fermented with these and other diseases, we must have the history of its parents, and their parents, and the parents of all the children through whom for many years this yeast of many a foul disorder, human, and animal poison of a brute, has been travelling, from the time when first, from some terribly diseased horse, it was communicated to the cow, to be violently inserted in the tissue miracle of your darling infant's little body.

The required knowledge in this direction, of course, is not forthcoming, and never can be. If it could be acquired, thy vaccinator would drop his lancet in horror, and the absurdity of creating a schism in the body to promote health, and crime of vaccination, would never more be perpetrated. How the poor would then rejoice! For they have no option in the matter. They cannot pay the fines for keeping their children's blood pure. They must either go to prison or stand the "ghastly risk" of seeing their little ones devastated with the vile tetter of the bloated debauchee, or drink-cursed with an obsessing appetite for intoxicants, and precocity for vice.

An unrighteous law steps in between the parent and the child, and bids the observance of a disgusting rite, under pains and penalties for the resistance of the maternal instinct and strong paternal love. Affection and solicitude watch in anxiety and suspense to know the extent of the mischief done. The operator himself, indeed, is much in doubt as to results, more often than not being utterly ignorant of the sources from which the virus has been drawn, that he has smirched the sweet picture of that young life with. He cannot, therefore, tell the outcome of the perilous experiment. He knows not the quality of the animal matter, plus human depravities, that he has just used upon the little one, whose angels do always behold the face of our Father who is in heaven; and whom to defile or offend it were better that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea. He does the wrong blindly, knowing nothing of the families, or their surroundings, from which present evil or future vice, or misery, or disease, or death has been tapped.

Would the rich allow their offspring to be the ground in which might be sown, from the arms of the workhouse poor, the possible idiosyncracies, vulgarities, low tastes and appetites and resultant maladies that rightly or wrongly are debited to them? Either, would you be so unwise as to elect to have the pus-matter, that is to poison the blood of your children, taken from the arms of royalty itself? Is there not such a thing as King's Evil; a disease that crowned psychopathic healers not only touched for, but sometimes also were subject to themselves? The Royal Psalmist knew the penalty of vice therein; and are there not diseases still, the particular outcome of wickedness in high places? Yes, the trail of the serpent is seen over all, and no section of society, rich or poor, can produce the perfectly healthy child, diseased with animal virus and the vice-poison of man, from whose veins incorruptibility may be distilled when corruptibility has been implanted and sown—for, behold, "Whatsoever a man soweth, that shall he also reap."

The pernicious theory and practice we oppose, is based on the false axiom of doing evil that good may come. What right have we to judge the Divine Providence, whose tender mercies are over all His works, of being so bent on sending evil that we must forestall it; sacrificing to the Destroyer instead of rendering to the Preserver, and worshipping the Creator in, the creature with better love and care for one another?

The bane, we untrusting stand in such pitiful horror of rightly treated, is less to be dreaded than the possible consequences of the uncertain antidote.

In view of a remote danger, can we be justified in doing a

Present mischief, multiplying risks—"ghastly risks"—to avoid what we may chance never to meet?

Should we afflict the human race with a hundred diseases to cure one?

It is utterly contrary to nature's Divine laws, and the interaction of heaven upon earth and earth upon heaven, and the further anticipated interchange, that shortly shall be, of earth-bound man in bondage still to the corporeal body and angelic man in freedom from it, passing to and fro at will 'twixt the interfibred, interlaced, and wedded worlds of matter and spirit; it is contrary, I say, to the laws daily working towards this sublime end, and will hinder the development of man's psychological powers in this direction, to insert into the human body that which nature expels from the physical system, pus-matter, by nature's first Divine intention purged off, atrociously to be again infused and re-imparted.

What insolence to suggest that the Almighty cannot perfect his own work in the gift to us of a tender infant, without medical intervention and the sacrilegious alteration of the composition of the blood! The ebb and flow of life and tides of the human spirit are arrested; their current diverted; and their channel seared by feculent additions, that the blood throws down to choke the veins with disease and death. But who meddles with the blood muddles not only with the life, but with life's best results in the hereafter. The constituents of the golden streams that meander through the paradise of man—the composition of the blood differing in the human and the animal—are so divinely arranged, and chemically mixed and elaborated by the supreme wisdom of the eternal, that it were hideous profanity to commingle with it aught foreign or base. The mysterious regulations with reference to the blood, recorded in Holy Scripture suggest that, as yet, we know but very little of its supreme powers, marvellous qualities, and inner sanctities.

Strange, you may think it, that so much should be made by the preacher of what appears so little and of small importance. Strange, that a splash of matter in an incision on the arm, but little more than a scratch, should create all this ado; but just let a mad dog run into this church, or a puff adder or black mamba glide down the aisle, and the preacher would not think it strange to see the boldest vaccinator decline to stay for the collection.

A serpent's fang and mad dog's tooth, however, are less felt and fatal, lacking moral contamination, than is a vaccinator's lancet so rich with it.

When we know that "Evil communications corrupt good manners," and that vaccination is the corruptor communicated to the most secret recesses of our nature; when we know that it pours every disease, and sifts every lust, and ventilates every uncleanness through the fragile bodies of our little children, how can we be silent in view of the terrible evil being forced upon us by law?

The more the subject is probed, the more abyssal and abhorrent does it appear, and show itself to be hideously wicked.

As a minister, as a father, as a public teacher, therefore, I call on all who, as parents have a little flock to guide that they would not have sullied, and household lambs to love and cherish whom they would not have corrupted and defiled, to resist this State-enacted iniquity.

And may Heaven help us in our united endeavours.

First Mistake.

Jenner declared that a person who has once been vaccinated "is for ever after secure from small-pox." But 85 per cent. of the patients of the London Small-pox Hospitals have been vaccinated. What business, therefore, have they there?

Second Mistake.

This first mistake some now try to cover by a second, saying, the ravages of small-pox are mitigated by vaccination. But the Registrar-General's returns show that small-pox mortality has greatly increased since vaccination was made compulsory, as the following will prove:—

During the years 1857-8 9 deaths from small-pox were	14,244.
" " 1863-4-5 " " " "	20,059.
" " 1870-1-2 " " " "	44,810.
Increase of population between 1st and 2nd period,	7 per ct.
" small-pox " " " "	50 per ct.

Increase of population between 2nd and 3rd period,	16 per ct.
" small-pox " " " "	120 per ct.

Nurses in Small-Pox Hospitals.

Erroneous conclusions are drawn from the circumstances that nurses and medical men connected with small-pox hospitals enjoy remarkable immunity from the disease, their safety being credited to the fact that they have been vaccinated. The truth is, many of the nurses at such institutions have themselves been patients and had small-pox; while it is known that the medical faculty enjoy the same immunity from other diseases.

Dr. MASON GOOD, on "Study of Medicine," says:—"By a long and gradual exposure to the influence of febrile miasm, the human frame becomes torpid to its action."

Dr. WILSON PULLER, in "Treatise on Fevers," says:—"The body is fortified against infection in those who are frequently exposed to contagion."

Dr. LIONEL S. BEALE, on "Disease Germs," says:—"The body in its normal state of health has the power of resistance. Many members of the medical profession, and nurses, although exposed time after time to the influence of contagious disease, reach old age without having suffered from a single attack."

Dr. WILSON, on "Fever," says:—"The body is fortified against disease from familiarity with it; thus nurses and medical men generally escape."

The immunity of nurses and medical men from all sorts of diseases and contagion, for which there is no sort of vaccination, is well known. Naïvely the "Medical Times," October, 1873, refers to an outbreak of small-pox at a French military station. Several hundreds were afflicted, and of the forty medical men and nurses none took the disease, "IN SPITE OF THEIR BEING UNVACCINATED."

Vaccination Useless.

The following table from official returns should show the inutilty of vaccination:—

HOSPITAL REPORT.	SMALL-POX CASES.	NUMBER VACCINATED.
Liverpool, 1875-6	180	133
Glasgow, 1870-2	958	669
Homerton, 1871-6	5,479	4,236
London, 1870-2	14,808	11,171
Dublin, 1876-8	1,040	844
Total.....	22,465	17,056

Dr. CAMERON, M.P., a vaccinationist, says:—"Either the protective virtues of vaccination are mythical, or there is something radically wrong in our national system of vaccination. The great increase in the mortality of small-pox in England and Wales, concurrently with the extension of vaccination, is better seen by a consideration of the fact, that the deaths from that disease, which, during the first ten years after the experiment of vaccination, were 33,515, increased in the second decade (1861 to 1873) to 70,458."

(Population increasing 10 per cent.
i.e. Small-pox increasing 110 per cent.)

Therefore it appears that

Vaccination Favours Small-Pox,

as, indeed, is shown from medical returns for the army—every man being compelled to be vaccinated—the death-rate from small-pox being always largely in excess, and some years nearly double that of our civil population of the same age.

"Vaccination Mortality."

Latest Parliamentary Report, dated 1878, entitled "Vaccination Mortality," No. 33, shows that

25,000 Children are Slaughtered Annually

by diseases inoculated into the system by vaccination: and even a larger number are shown, by the same official report, to be diseased, maimed, and injured for life through the heartless enactment of compulsory vaccination.

Rachel Mourning for her Children.

Dr. W. HITCHMAN, M.R.C.S., Liverpool, says:—I have seen hundreds of children killed by vaccination.

Dr. T. C. PEARCE, M.R.C.S., London, says:—"The increased death-rate of children is coeval with the extension of vaccination; infantile diseases have enormously increased since vaccination was adopted."

The "Medical Times," January, 1884, says:—"Consumption has widely spread since the introduction of vaccination."

Dr. BARTLETT, Professor of Medicine in the New York Uni-

versity, says:—"Vaccination is simply an agency for the propagation of consumption."

Dr. GARTH WILKINSON says:—"The injection and ingeneration of a plane of constitutional diseases, artificially communicated by vaccination, imparts to the diseases of childhood a terrible depth of mortality; and thus gives dentition, measles, whooping cough, scarlatina, a power of destruction they would never have in unvaccinated infants."

Archdeacon COLLEY, in parish visitation, has heard many a mother say of her departed little one, "Ah! she was never the same child after she had been vaccinated."

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When such eminent thinkers and political leaders as the above, with a host of others ranking high in the estimation of the world, are with us in opposition to compulsory vaccination, we may know that its days are numbered.

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All men are equal in their birth Angels, brightangels, are ever around Angels bright are drawing near Arrayed in clouds of golden light Assembled at the closing hour As we part our prayer ascends Author of good, we rest on Thee [right Be firm and be faithful: desert not the -alm on the bosom of thy God -day to clay, and dust to dust some they, when the shades of evening Sherish faith in one another Death is the fading of a cloud Earth is waking, day is breaking Eternal Source of light and life Far from mortal cares retreating Father, breathe an evening blessing Father of all, in every age Floating on the breath of evening For all thy gifts we praise Thee, Lord Forever wakefully the air is turning Forward! the day is breaking Friends never leave us, those who call From realms supernal, fair and bright From the recesses of a lowly spirit God is Love: his mercy brightens God that modest earth and heaven Gracious Source of every blessing Guide me, O Thou great Jehovah Hail! the heavenly scenes of peace Hand in hand with angels Hark! hark! from grove and fountain Hark! the songs of angels swell Hark! thy heart within thee burned Heaven is here: its hymns of gladness He sendeth sun, He sendeth shower Here it thy grave we stand	Here we meet with joy together How cheering the thought How pure in heart and sound in head How sweet, how heavenly is the sight Holy Spirit, kindly bless us How shall I know Thee in the sphere If 'tis sweet to mingle where Immortal praise to God be given In the broad fields of heaven In the lone and silent midnight In the sky that is above us Is it not sweet to think, hereafter Is heaven a place where pearly streams It is a faith sublime and sure Joy and pain to all are given Let monumental pillars rise Let one loud song of praise arise Life is onward,—use it Life is the hour that lies between Lo, in the golden sky Lo! the day of rest declines Lord! subdue our selfish will Lord! what a fleeting breath Love all! there is no living thing Love never sleeps! the mother's eye May the grace of guardian angels Mortal, the Angels say My God, my Father, while I stray Nearer, my God, to thee No bitter tears for thee be shed No human eye thy face may see Now the shades of night are gone Now to heaven our prayer ascending Ocean and land the globe divide O give thanks to him who made O God of ages, by whose hand O land of bliss: thy heart now turns	One sweet flower has dropped and faded Our best Exemplar, ere he breathed Our God is love: and would he doom O Thou unknown, almighty Cause O Thou, to whom in ancient time O Thou who driest the mourner's tear Part in peace! is day before us? Peace be thine, and angels greet thee Praise for the glorious light Praise God, from whom all blessings flow Praise to thee, though great Creator Prayer is the soul's sincere desire Sai its above hold sweet communion Shall we gather at the river She passed in beauty! like a rose Should sorrow o'er thy brow Sleep on your pillow Slowly by God's hand unfurled Soon shall the trump of freedom Sow in the morn thy seed Speak gently, it is better far Spirits bright are ever nigh Star of Progress, guide us onward Supreme o'er all Jehovah reigns Sweet are the ties that bind in one Tell me not in mournful numbers The Lord is my Shepherd: no want shall The mourners came, at break of day The morning light is breaking The morn of peace is beaming The dead are like the stars by day The mystery of the Spirit's birth The outward world is dark and drear The perfect world by Adam trod The Sabbath sun was setting slow The Sage his cup of hemlock quaffed The spacious firmament on high	The voice of an angel The world has much of beautiful The world may change from old to new There is a calm for those who weep There is a land my eye hath seen There is a land of pure delight There is a pure, a peaceful wave, There is a state, unknown, unseen There is no death—'tis but a shade They are passing, upward passing They are winging, they are winging Thou art, O God, the light and life Thou art the first and thou the last Thou who art enthroned above Though wandering in a stranger-land Thy name be hallowed evermore To thee the Lord Almighty To the father's love we trust To the world of spirit gladness True prayer is not th' imposing sound Your souls, like shadows on the ground We come at morn and dewy eve We gladly come to-day We do not die—we cannot die We will not fear the beauteous angel Welcome angels, pure and bright Whatever clouds may dim the day When fortune beams around you When I survey life's varied scene When in the busy haunts of men With silence only as their benediction When sorrow on the spirit feeds When the hours of day are numbered When the evening star is stealing When troubles overflow the soul Wilt thou not visit me With sunshine always on his face
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