

ending in 1881, the number decreased to 596, and in the following only 373 per annum died of the disease. Since then the number has varied, but has never been higher than 261. Taking it year by year the change is yet more striking: the highest number of deaths recorded in the anti-vaccination period is no less than 4,507, and five figures are reached nine times between 1749 and 1801. The highest figure since 1810 is only 2,428, and in no other case do the deaths reach 2,000; and this, it must be remembered, although the population has been rapidly and steadily increasing. The two worst years of the anti-vaccination and the compulsory vaccination periods are respectively as follows: 1748—population, 1,071,169; deaths, 16,807. 1851—population, 2,512,788; deaths, 2,284. The proportion of deaths in the hospital of Stockholm as between vaccinated and unvaccinated persons tells the same tale: of the vaccinated—during nine years—10.91 per cent. died, while of the unvaccinated 31.34 per cent. succumbed.

In spite of these figures, which seem so conclusive, Mr. Stipson does not approve of compulsory vaccination. He reminds his readers of the penal legislation used as a weapon to save souls, and compares it to the present penal medical legislation used to save bodies. He denies that the evidence is conclusive in favour of vaccination as a preventive of small-pox, and urges that it is not right to base penal legislation on an unproved scientific theory. He points out that small-pox was decreasing before vaccination was proclaimed, and is now again increasing in spite of it, and shows also that the general death-rate is no lower than it used to be, although small-pox in particular numbers fewer victims. If vaccination ought to be compulsory, ought re-vaccination to be compulsory also? he asks, and if so, how often may you be compelled to undergo the operation?

Mr. Stipson alludes—though very briefly—to the communication of disease through vaccination, and it appears to me that this point is the one great argument against compulsory vaccination. Syphilis has been contracted, we understand, by blood-impurity conveyed in vaccine matter, and this is a risk so fearful that it becomes a very serious question whether men should be compelled to submit their children to an operation which may be followed by such fatal consequences. Who can blame the parent who, having seen one healthy child ruined by this disease, obstinately refuses to allow a second to run the same risk? This question of the communication of loathsome diseases by means of vaccine needs to be dealt with by the advocates of compulsory vaccination.

A. J. A.

* QUICUNQUE VULT DOCTUS ESSE, VEL SYMBOLUM SAPIENTIS DARWINI.

Whosoever he will be learned; among other things it is necessary that he know the Darwinian faith.
Which faith agrees every one do hold now; without doubt he shall do so ultimately.

And the Darwinian faith is this: That though there be three Kingdoms in Nature, there is but one nature in the three Kingdoms.

Not confounding the terms; though dividing the substance. For there is one Kingdom of the Mineral; another of the Vegetable, and another of the Animal.

But the elements of the Mineral, of the Vegetable, and of the Animal are all one: the capabilities equal, the materials consistent.

Such as the Mineral is, such is the Vegetable; and such is the Animal.
The Mineral increases, the Vegetable increases; and the Animal increases.

The Mineral comprehensible, the Vegetable comprehensible; and the Animal comprehensible.

The Mineral eternal, the Vegetable eternal; and the Animal eternal.

And yet there are not three materials; but one eternal. As also there is not one increased or one comprehensible; but three increased, and three comprehensible.

So likewise the Mineral is all right, the Vegetable all right; and the Animal all right.

And yet they are not three all rights; but they are all three right.

So the Mineral is good, the Vegetable good; and the Animal is unqualified good by some, even when content.

And yet they are not all good; but some are good.

So likewise the Mineral is curious (wonder), the Vegetable curious, and the Animal curious.

And they are all three so curious; that they make one curious. For like as we are compelled by common sense to acknowledge

that these three Kingdoms have some positive nature and some not;

So are we forbidden by the Darwinian philosophy: to say there be three things when there is only one.

The Mineral is made of atoms (rather created not begotten).

The Vegetable is of the Mineral progressively; not made, not created, but begotten.

The Animal is of the Vegetable and of the Mineral; neither made nor created, but begotten, or proceeding.

So there is one Mineral Kingdom, not three Mineral Kingdoms, one Vegetable Kingdom, not three Vegetable Kingdoms, one Animal Kingdom, not three Animal Kingdoms.

And in these Kingdoms some are alive or befitting others; some are greater or less than others.

But the whole three Kingdoms are co-existent together; if not co-eval.

So that in all things as is aforesaid; the unity of Nature, and the nature of Unity is to be considered.

We therefore that will be rational; must thus think of Nature. Furthermore it is necessary to complete evolution; that be also comprehended rightly the doctrine of the Descent of Man.

And that theory is that we acknowledge and demonstrate; that Man, the most highly-developed animal here extant, is Man and brute.

Man, of the same animal substance as a Comelyte in the early epochs of the world; and lower by a long descent through intervening types here into the world.

Impetuous Man and generally impetuous Animal; of unreasonable desires, and especially on the flesh and blood of the poor subsisting.

Equal to a Comelyte as touching his development; and inferior to a Comelyte as touching his necessary of existence. Who, although he be Man and brute; yet he is not two, but one Animal.

One, not by degradation of Man to the Age; but by development of the Infidel into Man.

One altogether; not by confusion of terms, but by unity of substance.

For as the primitive Man and Belzer is one drink; so Man and brute is one being.

Who has suffered during his education; submitted to punishment, and will rise again from that error;

He shall ascend in the scale of Reason till he develop into Transcend's "crowning eagle," Darwin's "angel," come upon the earth.

As whose coming all men shall rise against their own habits, and shall give heed to the voice of Nature alone in her words.

And they that do good will not trouble about life overlasting; and as some will do evil, there will be no need for overlasting life.

This is the Darwinian faith; which except a man believe faithfully, he may go farther and live wiser.

H. E.

OPEN COLUMN.

The Editor is not responsible for any opinions expressed in letters appearing under this heading.

THE LABOUR QUESTION.

TO THE EDITOR OF THE "NATIONAL REFORMER."

SIR,—I learned on Sunday, June 17th, with much pleasure of your success and hearty endorsement of "The Struggle of Labour in the Past, and its Hopes for the Future." I thought I observed, however, something wanting in your allusion to poor rates, and the causes which contribute to their increase; and I trust that in the interests of the common weal it is our duty to correct, you will permit me to offer a few remarks upon the subject. It is true that all were limited to speak or to write on one subject relating out of the subject dealt with in the lecture, and I should have responded in the end, but many reasons urged themselves upon me as to the wisdom of presenting myself upon the platform; and fearing that I might disturb the ordinary harmony of the proceedings, I withdrew.

Let me now draw your attention to one class (however which is supporting the foundations of society, and which is doing more every year in the demoralization of the following classes than all other causes put together. And I venture to hope that in the future you will take occasion more fully to allude to it among the heavy burdens imposed upon the broad-shoulders of Britain. You stated tonight that there are almost millions of acres of land uncultivated in England, but an examination of the assessed lands will show that, taking the area of the United Kingdom, the state of things is worse than even your statement, when the whole Kingdom is included, seeing that less than half the land is cultivated; whilst in reference to that which is reported under cultivation, the produce is so widely various as to make it impossible to give any reliable data in respect to our agricultural production.

The whole area of the United Kingdom is 70,000,000 acres. Of these, in 1870, only 34,000,000 acres, or less than one-half, were under cultivation. The proportion of this area appropriated to different crops is given in the table, in fullness—