

metaphysical puzzles, the Mason practises the religion of duty, action, and conduct, and tries to make that simple but sublime *worship* universal.

"No fellowship" forsooth! If Mr Harvey can persuade Masons to abandon, or even modify, the practical religion of the Order, for theological conundrums which he dare not even mention without overstepping the landmarks, he can make the sun stand still and the shadow go backward on the wall. *The most valuable hints* of Masonry are Virtue, Morality, and Brotherly Love. That is the true faith of a Mason, technical as well as real, and even Mr Harvey will hardly venture directly to affirm that in grammar, logic, or articles of faith there is another superlative of higher authority. On that rock I take my stand, and affirm that Mr Harvey was as heterodox in his exposition of the principles of Masonry, as he was obscure and contradictory in proclaiming his faith in the place of the true faith about which no Master Mason, in theory or practice, can err. In conclusion let me remind the rev. gentleman that his theological cant about sending Masons to God for judgment is as arrogant as it is unmasonic; that the time is past when Masons fear the frowns or the implied threats of a priest; and that he can only earn their full confidence and respect when he learns the great lesson, that right conduct, not correct theology, is that which entitles a man to the fellowship of Masons.

Correspondence.

VACCINATION.

TO THE EDITOR OF THE FREETHOUGHT REVIEW.

Sir,—Since vaccination is compulsory, it becomes a fair question for discussion. On this ground I feel sure you will grant me occasional space in your valuable columns to review the subject. I need hardly say that I am strongly opposed to it, and flatter myself that I was about the first parent summoned in England for noncompliance (about thirteen years ago). Since then, and especially of late years, a very strong feeling has been rapidly extending through Europe against vaccination. I have also frequently been before the R.M. in New Zealand for not allowing my children to be vaccinated, and lately have formed an Anti-vaccination Society here, which numbers over 100 parents—all pledged to have no more children vaccinated, and use all legitimate means to get the compulsory clauses of the Vaccination Act repealed. I base my grounds for objection on several reasons:

1st. That vaccination is based upon no scientific foundations.
2nd. That it is no specific for smallpox.
3rd. That if it were, the danger of transmitting other and worse diseases, by vaccination, than smallpox itself are so frequent and certain, that it is not economy to damage the constitutions of otherwise healthy children, and often kill them as a sacrifice to medical dogma.

4th. That since we boast of our Political and Religious freedom, we should not rest satisfied until we can also add to our social freedom by urging our representatives in Parliament to at once move in the direction to abolish the compulsory clauses of the Vaccination Act. This filthy system of vaccination was first conceived by Jenner, in 1799, for which he received or was awarded the sum of £30,000, and, as showing that he had no scientific foundation for his theory, I cannot do better than quote his own biographer:—"Baron Jenner's first idea was that the so-called cowpox was an antidote for smallpox [I might here mention that the best veterinary surgeons of the day say that there is not such a disease, but what Jenner (and until recently was) called cowpox is only an ulcerous inflammation in newly calved cows, from irritation of the udders, caused by constant whisking off of flies, which at that time seem to have an attraction, which is very inconvenient to the unfortunate cow]; was a specific, partly because the cow was a domesticated animal, and partly because he knew one or two dairy maids who had had what was called cowpox, and had not had smallpox, and, without further investigation, he launched forth his theory of vaccination, which was guaranteed to stamp out smallpox. And this is how it has done it. Vaccination was made compulsory in 1853; since then the United Kingdom has been visited with three epidemics of smallpox, and the deaths were:—1857-9, 14,244; 1863-5, 20,059; 1871-2, 44,840. These figures are taken from the Registrar-General's returns for 1881, and lest some of your readers think it unfair to take any particular years for unfavourable illustrations, I will quote from the same good authority for the three decades since vaccination was made compulsory in England.

DEATHS FROM SMALL POX.

1851-60, 7,150; 1861-70, 8,347; 1871-80, 15,551. These figures clearly show that instead of relieving the disease the contrary is the result, and that the more we vaccinate, the more deaths from smallpox. But I am digressing. In this letter I wish to show that Jenner had no scientific foundation for his theory. His first idea was the so-called cowpox, but after being confronted by numerous failures, and those principally amongst men of high position, who took smallpox after vaccination, he was only able to stall off an indignant number of victims by resorting to a further concoction of filth and disease as a sure specific. Baron's "Life of Jenner" (p.p. 130, 238, 241, 254) says:—"Jenner held that swinepox, smallpox, cowpox, and various other similar affections, are all only varieties of the same disease, and he inoculated with swinepox his eldest son Edward, who died of consumption, as did also Edward Phipps, the first patient whom Jenner inoculated with cowpox." Jenner also largely used equine or horsepox (a disease known as grease in the heel), and supplied his friend Baron and others with it. Jenner and his friends also held that the virus of various animals was equally efficacious with cowpox in warding off smallpox. The people at large, and probably a large part of the medical profession, are not aware of the sources from which vaccine lymph is derived. I have ample proof that in England the bulk of it is procured by inoculating cattle with

smallpox virus. This throws them into a disease which causes ulcers on the udder, and the matter accumulated there is called by doctors pure lymph, but in reality is only man cowpox. I am not prepared to say that the same process goes on in New Zealand, but since the Government supply the whole of the Colony from Canterbury, it looks rather ominous.—I am &c.,

Blenheim.

E. PURSER.

Gems.

If we are born for heaven we are lost for earth.—FEUERBACH.

There is nothing in our intellect which has not entered by the gate of the senses.—MOLESCHOTT.

Adversity is the trial of principle. Without it, a man hardly knows whether he is honest or not.

No soul is desolate as long as there is a human being for whom it can feel trust and reverence.—GEORGE ELIOT.

All religions are worthy of study, both to secure their good points and to avoid their mistakes.—CHUNDER SEN.

For a nation to love liberty it is sufficient that she knows it; to be free it is sufficient that she wills it.—DE LA FAYETTE.

Two things indicate a weak mind—to be silent when it is proper to speak, and to speak when it is proper to be silent.—PERSIAN PROVERB.

When we say there is death, there is only the outgoing towards new life, a loosing of one union which is the binding into a new.—GIORDANO BRUNO.

The universe is made neither of gods nor of men, but ever has been, and ever will be, an eternal living Fire, kindling and extinguishing itself in destined measure.—HERACLITUS.

One reason why so many persons are really shocked and pained by the avowal of heretical opinions is the very fact that such avowal is uncommon. If unbelievers and doubters were more courageous, believers would be less timorous.—JOHN MORLEY.

Every age and generation must be as free to act for itself in all cases as the age and generation which preceded it. The vanity and presumption of governing beyond the grave is the most ridiculous and insolent of all tyrannies. Man has no property in man; neither has any generation a property in the generations which follow.—THOMAS PAINE.

War, whenever not sanctified by a principle inscribed on its flag, is a crime, the foulest of crimes; soldiers, whenever they are not the armed apostles of progressive life and liberty, are nothing but wretched, irrational, hired cut-throats. And for such a war there may be momentary triumphs; never the beautiful rainbow of lasting heroic victory.—MAZZINI.

The true law is everywhere spread abroad; it is constant and eternal. It calls us to duty by its commandments; it turns us away from wrong-doing by its probabilities. We can take nothing from it, change nothing, derogate nothing. Neither the senate nor the people have the right to free us from it. It is not one thing at Rome, another at Athens; one thing to day, and another to morrow; but eternally the same law, embracing all times and all nations.—CICERO.

Increasing conquest of the material obstacles which Nature and life place in our way; growing culture and knowledge with resultant victories over ignorance and superstition; lessened disease; abolition of war, of poverty, of mutual exploitation, and the replacement of the ruinous struggle for existence by the principle of universal human love and national unity—these, together with much more that is interlinked with them, are the aims towards which man has to work in the future.—BUCHNER.

It is perfectly possible for you and me to purchase intellectual peace at the price of intellectual death. The world is not without refuges of this description; nor is it wanting in persons who seek their shelter and try to persuade others to do the same. The unstable and the weak have yielded, and will yield, to this persuasion, and they to whom repose is sweeter than the truth. But I would exhort you to refuse the offered shelter, and to scorn the base repose—to accept, if the choice be forced upon you, commotion before stagnation, the leap of the torrent before the stillness of the swamp.—TYNDALL.