

had not forgotten their traditions and previous struggles for freedom, and were equal to the occasion. A despatch from Bale has just reached me, which states that not only have they the 30,000 signatures required, but they have obtained a surplus of about 50,000 to 79,000 and upward in all (the largest vote ever polled for a similar purpose), which have been laid before the President of the Confederation. The final vote was taken on the 1st of July when the advocates of state medical coercion received a most disastrous and crushing defeat, the Vaccination Law having being rejected by a majority of 253,968, against 67,830 ! amidst the rejoicings of an emancipated people.

It will interest some of your readers to learn that arrangements are in active progress for holding the third International Anti-Vaccination Congress at Berlin in the month of February. Many distinguished professors of medicine and hygiene, statisticians, publicists and jurists have already promised to be present to take part in the proceedings, and I venture to hope that India will not be unrepresented. Among those who are interested in this international movement against compulsory disease are : Mr. Herbert Spencer, Mr. F. W. Newman, Emeritus Professor; Prof. Mayor of Cambridge University; Dr. Fabius, Professor of Jurisprudence, Amsterdam; Dr. G. F. Kolb, Member Extraordinary of the Royal Statistical Commission of Bavaria; Dr. Emery J. Coderre, Professor of Materia Medica, Victoria University, Montreal; Prof. Moses Coit Tyler, of Cornell University, New York; Dr. Robert Collyer, of New York, and Rector P. A. Siljeström of Sweden, Mr. P. A. Taylor, M. P. and many others. The grounds for this opposition are the accumulation of unimpeachable evidence, that while on the one hand the municipal and national statistical returns from all European States demonstrate that vaccination, both humanized and bovine, as practised for eighty years, has had no influence in either arresting or diminishing small-pox, it has on the other hand been the means of inducing a variety of frightful disorders, thereby greatly increasing infant mortality and deteriorating the public health. A bill is now before the House of Commons for the repeal of the compulsory clauses of the Vaccination Act, which has passed the first reading by a majority of 40, on a division, including the Prime Minister, Mr. W. E. Forster, Sir William Harcourt, Lord Hartington, Sir Charles Dilke, Mr P. A. Taylor and all the leading members of the Liberal party, the opponents being chiefly Home Rulers and obstructionists. The second reading has been postponed owing to obstruction to ordinary legislation caused by the calamitous state of affairs in Ireland and Egypt.

Mr. C. H. Hopwood called attention in the House of Commons to the tragedy in Algiers, fifty-eight young men of the Fourth Regiment of Zouaves having been inoculated with the most terrible of all diseases by vaccination, as reported by certain Algerian, French and English journals. The President of the Local Government Board stated that he had directed another application to be addressed to the Foreign Office for further details of this painful disaster.

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EDITOR'S NOTE.—The subject of compulsory Vaccination deeply concerns the people of India, who number 25 kotis, and by law are compelled, under severe penalties for refusal or neglect, to be vaccinated. The letter from Mr. Tebb, the philanthropist, will be read with interest no doubt. We give it place therefore, although we should not be willing to open often our editorial doors to questions which are almost outside our limits. The THEOSOPHIST has to war upon another and even worse form of inoculation—the empoisoning of the Hindu mind with the views of modern scepticism.

SPIRITUALISTIC BLACK MAGIC.

[Certain allegations by a "Caledonian Theosophist," as to the spread of immoral ideas and even practices, in certain spiritualistic circles at London, were printed in the THEOSOPHIST for April last, and indignantly denounced by sundry correspondents in the number for July. The accuser was editorially called upon to make good his charges, and by returning post he sent the following communication. At the time of its arrival, the Editor was very ill, and shortly after went, under orders, to Sikkim to meet certain of the BROTHERS. The matter has thus been unavoidably delayed. The communication from London to our correspondent, we must say, puts a very grave aspect upon the case, and apparently warrants the position taken up by the latter, as well as our editorial strictures. It is, however, unfit for publication in these pages. Readers of *Des Mousseaux* will find similar examples of authenticated immoral relationships between mortals and elementaries, narrated in his "Mœurs et Pratiques des Demons," and "Hauts Phenomenes de la Magic" (pp. 228 et. seq.); and other authors, among them the Catholic Fathers, have described them. Recently a case in India, where the victim was actually killed by his horrid syren, and another in an adjacent country, where a most estimable lady was sacrificed, have come to our knowledge. It is a terrible contingency for the patrons of "Spirit materialisation" to face, that too close intercourse with these moral vampires of materialised "guides," may lead to spiritual ruin and even physical death. With this preface, we give place to our correspondent's letter.—ED. THEOS.]

I have just received the July THEOSOPHIST, and am vexed to find that I have indirectly been the cause of your having had so much trouble in replying to the letters from the British Theosophists. I write in order to catch to-morrow's mail, therefore my remarks must be brief and hurried.

Why all this rumpus about truth, simply because I have written a few statements about some practices I knew taking place amongst the London Spiritualists, the truth of which I can vouch for? Truly, as you remark, there can be but a small minority of strictly pure and moral mediums, who by a prolonged course assist in the development of those materialised unclean-creature guides and angels. Although I am personally acquainted with several mediums, at whose seances such revolting occurrences have taken place, this is no reason why I should drag their names before the public, neither will I do so; but the enclosed letter from a thoroughly well-informed and highly respected London Spiritualist—a well-known writer upon Mesmerism and the Hermetic Mysteries to boot, and one from whom even Dr. G. Wyld has personally drawn inspiration—will substantiate at least to you the veracity of what I stated in a private letter to my Hindu friend and brother. Mr. T..... T.....namely, that materialisation, "circles are a curse rather than a blessing; that such abominations take place not only in America, but that in London also, Spiritualism has in many cases degenerated into Black Magic."

It is useless to argue the well-known fact that materialisations and the lower physical phenomena engender immorality and inharmony in the minds of those who attend such seances, and it is quite an anomaly to term those spiritualists, whose only motive is a curiosity to witness some of the gross phenomena engendered by *pisachas* through the occult forces; but when one commences to live a truly spiritual life there comes a power which most Mediums are ignorant of. It is mere waste of time loitered away in materialistic and other phenomenal pursuits; time—which should have been employed in a steady onward spiritual progress in this world of preparation.

Why disguise or hide those unpalatable truths? There certainly is no pleasure in repeating them other than the satisfaction of having performed a duty, by calling attention to facts which should receive the most careful attention. When our President* knows and admits such to be the case, as proved by his own remarks quoted by you from *Light*, it is but quite consistent that he should prominently warn Theosophists-Spiritualists of the dangers incurred. Am I then a simple minor fellow, such a gross "liar" and "libeller" for stating what I know to be the truth; but the spiritualisation of man is neglected, whilst the materialisation of spirit is cultivated, and along with this what have we, but self-constituted "Jesus Christs," Eliases, John the Baptists, Queen Esthers, &c., &c.?

Those magnetic currents of the generality of the Elementaries partake essentially of their own base nature. What benefit accrues them from such physical seances? True Theosophy has nothing to do with such, quite the contrary, only if leading British Theosophists advocate the scientific utility of this phase of Spiritualism, upon the plea of "a search for truth," it will be like the foolish school boy stirring with wind the clear water of the well, in order to recover the coin lost at the bottom.

Spirito-Theosophists are so much prejudiced in their own conceit that they refuse to listen to the teachings of the very highest and best authorities who most unquestionably *know*, those professors of ancient wisdom-philosophy who for thousands of years have continuously devoted their noble and self-sacrificing lives to the truths of such, and who so plainly exhort aspiring Members to shun such intercourse. But none are so blind as those who will not see.

Man can become from the capacities of his higher divine origin capable of a far higher sphere of activity, as well without as within himself, which not only gives him dominion over *his own*, but over *surrounding nature*. I may herein observe the case of my own sister whose morality has never been called in question, who, a few years ago attended a circle conducted by one of the oldest of the London mediums. The result was, I am sorry to say, that the aged relative, being a sensitive, in a few weeks became a powerful medium, and was so much pestered during day as well as night, by the visions and pranks of those "spooks," that her life became an intolerance. Subsequently, I relieved her from such a Pandemonium. Her husband, son, and daughter, who live in this vicinity, will substantiate my statements at any time, if necessary. A brother-in-law was placed in even a worse position. Then I have H. . . and Randolph and their "spirit mothers," Forster &c., but alas there are too many cases to quote from.

In conclusion I must herein remark, that our British Theosophical Society is in my humble opinion, a little too aristocratic. Why not follow the precepts of Gautama, as well as those of Jesus Christ, viz., open the door for the poor, the ignorant, and the hard-working, as well as for the affluent, the learned, and the idle? Such is not the case however, as to my certain knowledge a "poor" but "honest"—aye and good-labouring man from Ireland, communicated with the Secretary about two years ago, regarding his admission, but poor Mr. P.....'s letter however was—like in their turn several other letters of the British Fellows to Swami D. Saraswati—never replied to even.

The case was widely different however with the parent Society, for he not only received his diploma from Bombay, but was never charged a fee, and his annual subscription for the THEOSOPHIST kindly returned to him and forwarded *gratis*.

His merits were better understood in the East than nearer home, for.

The rank is but the guinea stamp,

The *man's* the gow'd for a' that.

A CALEDONIAN THEOSOPHIST.

IS SUICIDE A CRIME?

Though the editorial note in reply to my queries has cleared some difficulties, I can by no means pretend that it is satisfactory. It is argued that a man has as much right to put an end to his existence—simply because it is useless—as he has to incite to suicide all the incurable invalids and cripples who are a constant source of misery to their families. This may or may not be the case; but this much I shall certainly affirm that an incurable invalid, who finds himself powerless for good in this world, has no right to exist.* If he is simply physically a cripple, while his mental energies are of a nature to enable him to benefit his fellow-men, then the conditions are altered and he must continue to live even at the cost of personal suffering. But such is evidently not "M's" case. He is not a cripple. He has no piercing agonies driving him to frenzy that knows no relief but in death. He thinks he can pull on tolerably well for himself though he suffers; there is the common lot of humanity to console him. But what about those numerous creatures he sees around him fall "like leaves of wintry weather?" The sight of them, and his own inability to be useful drive him to despair. Disabused of every kind of illusion with respect to his capacity, he has discovered the landmark of his understanding beyond which he cannot proceed; and this discovery would not justify him to remain here on earth wasting his energies, and assimilating food that might perhaps sustain a man much worthier to live. This being "M's" case, I do not see what makes it criminal in him to put an end to his existence. What the result of the action—I cannot call it crime—may be, I cannot pretend to know, not being an occultist; but this much is certain that the moral law which guides the destinies of men, in order to be just, must be one that should reward, and not punish, as the occultists would insinuate, such an act of emancipation on "M's" part.

'Anything is better,' it is argued, 'than committing suicide, the most dastardly, and cowardly of all actions, unless the *felo de se* is resorted to in a fit of insanity.' 'Anything,' I reply, 'is better than leaving the place of your birth, with myriads of your fellow-men pining in all kinds of woes, for a desert or a jungle to indulge the emancipation of your soul.' Why, where is the difference between the two, between M, who makes away with himself and your hermit of the jungle? Both leave their country; both cast off worldly cares; both DESTROY their physical natures; both desire the 'embodied joy' of an untrammelled spirit; only one goes as far as to destroy with the substance, its shadow which the other vainly strives to retain. Where this so-called cowardly dastardliness lies, I fail to see, when the same thing or what comes to the same thing is exalted into a merit. (Answers 3, 4 and 5 will be examined another time).

M's arguments are not exhausted. He gradually unfolds his views to his friends, reserving to himself the right, if I understand him rightly, to do away with himself whenever he thinks he has sufficiently examined his own arguments, and his own heart. Before taking such a grave step, he has done well to have his views examined and modified, if possible.

AN INQUIRER.

ANSWER.

[We have asked a brother-Theosophist, an esteemed physician to answer the above.—ED.]

The Editor of the THEOSOPHIST has so exhaustingly replied to the various points touching this question that nothing is left for me to answer to "An Inquirer's" letter about this subject. His examples, I am sorry, are all unhappy ones, and his arguments as lame as could be.

* And the affirmation—with a very, very few exceptions—will be as vehemently denied by every occultist, spiritualist, and *philosopher*, on grounds quite the reverse of those brought forward by Christians. In "godless" Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.—ED.

* Dr. G. Wyld, President of the "British Theosophical Society," who since then has relinquished office.—ED.