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Written for THE NEW YORK ECHO.

AHKOOND OF SWAT,

THE FOUNDER OF MANY MYSTICAL SOCIETIES.

Madame H. P. Blavatsky's Dramatic Word-Painting and Graphic Description of Abdul Ghafur's Remarkable and Eventful Career—Antagonism of the Sikhs to the Moslem Hierophant—Almost Simultaneous Deaths of the Popes of Rome and Sydoo.

Of the many remarkable characters of this century, Ghafur was one of the most conspicuously so. If there be truth in the Eastern doctrine, that souls, powerful, whether for good or bad, who had not time in one existence to work their plans, are reincarnated, the fierceness of their yearnings to continue on earth thrusting them back into the current of their attractions, then Ghafur was a rebirth of that Felice Peretti, who is known in history as Pope Sixtus V. of crafty and odious memory. Both were born in the lowest class of society, being ignorant peasant boys and beginning life as herdsmen. Both reached the apex of power through craft and stealth and by imposing upon the superstitions of the masses. Sixtus, author of mystical books, and himself a practitioner of the forbidden sciences, to satisfy his lust for power and ensure impunity, became Inquisitor General. Made Pope he hurled his anathemas alike against Elizabeth of England, the King of Navarre, and other important personages. Abdul Ghafur, endowed with an iron will, had educated himself without colleges or professors, except through association with the "wise men" of Khuttuk. He was as well versed in the Arabic and Persian literature of alchemy and astronomy as Sixtus was in Aristotle, and knew as he how to fabricate mesmerized talismans and amulets containing either life or death for those to whom it was presented. Each held millions of devotees under the subjection of their psychological influence, though both were more dreaded than beloved.

Ghafur had been a warrior and an ambitious leader of fanatics, but becoming a dervetch and finally a Pope, so to say, his blessing or curse made him as effectually the master of the Ameers and other Mussulmen as Sixtus was of the Catholic potentates of Europe. Only the salient features of his career are known to Christendom. Watched, as he may have been, his

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private life, ambitious aspirations for temporal as well as religious power are almost a sealed book. But the one certain thing is, that he was the founder and chief of nearly every secret society worth speaking of among Mussulmans, and the dominant spirit in all the rest. His apparent antagonism to the Wahabees was but a mask, and the murderous hand that struck Lord Mayo was certainly guided by the old Abdul. The Bektashee Derviches* and the howling, dancing and other Moslem religious mendicants recognize his supremacy as far above that of the Sheik-ul Islam of the faithful." Hardly a political order of any importance issued from Constantinople or Teheran—heretics though the Persians are—without his having a finger in the pie directly or indirectly. As fanatical as Sixtus but more cunning yet, if possible, instead of giving direct orders for the extermination of the Huguenots of Islam, the Wahabees, he directed his curses, and pointed his finger but at those among them whom he found in his way, keeping on best though secret terms with the rest. The title of Nasr-ed-Din (defender of the faith)

*To this day, no Bektashee would be recognized as such unless he can claim possession of a certain medal with the seal of this "High-Pontiff" of all the Derviches whether they belong to one sect or the other.

he impartially applied to both the Sultan and the Shah, though one is a Sunnite and the other a Shiite. He sweetened the stronger religious intolerance of the Osman dynasty, by adding to the old title of Nasr-ed Din those of Saif-ed-Din [Scimeter of Faith] and Emir-el-Mumminiah [Prince of the Faithful.] Every Emir-el-Sourey, or leader of the sacred caravan of pilgrims to Mekka, brought or sent messages to, and received advice and instructions from Abdul, the latter in the shape of mysterious oracles, for which was left the full equivalent in money presents and other offerings, as the Catholic pilgrims have recently done at Rome.

In 1847-8, the Prince Mirza, uncle of the young Shah and ex-governor of a great province in Persia, appeared in Tiflis, seeking Russian protection at the hands of Prince Woronzof, Viceroy of the Caucasus. Having helped himself to the crown jewels and ready money in the treasury, he had run away from the jurisdiction of his loving nephew, who was anxious to put out his eyes. Popular rumor asserted that his reason for what he had done was that he great dervetch, Ah-

koond, had thrice appeared to him in dreams, prompting him to take what he had and share his booty with the protectors of the faith of his principal wife, [he had brought twelve with him to Tiflis,] a native of Cabul. The secret, though perhaps, indirect influence he exercised on the Begum of Bhopal, during the Sepoy rebellion of 1857, was a mystery only to the English whom the old schemer knew so well how to hoodwink. During his long career of Macchiavelism, friendly with the British, and yet striking them constantly in secret; venerated as a new prophet by millions of orthodox, as well as heretic Mussulman; managing to preserve his influence over friend and foe, the old "Teacher" had one enemy whom he feared, for he knew that no amount of craft would ever win it to his side. This enemy was the once mighty nation of the Sikhs, ex-Sovereign rulers of Punjab and masters of the Peshavur Valley. Reduced from their high estate, this warrior people are now under the rule of a single Maharajah—Pattiala—who is himself the helpless vassal of the British. From the beginning the Ahkoond had continually entered the Sikhs in his path. Scarce would he feel himself conqueror over one obstacle before his hereditary enemy would appear between him and the realization of his hopes. If the Sikhs remained faithful to the British in 1857, it was neither through hearty loyalty or political convictions so much as through sheer opposition to the Mohammedans, whom they knew to be secretly prompted by the Ahkoond.

Since the days of the great Nanaka, of the Kshatriya caste, founder of the Sikh Brotherhood, in the second half of the XVth century, these brave and warlike tribes have ever been the thorn in the side of the Mogul dynasty, the terror of the Moslems of India. Originating, as we may say, in a religious Brotherhood, whose object was to make away alike with Islamism, Brahminism, and other isms, including later Christianity, this sect evolved a pure Monotheism in the abstract idea of an ever Unknown Principle, and elaborated it into the doctrine of the "Brotherhood of Man." In their view, we have but one Father, Mother Principle, with "neither form, shape, nor color," and we ought to be, if we are not, all brothers irrespective of distinctions of race or color. The sacerdotal Brahman, fanatical in his observance of dead letter forms, thus became in the opinion of the Sikh as much the enemy of truth as the Mussulman wallowing in a sensual heaven

with his houris, the joss-worshipping Buddhist grinding out prayers at his wheel, or yet, the Roman Catholic adoring his jewelled Madonnas, whose

complexion the priests change from white to brown and black to suit the climates and prejudices. Later on, Arjuna, son of Ramdas, the fourth in the succession after Nanak, gathering together the doctrines of the founder and his son Angad, brought out a sacred volume, called *Adi-garant*, and largely supplemented it with selections from forty-five sutras of the Jains. While adopting equally the religious figures of the Vedas and Koran, after sifting them and explaining their symbolism, the *Adi-garant* yet presents a greater similarity of ideas respecting the most elaborate metaphysical conceptions with those of the Jain school of gurus. The notions of Astrology, or the influence of the starry spheres upon ourselves were evidently adopted from that most prominent school of antiquity. This will be readily ascertained by comparing the commentaries of Abhayadeva Suree upon the original forty-five Sutras in Magadhi or Bala-basha language* with the *Adi-garant*. An old Jain guru, who is said to have drawn the horoscope of Runjeet Singh, at the time of his greatest power, had foretold the downfall of the kingdom of Lahore. It was the learned Arjuna who retired into Amritsir, changed the sect into a politico-religious community, and instituted within the same another and more esoteric body of gurus, scholars and metaphysicians, of which he became sole chief. He died in prison, under torture, by the order of Aurungzebe, in whose hands he had fallen, at the beginning of the XVIIth century. His son Govinda, a guru (religious teacher) of great renown, vowed revenge against the race of his father's murderers and after various changes of fortune the Afghans were finally driven from the Punjab by the Sikhs, in 1764. This triumph only made their hatred more bitter still, and from that moment until the death of Runjeet Singh, in 1839, we find them constantly aiming their blows at the Moslems. Maha Singh, the father of Runjeet, had set off the Sikhs into twelve mizals or divisions, each having its own chief [Sirdar] whose secret council of state consisted of learned gurus. Among these were masters in spiritual science, and they might, if they had had a mind, have exhibited as astonishing "miracles" and divine legerdemain as the old Mussulman Ahkoond. He knew it well, and for this reason dreaded them even more than he hated them for his defeat and that of his Ameer by Runjeet Singh.

One highly dramatic incident in the life of the "Pope of Sydoo" is the following well authenticated case which was much commented upon in his part of India about twenty years since. One day, in 1858, when the Ahkoond, squatting on his carpet was distributing amulets, blessings and prophecies

among his pious coggregation of pilgrims, a tall Hindoo who had silently approached and mingled in the crowd without having been noticed suddenly addressed him thus: "Tell me, prophet, thou who prophesiest so well for others, whether thou knowest what will be thine own fate, and that of the 'Defender of the Faith,' thy Sultan of Stamboul, twenty years hence?"

The old Ghafur, overcome with violent surprise, stared at his interlocutor, but no answer came. In recognizing the Sikh he seemed to have lost all power of speech, and the crowd was under a spell.

* This valuable work is now being republished by Ookerdhabhoj Shewjee, and has been received by the Theosophical Society from the editor through the President of the Bombay branch. When finished it will be the first edition of the Jain Bible, *Sutra-Sangraha*, or *Vihiva Punnuttee Sutra*, in existence, as all of their sacred books are kept in secret by the Jains.

"If not," continued the intruder, "then I will tell thee. Twenty years more and your 'Prince of the Faithful' will fall by the hand of an assassin of his own house. Two old men, one the Dalay Lama of the Christians, the other the great prophet of the Moslems—thyself—will be simultaneously crushed under the heel of death. Then, the first hour will strike of the downfall of those twin foes of truth, Christianity and Islam. The first, as the more powerful, will survive the second, but both will soon crumble into fragmentary sects which will mutually exterminate each other's faith. See, thy followers are powerless and I might kill thee now, but thou art in the hands of Destiny, and that knows its own hour."

Before a hand could be lifted the speaker had disappeared. This incident of itself sufficiently proves that the Sikhs might have assassinated Abdul Ghafur at any time had they chos n so to do. And it may be that the "Mayfair Gazette," which in June, 1877, prophetically observed that the rival pontiffs of Rome and Swat might die simultaneously, had heard from some "old Indian" this story, which the writer has so had from an informant at Lahore. —H. P. BLAVATSKY



The New York Echo

The Only Secret Society Paper in the World

NEW YORK APRIL 30, 1878.

Madame Blavatsky, Col. Henry S. Olcott and other members of the Theosophical Society have kindly agreed to help us in our literary labors. Our readers may now expect to learn considerable about Oriental mysticism and secret societies. As a first instalment from this rich fountain of learning we point with pardonable pride to the deeply suggestive article on our first page on the "Ahkoond of Swat" by the Corresponding Secretary of the Theosophists.

Dome Browed Mazzini.

The noble tribute to the memory of the Washington of Italy which Colonel Henry S. Olcott, on behalf of his brother members of the General Committee charged with the direction of the approaching ceremonies of the installation of Turini's bust of Giuseppe Mazzini in Central Park, contributes to our columns should command general attention. We therefore consider it our duty to place the same before the secret fraternities, who above all others should be particularly interested in the movement and all it represents.

The names of the members of the General Committee are we think a sufficient guarantee that every honor possible will be offered to the undying memory of the great Carbonari chief and that no alien element will be allowed to mar this sacred trust. This committee, which numbers some thirty to forty, comprises many who are celebrated as patriots, artists, sculptors, poets, authors, journalists, physicians and others of note in the ranks of liberal progress and the various domains of mental activity. The officers of this executive body are: President, Giovanni Ceccarini M. D.; First Vice President, Nestor Corradi; Second Vice President, A. Caro, M. D.; Treasurer, Salvatore Cantoni; Secretary, Pietro Antonio Parodi. At the last meeting of the General Committee, which took place at Turn Hall, in this city, on the 24th inst., the following sub-committees were appointed and authorized to take charge of the inaugural ceremonies and the festival to follow the same:

On General Arrangements: N. Corradi, chairman, Franz Sigel, Henry S. Olcott, H. D. Monachesi, Charles Sotheran, P. A. Parodi, S. E. Shevitch, and E. Macoggi;

On Finance: Henry S. Olcott, chairman, Ellwood E. Thorne, John Swinton, H. D. Monachesi, and Salvatore Cantoni;

On Press and Printing: Charles Sotheran, chairman, G. F. Secchi di Casali, Charles Villa, and H. D. Monachesi;

On Invitation and Reception: N. Corradi, chairman, E. Macoggi, A. Caro, M. D., H. D. Monachesi, and P. Caferrata;

On Ceremony and Platform: Henry S. Olcott, chairman, F. de Malignon, F. Dennarumma, O. Abruzzo, C. Oscanyan, and John C. Boak;

On Procession: Franz Sigel, chairman, Seydel de Mackiewicz, M. D., Ellwood E. Thorne, and G. Monachesi;

On Correspondence: P. A. Parodi, chairman, E. Macoggi, Charles Sotheran, S. E. Shevitch, and A. Gonzales;

On Music and Decoration: N. Barili, chairman, F. Dennarumma, G. Garigioli, F. Funai, G. DeGaetano and G. Aimone;

On Festival: N. Corradi, chairman, F. Campora, Franz Sigel, Charles Sotheran, Henry S. Olcott, L. Cardano, H. D. Monachesi, F. N. Balogh, G. Fiocchi, A. Silvagnoni, A. Jauck, L. Sivere and G. Cella.

The Masonic craft is represented on these committees by Grand Officers of this jurisdiction and other eminent members of the fraternity.

Especially for the benefit of brethren of the Mystic Tie Worshipful Brother E. Macoggi, P. M. of Garibaldi Lodge has kindly furnished the following translation of a certificate from the Grand Orient of Italy, in order to place Mazzini's position as a Mason beyond cavil:

Grand Lodge of Free Masonry in Italy and in the Italian Colonies.—To the Glory of the G. Arc. of the U.—Universal Masonry.—Italian Communion.

Valley of the Tiber G. L. of Rome 21st day, 6th month, A. V. L. 000, 877. A. D. 21st of March, 1877.

DECLARATION.

The Grand Lodge of Free Masonry in Italy and in the Italian Colonies truly declares that Giuseppe Mazzini was a Mason and was distinguished with the highest degree in the Masonic Hierarchy. Signed, L. Castellazo, 33d degree, Grand Secretary.

Given by Garibaldi Lodge, No. 542, F. & A. M., to Bro. E. Macoggi, March 6th, 1878. Signed, A. Bicadonna, Secretary pro tem.

This is to certify that the above is a truly literal translation from the original in possession of Garibaldi Lodge, New York City, of which a copy is here annexed. Signed, E. Macoggi, Past Master of Garibaldi Lodge, 147 East 16th Street, New York.

No worthier brother ever passed the threshold of a lodge than Giuseppe Mazzini, nor were the capabilities of the mystic associations for good ever more conspicuously shown than in connection with the grand Italian hero's life-work. It is entirely within the truth to say that without the aid of the "Young Europe" and the "Young Italy" fraternities, of Masonry and Carbonarism Italy would not today be united. Further, that not a single nation of continental Europe would have been now enjoying the benefits of constitutional government but for the labors of such secret societies in times past. Therefore every secret body in this city should be represented at the Festival on the day of the unveiling of the bust of the greatest patriot the nineteenth century has yet produced—Giuseppe Mazzini, Triumvir of Rome.



Our New Departure.

After its brief suspension I have great pleasure in being able to give practical proof of the resumption of the New York Echo by the issue of the current number.

Now for a word or two as to the Echo's new departure! Mr. CHARLES SOTHERAN, long and favorably known as an author and journalist, will assume the mantle of editorship laid aside by Mr. Wolcott. Those who have carefully read the columns of this journal cannot fail to have been struck with the solid quality of Mr. Sotheran's literary work, more particularly his inaugural address on "Torquemada and Galileo," which appeared in the last issue of this paper. My new associate is generally regarded as one of the most faithful living exponents of the true theory of fraternity in, and the history and jurisprudence of Secret Societies. No greater proof of his ability in this respect could be instanced than the bare fact that the "Advocate," of which he was Masonic editor for over nine months, from April 1877 to January 1878, increased its circulation in that period from less than one to over seventy thousand weekly. Mr. Sotheran was formerly better known, however, as editor of the "American Bibliopolist," as a regular contributor to the "New York World," the "Illustrated Weekly," and other journals of repute, also as the Secretary of the New York Liberal Club. He has likewise written and edited several works which have met with due and proper recognition, as have likewise his efforts in the lecture field.

To assist my new associate and myself in our labors I can point to a corps of co-workers unequalled in their departments, and many of whom have taken high rank as editors, poets and authors, or in painting, sculpture and above all for our particular purposes, in the Fraternities. Among these I should enumerate Professor Rawson, the artist, oriental traveller and author of many books, and who has recently brought to a successful termination his Masonic discussion with the Rev. Albert Post; Leon Hyneman, Masonic author and for many years editor of the "Masonic Mirror and Keystone;" Madame H. P. Blavatsky, the adept Theosophist and erudite authoress of "Isis Unveiled;" Professor Isaac L. Rice, the musical composer and author of "What is Music?" Colonel Henry S. Olcott, President of the Theosophical Society and the author of several volumes; Colonel A. B. Caldwell, founder of the Order of Independent Foresters and editor of the "Forester's Herald;" Elias Goodman, Grand Chief Patriarch of the Grand Encampment of Odd Fellows in the State of New

York; Mrs. Alice Hyneman Rhine, the poetess whose literary labors on the subject of social reform have often graced these pages; Mrs. Margaret Winchester, the poetical authoress who has long been regarded as a leader in the advance guard of true culture and progress; Olin L. Warner, the eminent sculptor and writer of the articles on the Paris Commune that have appeared in these columns; John A. Weisse, M. D., the ripe philologist; Mrs. Rebecca A. Morse, the art critic, who is better known perhaps under the pseudonym of "Ruth Mosha;" Herbert D. Monachesi, the brilliant young journalist and editor; Mrs. Helen M. Cooke ("Lottie Linwood,") authoress of "Gold Thread and Other Poems;" Mrs. Mary Upsher Sturges, whose delicious literary morceaux are always enjoyable; Professor Willecox, the sturdy laborer in the vineyard of true liberal thought, as well as editor and educator generally; and last, but not least, Frederick T. Vance, the humorist. Besides these there are others whom I could name and to whom attention will be called later on.

Meanwhile, in conjunction with Mr. Charles Sotheran, I propose to assist in making this journal as heretofore THE Secret Society paper. With our banner emblazoned with the motto: "Fearless, Independent, Liberal," and with our paper conducted by men who have no fear of the truth I feel confident we cannot fail in the purpose we have committed ourselves to achieve.

JOHN E. HEARTT.

FLUMMERY AND MUMMERY.—A so-called Masonic spectacle was seen recently in the Academy of Music on a scale different perhaps to any ever before exhibited in New York or America. After an overture from an orchestra, a drop scene (see on Masons seated in melancholy meditation in a lodge room). Each in turn explains what the object of the occasion is to honor the memory of brethren who have departed this life. A chant, by a concealed chorus, followed by the prayer from "Moses in Egypt," was then rendered. The second scene disclosed the interior of a vast temple, with lofty pillars and vaulted roof. A draped casket stood in the centre on a raised dais. Little girls were in the attitude of weeping over and in front of it. On each side were men clothed in white gowns with massive crosses in red on their hearts, and holding lighted candles. On the right of the stage was a long line of helmeted men with torches, in black, with an apron of the same color, on which was a cross in red in front. On the opposite side was a corresponding line of torch bearers clothed in white but with the cross in red. Each line was headed by a helmeted warrior clad in silver mail, over which hung a flowing surplice, and holding a drawn sword in his hand. The little girls strewed flowers on and around the casket, while the invisible chorus sang. Then one by one the nine candle bearers stepped forward and extinguished his candle. The bass drum gave a dull thud as each candle went out. A funeral march was then played and next two priests (? from St. Francis Xavier's) in black, chanted verses while the chorus responded. From behind the casket then mounted the dais several dignitaries who uttered series after series of sentences from the ritual of the Ancient Accepted Scottish Rite. As an interlude, an invocatory solo was sung, while the two lines of torch bearers filed in and out of each other, perpetually alternating black with white, across the stage. After a solo the entire assemblage genuflected as the curtain descended. In the next scene, a tomb, solitary

at first, arose at the back of the stage. Presently the torch bearers, now intermingled confusedly, the white gowned with the black, marched in, their mail clad leaders at the head. The casket was carried by mutes clothed in black. After marching and countermarching about the stage, the torch bearers formed into two lines, through which the coffin was carried to the tomb. The orators of the preceding scene now appeared and bade the dead brethren farewell. A chorus and solo completed the scene. The last scene disclosed the lodge room again. Taken all together the performance was more dramatic than Baron de Palm's Theosophical funeral in the Masonic Temple, but it most certainly had not the solemnity and impressive character of the ceremony by which the Theosophists honored their dead brother. —DHANUS.



Theosophy.

The will of the late Baron de Palm was admitted to probate in the New York Surrogate's Court on the 9th inst.

Gerald Massey, the poet and veteran reformer comes forward in a recent number of a London paper to defend the Theosophical Society against some unfair strictures of Christian bigots.

An eminent 32d Degree Scottish Mason, a recent affiliate of the Theosophical Society, has been given a mission to organize branches at Manila, Singapore and other points in the Far East.

Considerable information respecting the views of the Theosophists will be found in the April number of the *Revue Spirite* of Paris. No less than forty pages have been devoted to an analysis of the claims of the Theosophical Society by the talented editor M. Pierre G. Leymarie.

A branch Theosophical Society has been formed at Bombay, India, to which some of the ablest native scholars in the country have been admitted. There is every indication that this movement will be of very great importance to the world of Western literature.

In view of the existing state of things it will be seen that the Theosophical Society has been organized in the interest of religion, society and good morals; to aid each according to its needs. The founders being baffled in every attempt to get the desired knowledge in other quarters, turn their faces toward the Orient, whence are derived all systems of religion and philosophy. They find our ancestors practicing important arts now lost to us. They discover them dealing with forces whose very names are now unknown, and the simplest demonstration of whose existence is impossible to our scientists. —*Theosophical Society's Preamble.*

The apartments of Madame Blavatsky, Corresponding Secretary of the Theosophists, are becoming famous as the rendezvous of clever men and brilliant women. An evening there often reminds one of the famous *soirees de conversation* at Mme. Tallien's during the First Empire. A Sunday or two ago we remarked there were seven different nationalities represented in the company present. Among the guests were Col. Chaille Long, Commander-in-chief of the troops of the Khedive of Egypt in Central Africa, Col. Steinberger, the Samoan Prime Minister and Envoy, and the Countess Paschkoff, the Russian traveler, who is a member of the Geographical Society of France.

Written for THE NEW YORK ECHO.

GIUSEPPE MAZZINI,

ITALY'S PATRIOT, HERO AND MARTYR.

A Stirring Appeal for the Co-operation of the Friends of Liberty and Progress by Col. Henry S. Olcott on behalf of the "Comitato di Pubblica Onoranza alla Memoria di Giuseppe Mazzini."—The Great Secret Organizations founded by the Savior of Italy—Humanity's Debt to Mazzini.

Early in June a bust of Giuseppe Mazzini, one of the purest, wisest and noblest sons that Italy—mother of great men—ever nursed at her breast, will be erected in Central Park. The monument has been subscribed for, finished by Turini, accepted by the city authorities, and will be unveiled with a solemn and appropriate ceremonial, under direction of a Committee which comprises, with Italians, men of other nationalities. All the details of the occasion have been foreseen and confided to sub-committees, and the event will be one to be remembered with that of the inauguration of the statue of that other friend of Free America and Liberty, General Lafayette.

My associates of the General Committee deeming it advisable that I should say something of the patriot, whose heroic career we are about to commemorate, I address these few words to the American public through the particular organ of the secret fraternities, as perhaps the most appropriate channel for discoursing upon a man eminently a patron and director of such organizations.

The life work of Joseph Mazzini shows in a most striking degree the potentiality of secret fraternities. Without them he could never have effected the gigantic results he did. Hunted like a wild beast, a price set upon his head, spies watching for him in every European city, cut off from the enjoyment of home, family and the comforts of domestic life, this solitary chief of secret brotherhoods was yet able to make every throne rock, every tyrant tremble, every enslaved people hope. The fiery words he penned were scattered over continents, carried across seas, introduced in myriad conclaves of patriots, by the hidden agencies at his command. From the quenchless flame of his own patriotism and humanitarianism, myriad torches were lighted in the breasts of brave and true men. Where could a monument to such a man be more appropriately raised than in this land of freedom, whose inhabitants won their liberty by devotion to its sacred cause, and in this city, where the memories of Washington, Lincoln and Lafayette are preserved for all time by imperishable bronze?

These Italians and their friends who have contributed towards the erection of the Mazzini bust have done themselves as much honor as to him. Nay, more for his fame is in the special keeping of History. The school boy of the future will read the name of this great Genoese as that of one who was nobler than a king, for while asking for his country everything, he sought for himself nothing, but the privilege of living and dying in her service.

Mazzini's patriotic inspiration came to him when a lad of twelve years; at seventeen he wrote his first article; at nineteen he was initiated in the Carbonari; at twenty-one he was imprisoned in the fortress of Savona, and there was born in his mind the great idea of a new secret society to be called Young Italy ("La Giovina Italia"). From that time forward his plan was all clear before him. A government of the people, by the people, for the people, was the aim of the new fraternity, and it was steadily pursued until, after inconceivably bitter disappointments, it has been at least partly realized in the unification of the Italian states and the destruction of the temporal power of the Pope.

After the miscarriage of his expedition from Switzerland against Savoy, in 1833, Mazzini found clustering around him the revolutionary elements of all Europe. Exiles from Germany, Poland, France, Spain and Scandinavia gathered about him as a leader, and drew inspiration for stronger efforts in their respective countries from his teaching and example. Then at Ferne, on the 15th of April, 1834, was organized the International political Brotherhood termed Young Europe, with a constitution which embodied the highest principles of the moral law in its bearings upon human society. Its declaration of

principles affirmed that "Young Europe is an association of men believing in a future of Liberty, Equality, Humanity, Independence and Unity for all mankind; and desirous of consecrating their thoughts and actions to the realization of that future."

The diplomatic agents of combined Europe could not blot out the devoted band which addressed itself to the work of purifying, destroying and rebuilding the effete political systems that had so long oppressed the nations. Driven from one asylum the holy apostles of Liberty sought others, and one at least, Mazzini, continued his self-imposed labor until nature could sustain the struggle with hardship no longer, and on the 10th of March, 1872, he peacefully breathed his last at Pisa, where he had been sojourning for some months under an assumed name. When the news of his decease spread all Italy wept. Eighty thousand people followed his bier at Genoa, and at Rome, where

commemorative services were held. The multitude of mourners filled the Cors from end to end.

Mazzini loved our country and for twenty years cheered on the Anti-Slavery Party to enfranchise the black. William Lloyd Garrison edited his autobiography and sums up his character in this sentence: "Within the last half-century, Europe has produced some notable persons in connection with the cause of popular freedom; but at their head, above their utmost height, it seems to me, Mazzini is entitled to stand." And Thomas Carlyle, that stern critic of men, says: "I can with freedom testify to all men that he, if ever I have seen one such, is a man of genius and virtue, a man of sterling vivacity, humanity and nobleness of mind, one of those rare men, numerable, unfortunately, but as units in this world, who are worthy to be called martyr souls." This is he around whose monument we will all be permitted to lay our wreaths on the June day that may be designated for the ceremonies above specified.

—HENRY S. OLCOTT.



By our London Agency Nov. 20-1871

48 Masks Unmasked.

SOME attention has, in these days of shoddy, been evoked by the production of paraffin masks by spirits. As one of these manifestations involved the destruction of one of the best India-rubber toys which I ever possessed, as well as that of an india-rubber toy belonging to my youngest infant, I would like to tell in detail how the manifestation was produced.

A medium, who had the most profound objection to Tobacco smoking, once called on me, and expressed his willingness to sit for paraffin moulds of spirit hands, feet, or faces. The mode of taking a paraffin cast, known to the initiated, is comparatively easy. Pieces of paraffin, finely chopped, are put into a pail full of hot water, where they melt with rapidity. Your hand is well oiled, and you drop it into the paraffin once or twice, when a glove-like substance is produced, which is an exact cast of your hand. A slit or two at the ball of the thumb will enable you to withdraw your mould from your hand, which will feel a little sore for a few hours afterwards. The hot paraffin has taken away all the minute hairs on the surface of your hand, leaving them all attached inside the mould, whence they can easily be brushed off with a feather brush. What you do with the paraffin mould next is easy. You pour in plaster of Paris, and in a few minutes you have a perfect cast of your hand. It is perfectly plain that the same procedure can be easily managed with feet or faces, with the slight difference that, the face being so much more sensitive than the hand, a far more disagreeable smarting sensation will be experienced at the roots of the hair, and behind the ears. In fact, I do not recommend the neophyte to dip his

foot exactly. All the delicate papillæ and sweat glands of the skin can be seen impressed on the surface of the india-rubber. Every hair leaves its mark, and the most accurate impression of the most minute scar is at once preserved. You have, therefore, a perfect mould of the hand. Now, to produce by this a cast of a spirit hand. There are two modes of doing this: firstly, by taking a rough impress of the hand, and, it being hollow, keeping it outside your own hand, and it acts as a glove. This procedure is only to be adopted on occasions when you wish to produce larger hands than your own. What is really much more easy is the production of smaller hands, or baby's hands, which is effected by the cast having been previously taken of a small hand, which, being formed of thin india-rubber, can be easily carried within the mouth of the medium, as, in fact, the space occupied by it is less than one inch by half an inch, and its depth is very slight. If you are a lady, conceal this small object behind the fastening of your garter; if a gentleman, no boot is so tight or no stocking fits so closely that it will not contain it. It is one of the smallest and most unnoticeable objects, thanks to the discovery of the Americas, which placed Europeans at a level with all that is elastic in rubber and conscience.

While on the subject of india-rubber manifestations, let me tell you how to be able to show a spirit in a bag. You must first get from a soda-water manufacturer, if possible, a partially used or half done with soda-water bag, made of india-rubber sheeting. If you are a medium, you will demand to have your own hands placed in this bag, so that the "spirit form" may appear inside it, and receive "mesmeric" influence from your body. To attain this desired for, if not desirable, result, you must have your own hands in the bag, which is filled with carbonic acid gas, of the sort used by manufacturers of aerated waters. While your hands are being placed in the bag you can slip from your sleeve three large corks, or rather bottles, of a larger size than those used for the largest pickle-bottles, into the bag. Carbonic acid gas being heavy, and air being light, the small quantity of air which may be accidentally in the bag, which it is impossible to exclude, will be rather an advantage to you than otherwise, for the light corks will naturally go up to the air within the



The New York Echo

The Only Secret Society Paper in the World



NEW YORK, JUNE 4, 1878.

Theosophy's Secret Organization.

The inauguration of a Theosophical department in the Echo has been considered a great innovation by many old subscribers, from some of whom we have received requests to give information respecting the Order.

In order to be able to furnish correct particulars, we desired the chiefs of this Secret Brotherhood to inform us of such facts as might be of interest to the members of other organizations. In response the learned Corresponding Secretary has written for this journal, the deeply interesting article on the Arya Somaj, printed in another column, and which enables the Echo to give the first intimation of the new departure of the Theosophists to the brethren of other Secret Orders.

We have also been authorized to state that the Order was founded in the City of New York in the year 1875. At first it was an open body, but, later, it was re-organized on the principle of secrecy, experience having demonstrated the advisability of such a change. Persons of either sex are eligible for Fellowship, which is either active, corresponding or honorary. Only those are admitted who are in sympathy with its objects, and sincerely desire to aid in the promotion of the same. No fees are exacted, but those who choose may contribute towards the Society's expenses. No applicant is received because of his wealth or influence, or rejected because of his poverty or obscurity.

We have been further permitted to publish the following extracts respecting its fellowship and aims from a circular issued to subordinate officials for use among those desiring to affiliate themselves with the Theosophists.

First—as to Fellowship. It is divided into “three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, and no fixed time is specified in which the new Fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree, of the first section, the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of

Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have a certain progress towards self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary; its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restrictions.”

The aims of the Theosophical Society appear to be various. We learn from the document already quoted that—“It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the Unknown but palpable Cause of his own creation, must possess in his inner, physical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes. The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed facts about Oriental religious philosophies, their ethics, chronology, esoterism, and symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called ‘Heathen’ and ‘Pagan’ as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men of

every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause.”

It is asserted by the Heads of the Order that within the last two years particularly the Theosophists have enormously widened the sphere of their labors and influence. The London Paris, Berlin St. Petersburg, Madrid and other European journals have freely discussed their objects and operations. Throughout India and other portions of the Orient, the cremation of Baryon De Palm's body and his “Pagan Funeral” in the New York Masonic Temple, have made Theosophy almost a household word among the natives. Branch Societies have been or are being organized in nine different Eastern and Western countries. Agents have been dispatched from the parent Society to Great Britain and Africa. One of great influence among Free Masons, a 32d degree Scottish Rite Mason and a Grand Patron of the Order of the Eastern Star, has taken his departure for Manilla, Singapore and Madras, to found societies and visit corresponding Fellows already admitted by diploma. We are also informed that but a week or two ago an emissary of the Society, a celebrated author and traveller left New York for Japan entrusted with a mission of the highest importance to the inhabitants of North Eastern Asia on behalf of the Order. So thoroughly, but quietly have its labors been performed that even many of the members are believed to be ignorant of the accomplishment of much that has been done.

Finally—it is claimed that the real fundamental strength of this Secret Society is, in the fact that it positively has intimate official and personal relations with Oriental Brotherhoods and Mystics, the evidences of whose intercourse are of a nature to stagger the most incredulous skeptic. What their nature is the members are bound by oath not to reveal, but they say that they are all sufficient to fix one's faith in the physical powers of man upon the rock of knowledge; and that if humanity had the faintest shadow of its power cast upon it, the words of the ancient Hindu philosopher, Narada, who said:

“Never utter these words: I do not know this—therefore it is false.

“One must study to know, know to understand, understand to judge.”
would he perpetually before the intelligence of the race.

This is published in "A Modern Pantheon," p. 184 67.



The New York Echo

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THE ARYA SOMAJ.

ALLIANCE OF THEOSOPHY WITH A VEDIC SOCIETY IN THE FAR ORIENT.

Madame Blavatsky Narrates the History of the Brahma Somaj and the Aryo Somaj—The Conflict of the Faiths in India—Why the Theosophists now Receive their Instructions from a Hindn Secret Society.

Christendom sends its missionaries to Heathendom at an expense of millions drained from the pockets of would-be pious folks, who court respectability. Thousands of homeless and penniless old men women and children are allowed to starve for lack of funds, for the sake, perhaps, of one converted "heathen." All the spare money of the charitable is absorbed by these dead-head travelling agents of the Christian Church. What is the result? Visit the prison cells of so-called Christian lands, crammed with delinquents who have been led on to felony by the weary path of starvation, and you will have the answer. Read in the daily papers the numerous accounts of executions, and you will find that modern Christianity offers, perhaps unintentionally, but none the less surely, a premium for murder and other heinous crimes. Is any one prepared to deny the assertion? Remember that, while, many a respectable unbeliever dies, in his bed with the comfortable assurance from his next of kin, and good friends in general, that he is going to hell, the red-handed criminal has but to believe at his eleventh hour that the blood of the Savior can and will save him, to receive the guarantee of his spiritual adviser, that he will find himself when launched into eternity, in the bosom of Christ, in heaven, and playing upon the traditional harp. Why, then, should any Christian deny himself, the pleasure and profit of robbing or even murdering his richer neighbor? And such a doctrine is being promulgated among heathen, at the cost of an annual expenditure of millions.

But, in her eternal wisdom, nature provides antidotes against moral, as well as against mineral and vegetable poisons. There are people who do not content themselves with preaching grandiloquent discourses, they act. If such books as Higgins' "Ancaolypsis," Inman's "Symbols," and that extraordinary work of an anonymous English author—a Bishop, it is whispered—entitled "Supernatural Relig-

ion," cannot awaken responsive echoes among the ignorant masses, who do not read books, other means can be, and are resorted to; means more effectual and which will bring fruits in the future, if hitherto, prevented by the crushing hand of ecclesiastical and monarchical despotism. Those whom the written proofs of the fictitious character of Biblical authority cannot reach, may be saved by the spoken word. And this work of disseminating the truth among the more ignorant classes is being evidently prosecuted by an army of devoted scholars and teachers, simultaneously, in India and America.

The Theosophical Society has been of late so much spoken about; such idle tales have been circulated about it—its members being sworn to secrecy and hitherto unable, even if willing to proclaim the truth about it—that the public may be gratified to know, at least, about one portion of its work. This much, we are now permitted to do, and we embrace the opportunity with alacrity, for, unlike our antagonists, the Christians, we are disposed to declare open war and not resort to forgery, intrigue and Mccahivelism to accomplish our ends. The Theosophical Society means, if it cannot rescue Christians from modern Christianity, at least to aid in saving the "heathen" from its influence. It is now in organized affiliation with the Arya-Somaj of India, its Western representative, and, so to say, under the order of its chiefs. A younger Society than the Brahma Somaj, it was instituted to save the Hindus from exoteric idolatries, Brahmanism and Christian missionaries.

The purely Theistic movement connected with the Brahma Somaj, had its origin in the same idea. It began early in the present century, but spasmodically and with interruption, and only took concrete shape under the leadership of Baboo Keshub Chunder Sen in 1858. Rammohun Roy, who may be termed the combined Fenelon and Thomas Paine, of Hindustan, was its parent, his first church having been organized shortly before his death in 1833. One of the greatest and most acute of controversial writers that our century has produced, his works ought to be translated and circulated in every civilized land. At his death, the work of the Brahma Somaj was interrupted. As Miss Collet says, in her Brahma Year Book for 1878, it was only "in October 1839 that Debendra Nath Tagore founded the "Tattvabodhini Sabha" (or Society for the Knowledge of Truth) which lasted for

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twenty years, and did much to arouse the energies and form the principles of the young church "of the Brahma Somaj. But exoteric or open religion as it is now, it must have been so conducted first much on the principles of the Secret Societies, as we are informed that Keshub Chunder Sen, a resident of Calcutta and a pupil of the Presidency College, who had long before quitted the orthodox Brahmanical Church and was searching for a purely Theistic religion, "had never heard of the Brahma Somaj before 1858," (see the Theistic Annual, 1878, p 45.) Since then the Brahma Somaj, which he then joined has flourished and become more popular every day. We now find it with Somajes established in many provinces and cities. At least, we learn, that in May 1877 "fifty Somajes have notified their adhesion to the Society and eight of them have appointed their representatives." Native missionaries of the Theistic religion oppose the Christian Missionaries and the Orthodox Brahma and the work is going on lively. So much for the Brahma movement.

And now, with regard to the Aryo Somaj, the "Indian Tribune" of Allahabad uses the following language in speaking of its founder: "The first quarter of the 16th century was no more an age of reformation in Europe than the last of the 19th is in India. Similar causes to those which had operated to bring about a mighty reformation in Europe are, at this moment, working in India. From amongst its own 'Benedictines' Swamee Dya Nand Saraswati has arisen, who, unlike other reformers, does not wish to set up a new religion of his own, but asks his countrymen to go back to the pristine purity and Theism of their Vedic religion. After preaching his views in Bombay, Poona, Calcutta, and the N. W. Provinces, he came to the Pnnjab last year, and here it is that he found the most congenial soil. It was in the land of the five rivers, on the bank of the Indus, that the Vedas were first compiled. It was the Punjab that gave birth to a Nanak. And it is the Punjab that is making such efforts for a revival of Vedic learning and its doctrines. And wherever Swamee Dya Nand goes, his splendid physique, his manly bearing, his erudite discourses, his thundering eloquence, and his incisive logic bear down all opposition. People rise up and say: 'We shall remain no longer in this state of ignorance, we shall think and act for ourselves, we have had enough of a crafty priesthood

and a demoralizing idolatry, and we shall tolerate them no longer. We shall wipe off the ugliness of ages, and try to shine forth in the original radiance and effulgence of our Aryarn ancestors."

The Swamee is a most highly honored Fellow of the Theosophical Society, takes a deep interest in its proceedings, and the "Indian Spectator" of Bombay, April 14, 1878, spoke by the book when it said that the work of Pundit Dya Nand "bears intimate relation to the work of the Theosophical Society."

While the members of the Brahma Somaj may be designated as the Lutheran Protestants of orthodox Brahminism, the disciples of the Swamee Dya Nand should be compared to those learned mystics, the Gnostics, who had the key to those earlier writings which, later, were worked over into the Christian gospels and various patristic literature. As the above named pre-Christian sects understood the true esoteric meaning of the Chrestos allegory, which is now materialized into the Jesus of flesh, so the disciples of the learned and holy are taught to discriminate between the written form and the spirit of the word preached in the Vedas. And this is the principal point of difference between the Aryo Somaj and the Brahmos, who, as it would seem, believe in a personal God and repudiate the Vedas, while the Aryos see an everlasting Principle, an impersonal Cause, in the great "Soul of the Universe," rather than a personal Being, and accept the Vedas as the Supreme authority, though not of divine origin. But we may better quote in elucidation of the subject, what the President of the Bombay Aryo Somaj, also

a Fellow of the Theosophical Society, Mr. Hurrychund Chintoman, says in a recent letter to our Society; "Pundit Dya Nand maintains that as it is now universally acknowledged that the Vedas are the oldest books of antiquity, if they contain the truth and nothing but the truth in an unutilated state, and nothing new can be found in other works of later date, why should we not accept the Vedas as a guide for Humanity? * * * * A revealed book or revelation is understood to mean one of two things, viz.: [1] a book already written by some invisible hand and thrown into the world; or [2] a work written by one or more men while they were in their highest state of mental lucidity, acquired by profound meditation upon the problems of who man is, whence he came, whither he must go, and by what means he may emancipate himself from wordly delusions and sufferings. The latter hypothesis may be regarded as the more rational and correct." Our Brother Hurrychind here de-

know as adepts. He adds: "The ancient inhabitants of a place near Thibet, and adjoining a lake called Mansourawa, were first called Devneggury [Devanegari] or god-like people. Their written characters were also called Devneggury or Balbodha letters. A portion of them migrated to the North and settled there, and afterwards spread towards the South while others went to the West. All these emigrants styled themselves Aryans, or noble, pure, and good men, as they considered that a pure gift had been made to humanity from the "Pure Alone." These lofty souls were the authors of the Vedas.

What more reasonable than the claim that such scriptures, emanating from such authors, should contain, for those who are able to penetrate the meaning that lies half concealed under the dead letter, all the wisdom which it is allowed to men to acquire on earth? The chiefs of the Aryo Somaj discredit "miracles," discountenance superstition, and all violation of natural law, and teach the purest form of Vedic philosophy. Such are the allies of the Theosophical Society. They have said to us "let us work together for the good of mankind" and—we will.

H. P. BLAVATSKY.



TRIPLE HOODED SNAKE!

WHY ROME EXCOMMUNICATES, PERSECUTES AND SLANDERS SECRET SOCIETIES!

All Members of Fraternities Cursed by Theology—Death, the Gallies and the Rack the Punishment for Catholics Belonging to Secret Societies—Vile Slanders by Jesuit Editors—The Church's Fearful Record of Horrible Massacres—Romanism the Ally of Capital and the Enemy of Labor.

Along the whole Secret Society line nothing but denunciations from the Catholic priesthood are heard, and among others at present engaged in this pleasant occupation of vituperation, Father Cuddihy, of Milford, Mass., whose disgraceful conduct has been noticed in the New York Echo's recent issues and which has since then been endorsed by his Bishop, is now "starring" through New England with a lecture in which he argues that Secret Societies are the prevailing evil of the day, the greatest enemies of the Church of Rome and the most hurtful obstructions to the gaining of Irish liberty. The Jesuit press is also endeavoring to terrorize its ignorant readers into the same infernal hatred that it has ever borne for our different Orders, one and all. This policy of Rome is not modern, and to show how expressions of hatred were made outwardly manifest in times past, I propose to prove what the policy of Rome was and probably may be once more, if the opportunity for its terrible power is ever again permitted to ecclesiasticism.

The various Bulls and other pronouncements of the Pontiffs I may refer to more fully in a future article. I shall simply note now what the five following Popes have spoken out in the most malignant manner officially against Secret Societies: 1, Pope Clement XII. in 1738; Benedict XIV. 1751; Pius VII., 1821; Leo XII., 1825 and the recusant Mason and Carbonari, the late Pio Nono, during the whole of his Pontificate. So eagerly was the first of these expressions against the Fraternities interpreted that the whole machinery of Catholic Europe was immediately put in motion against secret organizations. One Cardinal, Firrao, when promulgating Clement's "In eminenti" Constitution of 1738, forbade all Lodge meetings under "pain of death," without the slightest hope of pardon. The many thousand victims who doubtless suffered at the hands of the Inquisition we shall never know the names of, except a few who stand recorded in bold relief. Brother Crudeli, a Florentine Mason, who was condemned to a long imprisonment, but was only saved by

the intercession of Great Britain; Brother Tournon, a Frenchman, who was convicted in 1757, but not daring to face Inquisitorial terrors, solemnly renounced Freemasonry and was banished the kingdom; Brother Coustos, who was terribly maltreated by the Holy Inquisition at Lisbon in 1743 for the "crime of Freemasonry," and on whom the rack and every diabolical torture invented by human fiends was used until sentence to the galleys was pronounced on him; and Count di Cagliostro, who was arrested in 1789 for founding a Masonic Lodge in Rome, was tried by the Inquisition, condemned to death and finally murdered in the year 1795 in the Pope's Castle of St. Leon, in the Duchy of Urbino.

The modern policy of Rome is to excommunicate the members of Fraternities while living and curse them when dead. In Belgium especially this has been found to work very satisfactorily by the Church; and in Brazil, too, that a certain Father Montara lately insulted his monarch by a sermon full of curses and in which, attacking Freemasonry, he exhorted the women "never to consent to allow their husbands, brothers or sons to affiliate with this society of the damned," and threatened if they should do so "to devote them to the flames of hell with the Freemasons." From Pennsylvania I learn that Father James Bridgeman has been employing his valuable time in "damning" the members of the Secret Societies organized in the interests of labor at Tamaqua in the Keystone State. Massachusetts has also been edified by the priest who poetically stigmatized the Ancient Order of Hibernian brethren as "the lice and vermin that are crawling over the beautiful body of the Catholic Church" in America, and who has, since the Echo first called attention to the case, excommunicated an unfortunate Irish girl for attending a Hibernian Society ball. One curious phase of the last difficulty is that although excommunicated the Ancient Order of Hibernians yet insists on its members being good Catholics. If these are forced out of the pale of Romanism some 450,000 rank and file of those who have been described as "the bone and sinew of the Church in America" will be gained to civilization. That Rome is evidently timorous can be seen in the stand taken by some of the Catholic journals that are now trying to cajole the Hibernians into casting aside their secret character, ritual, grips and passwords. Cardinal McCloskey, through his mouthpiece, Vicar General Quinn, made use of, in the late trouble with

the A. O. H. at St. Francis Xavier's foundation stone laying, the following extract* from the Decrees of the Baltimore Councils, which show that circumstances sometimes alter cases: "On account of very great reasons the Holy Pontiffs have forbidden the faithful to enter into any secret societies, by whatever name they may be called, but bind themselves by oath to observe secrets, for societies of this nature, entered into clandestinely, have always the suspicion and the danger of evil. Therefore we admonish all priests that no one can receive sacramental absolution unless he shall entirely depart from societies of this kind. We therefore exhort and beseech in the Lord all the faithful that they would abstain entirely from these secret societies, bearing in mind that they are members of Christ and of the Church, which as our mother desires her commands to be obeyed and that those who are her children ought to walk as children of light, according to the holy and divine decrees which Christ our Lord has delivered." It should be the hope† of all to see the

* On behalf of Cardinal McCloskey Vicar General Quinn also informed the Ancient Order of Hibernians that, as a body, it had, by its oath-bound secrecy, placed itself under the legitimate condemnation of Roman Catholicism. It made no difference that all the members of the society professed to be good Catholics—it is such a society as the church condemns and the order received its signs and passwords from Ireland periodically. No good Catholic, the Vicar General stated, could belong to the Order without deceiving his priest.

† Such a hope is not to be realized, for since this article has been put into type the Ancient Hibernians, sitting in convention at Boston, have agreed, without a single dissenting voice, to a series of resolutions, practically giving up their liberty, individuality and organization. One of those thus unanimously adopted reads, and only too clearly, as follows: "That if there is anything in the Order at present in opposition to the doctrines of the church we, as her obedient children, are willing to rectify it as soon as her decision is properly announced." Thus in this free Republic the despotic power which forced Galileo on his bended knees after the torture, murdered Giordano Bruno, Savonarola, Hypatia and myriads of others as noble and as learned is used with terrible force against a Secret Order whose only objects are charity, unity and mutual benevolence—virtues which the church has ever preached but never practiced.—[Editors Echo.]

"Faithful" take a bold stand and not be "bulldozed" out of their rights and liberties as American citizens by the minions of a foreign despot.

But the worst phase of the malignancy of the Ultramontanes is their refusal to perform the last ceremonies over the dead. In this often the affections and sentiments of wife and mother and sister and child receive a life long shock. Two cases among others have been brought to our notice as of special interest. Both occurred in Cincinnati. Father P. Otto Jair, pastor of St. John's R. C. Church, had refused to bury the body of Bro. Joseph Schauder, a deceased Catholic member of the Ancient Order of

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United Workmen* and a Mason; but finding that a considerable hub-bub had been raised he endeavored to extenuate himself in the "Cincinnati Commercial." All his sophistries availed him little, as his plea that a band of music upset his weak nerves and his "Please, sir, it wurn't I; it was that undertaker as did it, or some one else" was only laughed at. The other case is one in which Archbishop Purcell figures. John Gerke, a member of a Masonic Lodge, was a Catholic but had married a Protestant wife. On his death bed he sent for the Archbishop of the diocese, who required him to abjure his Secret Society in order to receive extreme unction. "Don't you do it, John," urged his wife; "the Masons have been the best friends we have ever had. Don't you do it." Brother Gerke, like a sensible man, did not do it, and the Archbishop having sternly refused to admit his corpse into Catholic consecrated ground he was buried in a Protestant cemetery, the services at the grave being conducted by his Lodge.

As if to be excommunicated, to be cursed, to be tortured, to be refused burial, etc., etc., was not enough, the Church hangs the dead weight of slander and libel around our necks. The present Bishop of Nimes, Mgr. Besson, has just published a pastoral letter directed against secret societies. After abusing the Gnostics, the Manichees, the Albigeuses, he attacks the persecuted Knights Templar, whose last Grand Master, Jacques de Molay, was murdered by Pope Clement V. and Philip le Bel, King of France. The Templars, says this erudite Bishop, left certain secret successors breathing deadly hatred against Kings and Popes. The Puritan Cromwell, who had Charles Stuart beheaded, was their coming man. He came, says learned Mgr. Besson, to be "the first head of the Freemasons in England and Charles I. their first victim." Then, in the eighteenth century, the secret societies, or as the Catholics call them the sect, overran Europe and "produced either wars, revolutions or troubles in every country. Some of the most noted members were Frederic the Great, Voltaire, Choiseul, Pombal, D'Aranda, Tanucci. Its first exploit was the expulsion of the Jesuits." So much for a Frenchman's view of the Fraternities; but it was left for the Irish-American editor of

* In a recent number the *Catholic Union* stated: "We have heard from interested parties, and the same story has been industriously spread through the columns of certain newspapers, that the venerable Archbishop of Cincinnati had given hearty approval to the Ancient Order of United Workmen. Even were this the case it could only affect Catholics in that diocese, and would have no bearing on those dwelling in other localities, where the prohibition of the Ordinary is well known. But we can positively state from reliable information that His Grace of Cincinnati has given no such sanction."

the "Catholic Herald" to complete this new storehouse of hitherto unknown remarkable facts. Michael Walsh dates all the crimes of the societies not from the Knights Templar but from the French Revolutionist Mirabeau, and writes: "The 'hocus pocus' has been transformed into heinous

atrocities—an insult to heaven and a disgrace to mankind. Mirabeau revolutionized Masonry—imbued it with his fiendish spirit, endowed it with his diabolical passions, and now it threatens to convert cities into deserts and our people into savages. It arms furious mobs with torches and petroleum, subverts the temples of religion and pulls down the monuments of civilization and labors with Satanic rage to exterminate the human race. The loathsome Calibans of this hideous fraternity were seen the other day amid the smoking ruins and blazing palaces of Paris—the screams of anguish and the yells of massacre—busily blasting with gunpowder or smashing with cannon those noble structures and graceful monuments which formed the pride of France and the glory of the civilized world." Indeed, indeed—"tra-la-la, good Michael"—perhaps so; but may there not be another secret society that has helped in all these horrid things or done worse, and that Mgr. Besson and Mr. Walsh, who are utterly at conflict with each other's fraternity history, may be both wrong?

Figures occasionally tell unpleasant truths. During the Reign of Terror in 1793 and the Paris Commune of 1871 statistics compiled from official registers give us the entire victims of the guillotine and the "loathsome Calibans" as 3904, including one Archbishop. These, please remember, reader, were the only periods when the exponents of the most ultra secret societies had sway or even a vestige of power.

As Bishop Becker in the "American Catholic Quarterly Review" quotes Archbishop Spalding in reference to the secret society charged with this bloodshed, let us hear what the Archbishop, in answer to a Mason's letter asking why the Catholic Church condemns the Masonic Order, had to say: "This is done for many valid reasons, chief among which is the fact that Masonry is the very best human and natural counterfeit, aiming to supersede our divinely-revealed and supernatural religion." So-so. The Fraternity of Masonry is a counterfeit of the Roman Church. Then Masonry being a secret society, Catholicism may be also. If it be so then Archbishop Spalding corroborates Brother Edwin Coles, of Cleveland, Ohio, President of the Senate of the Order of American Union, from whose secretly issued address to the Order I

now quote: "The Church taken as a whole is a gigantic oath-bound secret association. Her great Ecumenical Council, held in 1870, consisting of 1,000 cardinals, archbishops and bishops, was a secret affair. Its members were all sworn to secrecy and all that was ever known of its doings was the adoption of the dogma that any poor specimen of humanity who may happen to be elected Pope is infallible and cannot err in matters pertaining to the Church. The secret oath-bound Order known as the 'Society of Jesus,' numbering over 20,000 of the most unscrupulous, intriguing, licentious and bigoted devotees of superstition that can be found on the face of the earth, all sworn to eternal secrecy, to implicitly obey their superiors and to observe the infamous maxim 'that the end sanctifies the means' has now more members in this country than it has in any other."

Now for statistics again. The Masonic Fraternity is charged, as given above, with the murder of 3904 human beings, including one Archbishop. Let us now see how many murders the Church of Rome—which of late years has sold itself to the secret Order of Jesus, and in consequence will not tolerate any other secret society that pretends to be or possibly may become a rival to the Jesuits—has been guilty

of, with the assistance of many thousand Archbishops! The following death roll, given in round numbers by a competent authority, tells the horrible story:

Holy wars, massacred and others put to death	- 17,600,000
Holy Inquisition	- 5,000,000
Religious massacres	- 3,000,000
Various "burnings, boilings, bakings, roastings, toastings, fryings, grillings, drownings, beheadings, stabblings, poisonings and crucifixions"	- 500,000
Total	- 26,100,000

From the same source I also quote twenty-seven years' work of the Spanish Inquisition alone. From 1771 to 1808 there were—

Burnt alive	- 34,628
Burnt in effigy	- 18,049
Condemned to the galleys, etc.	- 308,218
Total	- 360,895

After these figures I trust every member of a Fraternity will hear the last of the false accusations and absurd charges levelled against his brethren. He will then understand that the reason of the "Secret" Catholic Church excommunicating members of all other secret Fraternities is self evident.

The Orders which are now being most attacked are the labor organizations, intended to terrify Irish and German brethren in many cases, owing to their not easily removed superstitions, will undoubtedly wean many away from their obligations. Yet on the other side it cannot but strengthen the cause. With five millions unemployed on this Continent it is no wonder that the working classes turn to the Lodges, the political economists, the Socialists and even the Communists for help. No one assists them. Government does not aid them. It simply furnishes Gatling guns, grape and canister, musket and bayonet, and uses all its power on behalf of the capitalist whose ventures and interests must be protected. Yet the Church denounces and insults the Ancient Order United Workmen, the Independent Order of Working Mechanics, the Knights of Labor, in fact all labor and progress by such denunciations as the one herewith taken at random from a Catholic sheet: "Luther, Calvin, Zwinglius, Melancthon and the rest, by rising against the principle of authority, and consequently against fixed beliefs, made the way easy for Kant and Fichte and Schelling and Hegel and Schopenhauer, whose metaphysical speculations produced in turn unbelief and godless principles of education; and then of course there quite naturally followed Lasalle and his Socialists whose gospel, worse even than some forms of Paganism, would overthrow all existing institutions and degrade men almost to the level of the brute creation."

I deny the whole statement and assert there is not one whose name has been above mentioned but has done good, solid work for Humanity. Members of all Fraternities, do not forget the picture shown you—the long years of oppression heaped on your heads and those of your predecessors by the Catholic Frankenstein, and above all, proletariat societies, I warn you to keep your Master Workmen on the lookout and to recognize the fact that the deadliest enemy of labor and the greatest ally of capital is the Roman Church. Already Cuddihy and Jair and Quinn and the rest of the brood of the triple headed snake are showing their heads. Yesterday it was Milford and Cincinnati and New York—to-morrow it will be the whole United States.

NAREHTOS.



fers a far greater benefit by showing the true source of their speculative mysteries and the esoteric knowledge and powers possessed by the Brothers of the East. It was this which led the "Sovereign Grand Master General" of England and Wales to send the above mentioned diploma, which in due time will make the Corresponding Secretary of the Theosophical Society be regarded as one of the best and truest friends of Masonry.

—DHANUS, F.T.S.

Theosophy.

It is whispered that a movement is in progress to affiliate the members of the Brotherhood of Luxor with the third Theosophical section. If this take place the Luxorites will no longer have a separate existence.



The New York Echo

The Only Secret Society Paper in the World

NEW YORK, MAY 15, 1878.

Written for THE NEW YORK ECHO.

THEOSOPHY AND MASONRY.

THE CRITICS OF "ISIS UNVEILED" CRITICISED.

High Masonic Honors Bestowed on the Corresponding Secretary of the Secret Society of Theosophists—Cagliostro, Masonry and Spiritism.

For some time past the Secret Societies and the world of literature have been considerably exercised over two remarkable volumes written by Madame H. P. Blavatsky, a lady of marvellous erudition and an admirable example of whose literary style in her article on the "Ahkoond of Swat" was placed before the readers of the New York Echo in its last number. The authoress of "Isis Unveiled, A Master Key to the Mysteries of Ancient and Modern Science and Religion," for such is the full title of the work I refer to, is a Russian by nationality, an Asiatic by birth, and the Corresponding Secretary of the Theosophical Society. The first volume of her book is devoted to a careful analysis of the claims of science, and the second to an impartial yet searching investigation into theological dogmas and their numerous outgrowths. To me it appears, it would have been absolutely impossible for any other author with

59 ordinary means at command to have made anything approaching the extraordinary use Madame Blavatsky has of her materials. That such is generally conceded to be the case I need only allude to the great favor "Isis Unveiled" has received as a rule at the hands of the critics. Of these, Most Worshipful John W. Simons, 33d degree, and Past Grand Master of New York State, in a review which appeared in the Masonic columns of the "New York Dispatch" of October 7 last, editorially said: "To the scholar, Masonic student* particularly, and the specialist, to the philologist and the archaeologist, this work will be a most valuable acquisition, aiding them in their labors and giving to them the only clue to the labyrinth of confusion in which they are involved." This was great praise indeed and only equalled by a statement which appeared in the same review to the effect that "Isis Unveiled" should be in the hands of every Mason." A newspaper that may be safely called the most enterprising in the world, the "New York Herald," in its review of Madame Blavatsky's work, stated that "With its striking peculiarities, its audacity, its versatility, and the prodigious variety of subjects which it notices and handles, it is one of the most remarkable productions of the nineteenth century." Among the numerous journals on the other side of the Atlantic that favorably noticed "Isis Unveiled" one of the most important, "Public Opinion," gave as its opinion that it was "one of the most extraordinary works of the nineteenth century."

So much for judicious and competent critics; but, unfortunately, and partly I suppose in consequence of Madame Blavatsky being an adept of many Oriental Secret Societies, she has been favored with the unreasonableness of certain other critics, who, afflicted, perchance, with an attack of the "green-eyed monster," gnaw the file of her "Isis Unveiled." The burden of the complaint of these cavilers is that the title is a misnomer

* A proof of the discriminative appreciation of "Isis Unveiled" by the Masonic students of the Orient, is evidenced in the fact that a pamphlet has just been published at Bombay, India, literally filled with quotations from Madame Blavatsky's work. Its title is—"A Discourse on Aryans and Freemasonry." Hurrishundra Chintamon, the author of this brochure, first delivered it as an address, at the Freemasons' Jamsheedji Naorozi Festival, held at the Masonic Hall, Byoulla, Bombay, on the 20th of March last.—**ERRORS ECHO.**

and a pretence, since "Isis" is in truth not "unveiled" by the author. Madame Blavatsky has also been treated to a long moral lecture, because what the Eastern fraternities have kept in sacred secrecy she does not presume to reveal to the profane. Such twaddle can be justly stigmatized as the quintessence of stupidity.

Partly to meet this difficulty, let me glance at an analogous case—that

of Masonry. Every speculative Mason knows that even the minor and purely exoteric secrets of the Lodge, notwithstanding many so-called exposures, have, since their inception in 1717, been kept substantially inviolate. And yet if everything hidden in Masonry had been exposed, no harm would have resulted to the community. The most vicious or ignorant man could not use the "substitute for the Master's word" to help a friend or harm an enemy. There are no precious mysteries which, if exposed, would raise a whirlwind or topple over a mountain.

Why, then, if such harmless secrets as those of Masonry are kept buried within the bosoms of the brethren, should a gaping and wonder-hunting public expect an initiate of the Oriental esoteric brotherhoods, which to my certain knowledge, Madame Blavatsky unquestionably is, to tell what lies behind the veil of the temple, the Shekinah? This seems ridiculous. He who can read Madame Blavatsky's "Isis Unveiled" without perceiving that she has lifted as much of the "veil" as was proper, and at least getting a glimmer of the true light which has been hidden, must sadly lack intuition. The book has been a veritable revelation to many, as regards the occult philosophy, and much is made plain, or can be dimly seen, that before was dark.

Judging these criticisms from another standpoint, one can ask, "Who was Isis, and what the veil to be lifted?" The answer could be made, Isis may be regarded as she was recognized by the Ancient Egyptians—a simple Pantheistic conception. The goddess Isis is Nature, or "the All that was, that is, that shall be." She, as mother or nurse of all things terrestrial and celestial, can be "unveiled;" in other words, the mysteries of the entire kosmos can be comprehended by philosophy, through the aid of the secret sciences.

I remember that, two years ago, one Mr. Corbyn, undertaking to criticise certain articles on "Rosicrucianism" which appeared in the lately resuscitated "Spiritual Scientist" made the absurd statement that no woman had been or could be admitted to the degrees of Masonry. Suffice it to say that the Sovereign Sanctuary of the Memphis Rite* in England and Wales

* As to the relative value of the seventy and odd different Masonic Rites that have been in existence since the birth of Speculative Masonry, in 1717, Bro. Kenneth R. H. Mackenzie, the ablest exponent of the Craft now living, says:—"There is nothing to distinguish in point of verity between the founder or introducer of one Rite over another. It must depend upon the coherence and intellectual value of the Rite, which becomes quite superfluous where there is no substantial advantage gained for the true archaeological and scientific value of Masonry, under whatever name the Rite may be formulated." Apropos of this, we might add, that while hunting through the columns of the *Masonic Mirror* for the year 1868, we came across the following, in the issue of March 7:—"The undersigned, members of the Ancient and Accepted

of Masonry, and the Council of the Northern Jurisdiction, by active or honorary membership, deeming their allegiance to that body as superior to any other system of Ineffable Masonry, have dissolved their connection with the Rite of Memphis, and hereby declare unauthorized, the further use of their names in connection therewith. [Signed,] John W. Simons, 33d Degree; Clinton F. Paige, 33d Degree; Orrin Welch, 33d Degree; John L. Lewis, 33d Degree." This shows that although these distinguished brethren seceded from the Memphis Rite in 1868, they had, nevertheless, up to that date acknowledged themselves in harmony with, and thereby indorsed, its genuineness. The difficulty with M. W. Bro. John W. Simons and his co-signers was merely a question of allegiance to one of the two Rites. They chose the Scotch Rite; others selected the Memphis. —*Editors Echo.*

has sent to Madame Blavatsky, through John Yarker, Esq., the 'Thrice Illustrious Sovereign Grand Master General, the diploma of some of the highest honors of that Order. The full text of this interesting document is as follows :

To the glory of the Sublime Architect of the Universe :

Ancient and Primitive Rite of Masonry, derived through the charter of the Sovereign Sanctuary of America from the Grand Council of France.

Salutation on all points of the triangle.

Respect to the Order.

Peace, tolerance, truth.

To all illustrious and enlightened Masons throughout the world—union, prosperity, friendship, fraternity.

We, the Thrice Illustrious Sovereign Grand Master General, and we the Sovereign Grand Conservators, 33d and last degree of the Sovereign Sanctuary for England, Wales, etc., decorated with the grand star of Sirius, etc., etc., Grand Commanders of the Three Legions of the Knights of Masonry, by virtue of the high authority with which we are invested, have declared and proclaimed, and by these presents do declare and proclaim our illustrious and enlightened Sister H. P. Blavatsky to be an Apprentice, Companion, Perfect Mistress, Sublime Elect Scotch Lady, Grand Elect, Chevaliere de Rose Croix, Adonaite Mistress, Perfect Venerable Mistress, and a Crowned Princess of the Rite of Adoption.

Given under our hands and the seals of the Sovereign Sanctuary for England and Wales, sitting in the Valley of London, this 24th day of November, 1877, year of true light 000,000,000.

JOHN YARKER, 33d Degree, Sovn. G. M.

M. CASPARI, 33d Degree, Grand Chancellor.

A. D. LOEWENSTARK, 33d Degree, G. Secty.

John Yarker, Esq., whose signature is appended to this document, is a member of one of the oldest English families, and a distinguished author. His works on the history and developments of Masonry and Rosicrucianism are world-known and considered standard. Among these might be mentioned his valuable "Scientific and Religious Mysteries of Antiquity," an American edition of which has just been issued by J. W. Bouton, the New York publisher. Besides being Grand Master of several important English Grand Masonic bodies, including the Rite of Swedenborg, Mr. Yarker is also Past Grand Senior Warden of the Grand Lodge of Greece. He is likewise Arch-Censor of the Hindu Secret Society of the Sat Bhai, and a Corresponding Fellow of the Theosophical Society.

No higher mark of Masonic honor could be conferred upon a woman, and her bestowal should be remember-

ably of craft as an historical event of importance, like the initiation of other eminent ladies in Blue Lodge Masonry. Among those notably distinguished were (1) the youngest daughter of Viscount Doneraile, the Honorable Mrs. Aldworth, who received the first and second degrees of Craft Masonry about 1735, at Doneraile, Ireland, in Lodge 44, on the Irish Grand Lodge Register; (2) Madame de Xaintrailles, wife of the celebrated French Revolutionary general of that name, and which lady, after having served her country in the cavalry "as a man, was again made a man for her brethren" in the Lodge of "Freres Artistes," at Paris, under the direction of Worshipful Master Brother Cavelier de Trie; and [3] the Countess Haideck, who was initiated passed and raised to the craft degrees in Hungary, a year or two ago, and participated in the deliberations of the Grand Orient of Hungary at its recent session. In the face of these ladies of noble family having received Masonic degrees, it is, I conceive, proper that the mystic craft should be informed that Madame Blavatsky is, to say nothing of culture, equal to the highest of these in point of rank and birth.

If we examine the Masonic history of Count Alessandro di Cagliostro, the martyred eighteenth century theosophic victim of Catholic Rome, we find him instituting lodges of Egyptian Masonry, to which women were admitted with equal privilege as men. If we turn to Kenneth R. H. Mackenzie's "Royal Masonic Cyclopaedia"—a voluminous standard English authority upon the subject treated, and written by a British Corresponding Fellow of the Theosophical Society, we find the neophyte at the conclusion of her initiation thus addressed, after having been breathed upon by the Grand Mistress from forehead to chin: "I thus breathe upon you to cause the truths possessed by you to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters according to the engagements which you have contracted. We create you a legitimate daughter of the true Egyptian Adoption and of the Lodge; we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly we impart to you the supreme pleasure of being henceforth and forever a Free Mason."

In the Masonic Lodges which Cagliostro presided over, clairvoyance and Spiritism were brought into play. During one important degree, "a young girl, or sometimes a boy, in a state of innocence and called a pupil or dove," took part in the proceedings. With great ceremony the Chief of the Lodge "imparted to this child the

power he possessed of communicating with pure spirits." The Master then had placed before him the "dove" and the members poured forth aspirations—"in order that the power granted to the Grand Kophtha might be exercised." The pupil or dove being clothed in a long white robe, adorned with blue ribbons and a red scarf was enclosed in the Tabernacle, which was hung with white. In the door of the Tabernacle was a window through which she gave her responses, and within the Tabernacle was a seat with a small table on which three tapers were burning. Formulæ were then repeated by the Master to invoke the presence of spirits, and when they presented themselves to the eyes of the seer or dove certain questions as to the fitness of the candidate were answered and responses were given.

When Cagliostro, as Grand Kophtha of Egyptian Masons, visited the Swedenborgian Masons at their rooms in the Middle Temple, London, in 1789, they, according to Mackenzie, then "met as a THEOSOPHICAL SOCIETY."

Androgynous Masonry, or the Rite of Adoption, was but an evolution of the ideas of Cagliostro, who may be justly considered its real founder. The first Grand Mistress of the Adoptive Rite in France was the Duchess de Bourbon, a princess of the royal house of Capet. In 1805 the unfortunate Empress Josephine, wife of the great Napoleon, was installed Grand Mistress of the "Loge Imperial d'Adoption des Francs Chevaliers." These Lodges were under the immediate jurisdiction of the Grand Orient of France, the body through whose authority it will be seen by the diploma given above, Madame Blavatsky has directly derived this well-merited honor. It is also noticeable that the bosom friend and co-worker with Count Cagliostro, the Cardinal Prince de Rohan, for years ruled as Grand Master over the Grand Orient of France and the Scottish Rite bodies there.

Those who have even glanced through Madame Blavatsky's book must be aware that she devotes much space to an analysis of the claims of Masonry to an inheritance of Arcane wisdom from the mystics of the Orient. In this she had, during the progress of her volumes through the press, the personal advice and corroboration of many high grade Masons and authors of works on the craft. Strangely enough, however, some of the highest officials among American Masons would put the work and all Masons who favor its circulation under the ban. From some of these unfledged "Daniels come to judgment," myself and others have already suffered annoyance and impertinence. These gentlemen do not perceive that for every apparent injury done to modern craft Masonry, modern Templarism, and the Scottish Rite, the book con-

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LABOR'S EVOLUTION

A WOMAN'S SOLUTION OF THE DIFFICULTY.

The Continued Struggle—Trades Unionism—Future Legislation—Bureaus of Investigation—Industrial Schools Scheme—Future Triumph of Humanity.

[New York Echo.]

Princes' parks and merchants' homes,
Tents for soldiers, ships for seamen,
Ay, but ruins worse than Rome's
In your pauper men and women.

—BROWNING.

There exists a custom in the East, for the King to send fire from his own hearth to those of his vassals, who, upon receiving the welcome element, extinguish the fire and light in their own homes, and relight them from the brand brought by the envoy. This ceremony derived from solar worship, had also another significance. In the poetical metaphor of the primeval races, it meant drawing the hearts of the people nearer to their potentates by obliging them to share direct the source of all existence. Whether this ancient custom really had this significance or not, *in fact*, it would be well, if the controlling power of the present day, the Capitalists, would attach some such idea to it, and by sending some of the warmth from their own firesides to those of the modern sons of toil bring nearer to them, in kindly feeling, the thirteen million laborers of our land.

This must be the first step taken toward the elucidation of the "Labor" problem, and like all first steps will be the most difficult to take, for it involves the cutting off from mankind the leading strings of a selfish love of ease and luxury, which for ages have so tied down the finer sensibilities of the race, as to render impossible a civilization founded on principles not empirical. Capital need not wait for a new decree of law—an invention of science—a direct imposition of the unknown potentialities to change the deplorable aspect the world wears for labor. The remedy must be effected within itself, to bring about the so much needed transformation, *per se*, it wields the lever that moves the world and has every superiority but that of number. The law-making and governing power is in its hands and with a breath or pen's stroke can doom to starvation or lift into comparative competency the masses whose destiny ought to shape its own.

Yet with all these advantages, Capital looks with fear upon the outnumbering millions whose labor makes its importance, knowing full well that all the old and particular abuses in society, all unjust accumulations of property and power, but wait their time to be harmonized. Occasional uprisings of a dissatisfied proletariat have made it necessary to allay these not unfounded fears of Capital by aid of an increased army of soldiery, whose bayonets have wrung concessions and such a compulsory quiet from indignant labor that may be likened to a calm which fills the air before a storm, or the fire which smoulders within the crater before it bursts forth into devastating flame.

It is pitiable that no other method than that of the bayonet has been resorted to by those in possession to solve the problem of human duties, of work and wages, of labor and capital. And because of no effort being made to properly balance the real wants and necessities of mankind, or to bring to just arbitrament, present and ever recurring difficulties, there should be exhibited in

America the spectacle of a billion capitalists and thirteen million laborers holding themselves apart as distinct classes, and arrayed against each other as if ready for battle. Yet unlike warriors, who, whatever may be the loss, can count some gain from victory, they dread to come to blows, knowing that triumph for either means defeat to both.

This struggle between the two castes, both so dependent on each other, is traditionally as old as the pyramids and seemingly as indestructible. It owes its origin to the advantage taken primarily by power and later on by wealth over the necessities of labor from the time when civilization first began to be synonymous with luxury, and which will be perpetuated until the present many long existing abuses of society shall feel the pruning knives of real statesmen, who are philosophers and philanthropists at heart, and who will be able to replace as well as destroy by the bloodless conquest of a perennial peace.

Most of these latent and self-evident abuses of society have grown out of the veneration humanity feels for old and established laws and customs, forgetting that there was a time when these were new and that special occasions and conditions called them forth. Further, that the framers were only men gifted with simply the average intelligence of their age. Now, that the occasion and condition that suggested them no longer exist, they should be made to harmonize with law better fitted for the exigencies of a possible brighter future.

To accomplish this the first duty of sociology is, to lead the way to legislation fitted for the inevitable new order of things that will surround society, and give legislators who will be bold and far seeing enough to throw down whatever bars the way to an equal adjustment of civilization. The cultured, the good and true must unite to take the government, or a better substitute, out of the hands of selfish and venal politicians, who only seek the power of position and riches for the purpose of gratifying the artificial instinct of abnormalism, and to place it with men of culture and broad patriotism. Men who "live for others," and who in the words of Agassiz "have no time to get rich."

The plan of the Trades Unionist, to elect workingmen representatives, is as bad as that of the Capitalist, who selects his political hack to legislate according to his wishes, for patriotism without knowledge, and knowledge without patriotism will work equal evil. To meet the wants of a future age, cultured legislation becomes a necessity. Only such men should be elected to fill those important posts of Government, who by study have made themselves masters of the history of the past, and who, by close observation of the needs of the present, can apply the good, and remedy the evil for the future.

Deep thinkers and practical students have always labored on the side of oppressed humanity. They were advocates for the abolition of slavery of every kind. They have counseled wide suffrage, the banishing legal cruelties, the penal code, and the framing of simplified laws which will bear equally upon rich and poor. With the elevation of such men to office, cumbersome tariff restrictions, which give a doubtful protection to a few interests at the expense of the many could be repealed and as little restraint put upon the coming in and going out of vessels, carrying surplus products as exports, or laden with desired commodities as imports, as though they really were, what they are, the bestower of favors to nations. Ports would thus be the dispensers of hospitality as generous as the eastern potentate, of whom it is said his palace doors for a hundred years had never been closed, but were kept open day and night for whoever might wish to enter, whether for business or pleasure, or to have his misfortune alleviated.

Until this possible future arrives, toward which the present labor agency is

leading, and men of liberal views superior to the petty money getting spirit of the present office-holders shall be entrusted with the happiness of the people, and the moral sentiment instead of the moneyed controls the world, organizations of a more or less empirical character will be needed for the protection of the oppressed. Co-operative societies for building, manufacturing and all kinds of labor must be established; but upon a broader, more thorough and more humane basis than those advocated by "Trades Unions."

Humane Societies for the protection of adults from cruelty and even the possibility of it, should be inaugurated at once. What has been done for the brute creation and for children remains to be done for that portion of the population, whose labor wrings from the earth, all things necessary to subsistence. Labor should be made partaker of the wealth it creates. Comfortable homes should be its portion, wages more than sufficient to supply life's ordinary wants, and hours of work so shortened as to allow full time for physical recreation and mental culture.

The horrors of to-day in numerous instances seem more fitted for the barbaric ages than one of so much boasted civilization, should disappear. It should be a moral impossibility that millions of men engaged in laborious occupations, such as miners in coal districts, operatives in mills, etc., and wherever machinery is employed, shall be deprived of all benefits, and risk life daily for the few necessities doled out to allay the pangs of hunger; or that the employes in stores shall earn a miserable subsistence by enduring the torture of standing in closely confined spaces for the long hours that comprise the averaging working week.

Through long ages of oppression, Capital has grown so used to causing human suffering, that of itself, it will not rectify existent abuses, however gross. This shows the necessity for taking the law-making power out of its hands and forming a government strictly of the people—a Government whose vital questions, such as the disbursement of public monies, the disposal of public lands, the equal regulation of taxes, etc., would be disposed of by ballot directly by those most interested, thus guaranteeing the greatest possible welfare of the greatest number, and rendering injustice by the few to the many a natural impossibility.

To diminish the labor supply which is so much in excess of the present badly arranged demand, that forces men to perform work for any wages, Bureaus of Immigration should be formed. To the four millions in the United States, who are now either dying of hunger, or subsisting by pauperism, homes should be offered on all available land. The American Territories alone contain over one million square miles of mostly rich and arable land. The portion of these belonging to the Government, or unjustly held by railroad corporations, should be taken by these Bureaus and divided into small homesteads, large enough to furnish support to the home and family on a communistic basis. The railroads until subsidized by the Government, should contribute their assistance by reducing to a nominal rate the price of immigrant travel. Farming implements and means of subsistence should be furnished by the bureaus for the time, during which land must be cleared, homes built and crops sown and harvested. This outlay to be repaid to the common fund for the benefit of future immigrants.

In connection with the Immigration Bureau and as aids to the happiness and culture of the people, Industrial schools should be established, the object of which would be to teach young people some means of self-support.

Under our present system, a man must become a felon to learn a useful trade at the public expense, if the master-mechanic or boss-workman has already the number of apprentices required by law of the Trades Unionists. To obviate

this, the schools should be supplemented by Art and Science. In these schools information should be obtained on all subjects within the realms of the True, the Natural, and therefore, the Good.

Statistics show that the present school systems do not meet the wants of those for whom they were instituted, the education in them being limited to too few branches, and these so superficially taught as not to render students from them self-supporting.

Industrial Schools, where the department of knowledge should be taught systematically and perfectly would obviate this, as skilled labor, whether of the head or hand, is always in demand and pushes to one side the unskilled so remorselessly, that in all plans of Education, the necessity should be strongly impressed of hoarding the time of the young with careful thrift in the acquisition of special branches, where every talent and inclination might find an avenue to assert itself. This system would make a self-sustaining population possible; labor would be benefitted and society drones, who are only idle from not knowing one thing well enough to be paid for doing it, would cease out of the land. Then would be found a place in the world for every worker as naturally as men fall in line in a well ordered regiment.

This is the best and only lasting way of giving the help which the race so much needs, as taking her starving poor out of city slums and country by-ways of crime, into the potency and breadth of the interminable Spirit of Nature

and so educating them that another generation might see evolved from these helpless, ignorant ones, a new dynasty, with "new churches, new economics, new laws, admitting freedom, new societies, excluding falsehood." The air then will be resonant with the song of cheerful labor, and the wilderness converted by the plowshare into the saviors of the Individual, the Community and Humanity.

ALICE HYNEMAN RHINE.