

*Two journals devoted to the  
Brotherhood of Man*



## Two leading Theosophical Journals

### *The Theosophist*

#### The official journal of The Theosophical Society.

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*The Theosophist*, a magazine of Oriental Philosophy, Art, Literature, and Occultism. Conducted by H.P. Blavatsky, and H.S. Olcott, Permanent President of the T.S., Vol. VIII, Nos 94 and 95, July and August, 1887. Madras, India. In London, George Redway, 15 York Street, Covent Garden.

This journal is the oldest of the periodicals of The Theosophical Society, and has a distinct feature of its own: a number of Hindu, Buddhist, and Parsī contributors among the most learned of British India. No journal is thus more reliable in the occasional information [42] given in it upon the sacred tenets and scriptures of the East, since it is derived first hand, and comes from native scholars, well versed in their respective cults. From time to time *The Theosophist* has respectfully corrected mistakes by Western Orientalists, and will continue to perform its proposed task by issuing admirable articles.

As a marked instance of this, the four “Lectures on the *Bhagavad-Gītā*,”<sup>1</sup> by a native scholar, Mr. T. Subba Row, may be cited. Begun in the February number, they are now concluded in the July issue. No better, abler, or more complete exposition on that most philosophical, as the least understood, of the sacred books of the East, has ever been given in any work, past or present.

In the June and July numbers, the “Ha-Khoshecah: a Vision of the Infinite,” by Dr. Henry Pratt, an erudite Kabbalist in England, is published.

Some very interesting articles on the “Norse Mythology,” by the learned Swedish scholar, Mr. C.H.A. Bjerregaard,<sup>2</sup> may also be found in the last number.

<sup>1</sup> [*Lectures on the Philosophy of the Bhagavad Gita*. First published in *The Theosophist*, 1887. 1<sup>st</sup> ed. 1912; New Delhi: Artha Niti Publications, 1931; 3<sup>rd</sup> ed.]

<sup>2</sup> The Astor Library, New York. [Carl Henrik Andreas Bjerregaard, 1845-1922, long-time student of mysticism and oriental thought, having studied European scholarship on the topic prior to his immigrating, and of Transcendentalism and New Thought afterward. He had become affiliated with the New York Theosophical Society branch by early 1886 and began giving the group several lectures on various esoteric topics. Bjerregaard also wrote for *The Path*, a series of articles on Sufism, which ran from May through October of 1886.]

*The Theosophist* is the journal of The Theosophical Society *par excellence*; the Minutes and records of the Society's work being given monthly in its *Supplements*.

No evil wisher of the said Society, rushing into publicity with denunciations, and occasionally libellous attacks upon that body, ought — if he is a fair-minded and *honest* opponent, of course — to publish anything without first making himself well acquainted with the contents of *The Theosophist*, and especially with the *Supplements* attached to that journal.

This advice is given in all kindness to our traducers — the learned as the ignorant — for their direct benefit, though at an evident disadvantage to Theosophy. For, as so many of our critics have been lately making fools of themselves, in their alleged *exposés* of our doctrines, it is to the advantage of our Society to let them go on undisturbed, and thus turn the laugh on the enemy. Two graphic instances may be cited:

- 1 In *Buddhism in Christendom: or, Jesus the Essene*, by an impolite dabbler in Orientalism,<sup>1</sup> the septenary doctrine of the Occultists is [43] disfigured out of recognition, and is met by the unanimous hearty laugh of those who know something of the subject. Its unlucky author has evidently never opened a serious theosophical work, unless, indeed, the doctrine is too much above his head.
- 2 As a refreshing contrast one finds, in *Earth's Earliest Ages*,<sup>2</sup> by G.H. Pember, an author, who has most conscientiously studied and understood the fundamental doctrines of Theosophy.

Thus, notwithstanding his attempt to connect it with the coming Antichrist, and show its numerous writers pledged to the work of Satan, “the Prince of the Powers of the Air,”<sup>3</sup> the volume published by the learned and fair-minded gentleman is a true pearl in the *anti*-Theosophical literature. The correct enunciation of knowledge of the tenets he disapproves, as a sincere orthodox Christian, is remarkable; and his language, dignified, polite, and entirely free from any personality can but call forth as courteous a reply from those he arraigns. He has evidently read, and, what is more, *understood*, what he found in *The Theosophist*, and other mystic volumes. It shall, therefore, be the pleasure and duty of *Lucifer*, who bears no malice for the personal attack, to review this interesting volume in its October issue, hoping to see as kind a notice of *Earth's Earliest Ages* in *The Theosophist* of Madras. [44]

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<sup>1</sup> [By Arthur Lillie. London: K. Paul, Trench, 1887]

<sup>2</sup> [Earth's earliest ages; and their connection with modern Spiritualism and Theosophy. London: Hodder, 1884]

<sup>3</sup> Spiritualists, mystics, and metaphysical Orientalists need not feel jealous, as they are made to share the same fate, and are raised to the same dignity with the Theosophists. The writers of *The Perfect Way*, Dr. Anna B. Kingsford and Edward Maitland, stand arm-in-arm with the humble writer of *Isis Unveiled* before the throne of Satan. Mr. Edwin Arnold, of *The Light of Asia*, and the late Mr. E.V. Kenealy, of the *Book of God*, are seen radiating in the same lethal light of brimstone and sulphur. Mr. C.C. Massey\* is shown stuck deep in Antichristian Metaphysics; our kind Lady Caithness is pointed out in the coils of the “Great Beast” of Romanism, and charged with “Goddess worship”; and even — ye Powers of mystical Perception! — Mr. Arthur Lillie's\*\* Buddhist Monotheism is taken *au grand sérieux!*

[\* Charles Carlton Massey, 1838–1905, British barrister, Christian mystic, psychical researcher, founder and first president of the Theosophical Society in England, also a co-founder of the Psychical Research Society. After the Hogson Report, in which H.P. Blavatsky was described “as one of the most accomplished, ingenious, and interesting impostors in history,” Massey resigned from the Theosophical Society.]

\*\* See what our Masters thought of Arthur Lillie, in “A Master of Wisdom on Higher Metaphysics,” in our Masters Speak Series. — ED. PHIL.]

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The September [1887] number contains several articles of great interest. For lovers of the wonderful, as for the more scientifically inclined students of the laws of psychophysics, the account given by Sreenath Chatterjee, of a self-levitating lama who stayed for some days in his house, is both interesting and instructive. It is endorsed by Colonel Olcott and another independent witness, and bears evident marks of genuine and careful observation. Curious and wonderful as such feats are, however, they have little to do with Theosophy.

To many readers such articles as Mr. Khandalavala's "The *Bhagavad-Gita* and the Microcosmic Principles" will be far more attractive. The questions propounded in this paper have a very important bearing upon a [137] question which has recently been a good deal under discussion, and it is to be hoped that it will elicit from Mr. Subba Row the further explanation of his views which is so much needed.

Visconde de Figanière continues his "Esoteric Studies" with some abstruse but very interesting calculations as to the composition of the alchemical elements during various cycles.

A page of moral maxims from the *Mahabharata* and a thoughtful paper on the "Kabalah and the Microcosm" contribute to make this number full of valuable matter.



## The Path

### A periodical devoted to the search after truth.

First published in *Lucifer*, Vol. I (1), September 1887, pp. 77-79. Republished in *Blavatsky Collected Writings*, (THEOSOPHICAL AND MYSTIC PUBLICATIONS) VIII pp. 44-45.

*The Path*; "a magazine devoted to the Brotherhood of Humanity, Theosophy in America, and the study of Occult Science, Philosophy, and Aryan Literature." Edited by William Q. Judge. Price ten shillings per annum. New York, U.S.A., P.O. Box 2659, etc. George Redway, 15 York Street, Covent Garden, London.

A most excellent and theosophical monthly, full of philosophical literature by several well-known mystics and writers. The best publication of its kind in the United States, and one that ever fulfils what it promises, giving more food for thought than many of the larger periodicals. Its August number is very interesting and fully up to its usual mark.

Jasper Niemand<sup>1</sup> continues his excellent reflections in "Letters on the True."

Mr. E.D. Walker, in an article upon "The Poetry of Reincarnation in Western Literature," cites the verses of Wordsworth, Tennyson, Dean Alford, Addison, H. Vaughan,

<sup>1</sup> [Pseudonym of Julia Wharton Lewis Campbell Ver Planck, who was married to Dr. Archibald Keightley. The Keightleys were active in the Theosophical Society in America, later renamed Theosophical Society, which was headed by Ernest Temple Hargrove in New York.]

Browning, etc., in proof of the fact that these poets were tinctured, if not imbued, with the philosophy of reincarnation.

B.N. Acle continues “Notes on the Astral Light,” from Éliphas Lévi. He cites the startling and lurid enunciation of that epigrammatical occultist, who says that:

. . . he who dies without forgiving his enemy, hurls himself into Eternity armed with a dagger, and devotes himself to the horror of eternal murder.

“The Symbolism of the Equilateral Triangle,” by Miss Lydia Bell, shows how much wisdom can be extracted from a little symbol when you know how to look for it there.

S.B. makes some very pertinent remarks upon “Theosophical Fiction,” the growth of which is one sign of the times.

A true picture of life, either real or potential, which is found in a work of fiction, makes such reading one of the best sources of learning.

Thanks to the education which it is receiving from the more solid literature of Theosophy, the public is becoming more critical, and has already formed a “standard of probability” for marvellous phenomena, which acts as a healthy check upon outside writers of fiction, who are therefore no longer able to trust entirely “to their imagination for [45] their acts, and to their memory for their fancies.” Novel readers now like their supernatural not to be *unnaturally* supernatural, even if they do have to take it in minute doses, disguised in their favourite draught of love, murder, and small talk.

“The Higher Carelessness”<sup>1</sup> by “Pilgrim,”<sup>2</sup> is full of deep and beautiful reflections. This writer, like “American Mystic”<sup>3</sup> whose article on the puzzling question, “Am I my Brother’s Keeper?” comes next, has advanced some way upon the path of knowledge, and the thoughts of both of them have a special interest for contemplative and self-examining readers. “American Mystic,” by-the-bye, gives a new and striking turn to a phrase too often misunderstood. “Resist not evil” he quotes and explains that resistance, fierce and personal, to evil befalling oneself, is what is meant.

“Christianity — Theosophy,” by Mr. Wm. H. Kimbal, seeks to show that the fundamental aim of both, namely the Brotherhood of Humanity, is the same, and that they can and ought to unite their forces.

*Julius*, in “Tea Table Talk,” is as crisp, weird, and slyly-sentimental as ever.



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<sup>1</sup> No 7 of “Thoughts in Solitude”

<sup>2</sup> [Wm. Scott Elliott. — *Boris de Zirkoff*.]

<sup>3</sup> [Perhaps a pseudonym of William Quan Judge. Other pseudonyms used by Judge include An Obscure Brahman, Bryan Kinnavan, Eusebio Urban, Hadji-Erinn, Marttanda, Quilliam, Rodriguez Undiano, William Brehon, Zadok, etc.]