

*Madame Blavatsky on the
imprudent animus and petty
spite of two ex-Fellows of
the Theosophical Society*



On two ardent Spiritualists: one equipped with a wily tongue, and a manqué philosopher yet a useful purgative of the Theosophical Society.

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Part 1.

Madame Blavatsky on the imprudent animus and petty spite of two former Fellows of the Theosophical Society.

1. Wm. Oxley is an ardent Spiritualist equipped with a wily tongue, and habitually swayed by deceitful visions in his boots.

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[In connection with some criticism from William Oxley.]

The petty spite shown to us by Mr. W. Oxley, an *ex-F.T.S.*,¹ is very natural. An ardent Theosophist at first, but a still more ardent Spiritualist, this tender-hearted gentleman began by writing letters to one of our Masters, whose neglect to notice him, and his *Angelic Revelations* hurt his feelings. Moreover, the criticism which *Busiris*,² the ancient Āryan “Spirit” and SAGE in his *Philosophy of Spirit*³ received at the hands of Mr. Subba Row, and other Hindus in *The Theosophist*,⁴ was not calculated to make the flame of brotherly love burn brighter in Mr. Oxley’s bosom. He would be more than an average Spiritualist, verily a sage or an Indian philosopher himself, had he accepted the just criticism in a brotherly spirit and never retaliated. But Mr. Oxley is not a philosopher, still less a sage! Hence this laborious though vain attempt at *mud throwing*. We hope he will not catch cold during the operation.

2. A.D. Bathell is another calumniator and manqué philosopher, yet a useful purgative of the Theosophical Society.

[In reference to various misrepresentations in the pages of the *Medium and Daybreak*, and a defence from the pen of A.D. Bathell.]

As we are very little concerned with either the popguns shot at us, or those who amuse themselves in shooting them, we at first hesitated to insert the above. Having so many of our own quarrels on hand, we were unwilling to meddle with those of others. We have not the pleasure of knowing Mr. Bathell personally; but since his letter throws independently [303] such a flood of light on the *true causes* of the animus of some of our *ex-Fellows* — ever the most relentless in slandering the Society — we publish it most willingly.

¹ [Fellow of the Theosophical Society. Students to consult “The Master Atom is Man’s Spiritual Soul,” pp. 3-6, in our Constitution of Man Series. — ED. PHIL.]

² [Also refer to Part 2, page 5. — ED. PHIL.]

³ [Illustrated by a New Version of the Bhagavad Gītā, an Episode of the Mahabharat, one of the epic poems of ancient India. Glasgow: Hay Nisbet & Co.; London: E.W. Allen, 1881, vi, 306pp]

⁴ See May 1882, *et seq.*

Personally, we feel very grateful to Mr. Bathell for his considerate defence. As, however, the experience of several years has proved to us that every slander on the T.S.¹ has only led to the increase of its members, and every direct attack against the Founders and lie about the modest editor of this journal, have invariably brought to the front unexpected and devoted friends, we feel rather unwilling to lose our dear and faithful detractors and slanderers. May they prosper and increase, the charitable and *truthful* souls! As the Khalif of the tale, who would not part with a beloved boil, for the latter helped to purify and keep his blood in good order, so we would not part — if it can only be avoided — with our active and amiable calumniators. They are the generous and volunteer scavengers of the Theosophical Society, so to speak, its vernal blue pill and black draught.² Every malicious fib of theirs is an additional bar furnished to us *gratis* toward the erection of our Theosophical Eiffel Tower, and the future eminence of its architects. Dearly beloved enemies, pray let yourselves be entreated not to turn your backs upon us!

Wm. Oxley attributes the authorship of the Mahabharata to a “Spirit” named Busiris. Really?

First published in *The Theosophist*, Vol. III (12), September 1882, p. 297. Republished in *Blavatsky Collected Writings*, (IN RE “BUSIRIS”)³ IV pp. 190-91.

We give room in this number to an interminably long paper — entitled “THE PHILOSOPHY OF SPIRIT — *Hierosophy, Theosophy, and Psychosophy,*” from the pen of Mr. W. Oxley — solely out of personal regard for the author. Highly instructive and interesting though it may prove to many we feel nevertheless compelled to seriously ask our correspondents (if they would see their contributions in print) to be more brief in future. Indeed, it is simply impossible for us at least as regards those articles that will not yield either to abridgment or division — to make room for such endless discussions. We are ever ready to allow our opponents the chance of being heard, and to present their side of the question before the impartial public in our magazine, but we have neither space nor means to insert voluminous articles. The more so, as in the present case, it is quite evident that Mr. Oxley has entirely misconceived not only Mr. Subba Row’s real position, but also based himself upon as mistaken a view of what he is pleased to term the “doctrines” and “teaching of the Theosophical Society.” He [191] addresses his “Reviewer,” as though he were an “*orthodox Brahmin,*” an intolerant bigot quite unacquainted with his forefathers’ *esoteric views*. Whereas, the truth is that our Brother, Mr. Subba Row, although undeniably a *Brahmin*, is a VEDANTIN ADVAITEE, of the *esoteric Āryan* school — one of the least favoured by orthodox bigoted *Brahmanism*, a highly advanced *Chela* and one, whose thorough knowledge of the *real* esoteric significance of the sacred books of his country — especially of the BHAGAVAD-GITA — no one who knows him, or of him, can ever doubt. But we will leave Mr. Subba Row to answer for himself in our next number.

¹ [Theosophical Society]

² [A combination of blue mass and a mixture called the common black draught was a standard cure for constipation in early 19th century England, and elsewhere. It was particularly valued on ships of the Royal Navy, where sailors and officers were constrained to eat rock-hard salted beef and pork, old stale biscuits (hardtack), and very little fruit, fibre, or other fresh food once they were at sea for an extended period. — Cf. *Wikipedia*.]

³ [A name which W. Oxley used in his work in connection with a “Spirit” who allegedly was the author of the *Mahābhārata*. There is no historical evidence of this. — *Boris de Zirkoff*.]

Part 2.

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falling off the fence.**

The initiated Brahmans do not know when the Vedas, the Mahabharata, and especially the Bhagavad-Gita, were written, and by whom. But Wm. Oxley who is not a philosopher, still less a sage, does know. Harken!

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[The article is a reply of William Oxley to Subba Row's review of his work, *The Philosophy of Spirit*. W. Oxley says: "However this may be, as judged from the modern orthodox Brahmanical standpoint, I venture to think that 'enlightened' Buddhists would hardly express so severe a judgment." To this, Madame Blavatsky remarks:]

As already stated in our editorial, Mr. Subba Row is *not* an "orthodox" Brahmin in the sense Mr. Oxley uses the word as with him it means bigotry. And we are moreover obliged to declare that "enlightened Buddhists" will hardly ever disagree with such an *enlightened* Brahmin as Mr. Subba Row.

[Speaking of the authorship of the *Vedas*, the *Mahābhārata* and the *Bhagavad-Gītā*, W. Oxley says: "I am not going beyond the truth in saying, no man living knows who were the authors of these Records, or writings, or when and where they were written, and first published." Madame Blavatsky comments on this:]

We believe Mr. Oxley is again mistaken in his denial. It does not at all stand to reason, that because Professor Monier Williams says so, no one in India should know anything on the subject. Many of the initiated Brahmans claim to, and we firmly believe, they *do* know, when the *Vedas*, the *Mahabharata*, and especially the *Bhagavad-Gita*, were written, and *by whom*. [192]

[W. Oxley further writes: "Speaking of Occultism and Spiritualism: Theosophy seems anxious to impress upon Spiritualists, that the phenomena they witness are due to the 'intervention of enlightened living men and not disembodied spirits.'"]

We deny most emphatically to have ever said any such absurdity. Who are the "enlightened living men" masquerading in the guise of *spirits*, is really more than we can ever imagine!

[In the course of his article, William Oxley writes: ". . . I have had three visits by the astral form of the venerable Koot Hoomi through a sensitive, whose linguistic organism was used

by the astral form to speak to me, first in Bengali, and afterwards in my own language . . . The statement may come that ‘this was the work of some vagrant spook, or elemental’; and even Koot Hoomi himself may, or may not, give a denial. . . .” To this statement, Madame Blavatsky has appended the following footnote:]

We feel extremely sorry to acknowledge that Mr. Oxley was right in his foreboding. Far from pretending to be informed of all the doings and actions of our venerated Brother Koot-Hoomi, and notwithstanding our surprise since the language given is certainly not that of the Koot-Hoomi we all know — we were preparing to allow the above extraordinary statement to be published without comment, when we received the following from our BROTHER’S favourite Chela:

I am commanded by my beloved Master, known in India and in the Western lands as Koot-Hoomi Lal Singh, to make in his name the following declaration, in answer to a certain statement made by Mr. W. Oxley, and sent by him for publication. It is claimed by the said gentleman that my Master Koot-Hoomi:

- (a) has thrice visited him “by the astral form;” and
- (b) that he had a conversation with Mr. Oxley when, as alleged, he gave the latter certain explanations in reference to astral bodies in general, and the incompetency of his own *Mayavi-rupa* to preserve its consciousness simultaneously with the body “at both ends of the line.”

Whomsoever Wm. Oxley claims that he had seen and conversed with, was not with Master Koot-Hoomi as he alleges.

Therefore, my Master declares:

- ① Whomsoever Mr. Oxley may have seen and conversed with at the time described, it was not with Koot-Hoomi, the writer of the letters published in the *Occult World*. [193]
- ② Notwithstanding that my Master knows the gentleman in question who once honoured him with an autograph letter, thereby giving him the means of making his (Mr. Oxley’s) acquaintance, and of sincerely admiring his intuitional powers and Western learning — yet he has never approached him whether astrally or otherwise; nor has he ever had any conversation with Mr. Oxley; nor could he under any circumstances, even had there been any such conversation, have expressed himself in the terms now imputed to him.

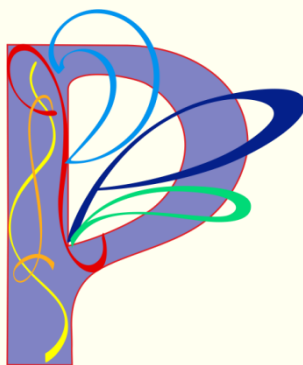
To guard against all possible misapprehension of this kind in the future, my Master will undertake to hold no communication henceforward with any medium or seer without authenticating that communication by means of three passwords which shall be made known to Messrs. A.O. Hume, President, and A.P. Sinnett, Vice-President, of the Simla “Eclectic Theosophical Society,” so that they may be enabled to declare explicitly that my Master cannot be the author of any statement attributed to him in which they do not find these words.

By Order,

GJUAL-KHOOL M. * * *

Note by the Compiler of “H.P. Blavatsky Collected Writings.”

Consult *The Mahatma Letters to A.P. Sinnett*, Letter cxxv, where the text of this communication differs somewhat from the above and is longer. The original, either handwritten or precipitated, is actually signed as “Gjual-Khool,” although the usual spelling is “Djual-Khool.” — *Boris de Zirkoff*.



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