

*A thirsty horse-leech  
pleading admission to  
the Theosophical Society*



## A thirsty horse-leech pleading admission to the Theosophical Society

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[*We have just received from a gentleman, an Anglo-Indian Theosophist of the highest rank, and one, whose generous disposition is unfortunately too well known, the following letter: — Ed.*<sup>2</sup>]

I am almost daily receiving letters in the spirit of the enclosed. But this is perhaps the most unblushingly impudent I have had, *and* I am specially requested to send it on to you and so I do. I have given this ingenuous youth my views as to his reasons for wishing to join the Society. But this spirit is too common, and I think it might be expedient to publish his letter (without his name) and while giving him the castigation he so richly deserves, to take opportunity of reiterating the fact, that no person need join the Society in the hopes of thereby obtaining worldly advancement of any kind. There are an awful lot of scamps who need this advice — that other fellow \*\*\* of \*\*\* has never ceased, since he became a Theosophist, to worry me to do something for him. I think after two years' probation and patience, I have at last shut *him* up. I have told him very plainly that he is a mere self-seeker (this is true, for I asked to have his conduct and life looked into before I gave him a probation) endeavouring to use Theosophy as a stepping stone. He replied quoting Shakespeare and calling all the gods to witness how shameful it was for one Brother to thus defame another. I told him I acknowledged no brothership with *sham* Theosophists like himself, who were the people who brought discredit on a Society, and have now ceased to answer his letters. [281]



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<sup>1</sup> Frontispiece by by Lúthien Leerghast.

<sup>2</sup> [H.P. Blavatsky]

Dear Sir,

If there be nothing improper, kindly submit my request with your recommendation to Col. H.S. Olcott or Madame H.P. Blavatsky for disposal.

The facts are:

1. The *Free* and *Private* admission in the Society.
2. Any arrangement for my support, as I know English, Persian, and Hindi up to the entrance class, also have served as a teacher and clerk in schools and Courts.
3. *A little help* of Rs. 200 (!) for the payment of debt rising from the non-engagement of mine.

These are most Private things, and can be well proved to you with my other descriptions by Dhyān Yoga.

If *succeeded*<sup>1</sup> I shall pray for your further success and prosperity.

I write to you, knowing you to be a Theosophist, for a Brotherhood help of 3 objects; and having a strong hope of success in this matter. Please excuse me for the trouble. An early reply shall highly oblige.

Yours affectionately,

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## Editorial response by H.P. Blavatsky.

I take this opportunity, with the approval of the President-Founder, of once for all warning such selfish and unblushing aspirants, that our Society was not founded for the purpose of affording relief to those who, by idleness, prodigality and often worse, have incurred debts. We never bought, nor do we intend at any future [time] of *buying* our recruits and proselytes, though we are always ready to help to the best of our ability our modest and worthy members, whenever they are in trouble. Our Society was established for far nobler purposes, and nothing in them would warrant our degrading these lofty aims by offering, in addition to them as a bait, a money *premium* for joining it; and were we to admit persons of the character of the writer of the above given letter, we should, far from doing good, be doing harm. Every needy and unsuccessful man in the land would be applying on such terms for fellowship, and our ranks would be filled with a class of persons, ill-calculated to further our nobler aims, one of which is to render [282] mankind especially Hindus — self-dependent, self-respectful and dignified as were their glorious forefathers.

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<sup>1</sup> [The italics are ours. — Ed., *Theosophist*.]

In direct connection with the present, we would call attention to Para. VI of the *Rules* of 1883, where the borrowing and especially the *begging* of money from each other is strictly prohibited “unless business should be transacted between the two entirely outside their connection with the Theosophical Society.”

Our writer begins his application for admission by a cool request for Rs. 200, thus at once breaking Rule VI; and he does not even ask it as a loan! We may at various times have helped many worthy characters to enter the Society, but here is one who, not only expects the remission of his initiation fee, but in addition to it *demand*s the donation of a considerable sum, without ever having done anything himself for humanity, with the exception, perhaps, of the equivocal honour of being born in it. Truly the words of Talleyrand<sup>1</sup> are here exemplified and his definition of gratitude fully borne out, viz.,

Gratitude — a lively sense of favours to come.

Is it likely, that an aspirant of this nature would be satisfied with his fees being paid and “the *small* present” of Rs. 200 made him? Certainly not. His gratitude would be of a far more lively character, somewhat resembling

. . . the daughter of the horse-leech ever crying, “Give, Give!” [and to the grave that never says, “It is enough.” So that if mortifying our corruptions be uneasy, the satisfying them is absolutely impossible.]<sup>2</sup>

As we observe, the writer only prays for the “success and prosperity” of the expected giver *if* he gets his money. Indeed, one has seldom read a more mendacious, impudent avowal than this. Then again in para. 2 of his letter he would, in addition to the other *trifles* solicited, like “some *arrangement for his support*”!

Truly, were our Society to let go unnoticed such extraordinary pretensions, it would soon have on its hands a task far surpassing that of the Hydra-headed monster’s killing; for, no sooner would one such claim be disposed of, than a hundred more would crop up to take its place. The man prefaces modestly his request by saying “if there be nothing improper” in it. Indeed, the “would-be theosophist” must have a fine sense of what *is* proper, if this letter is to be [283] considered a specimen of *his* ideas of the fitness of things. Having asked “to be excused,” he, the writer, with an additional sense of propriety, subscribes himself “yours affectionately” — an affection for the anticipated rupees, of course.

To close, I have to say in my official capacity that it is intolerable that high-placed theosophists should be worried in this manner, not only by willing candidates for theosophy with a price-marked label suspended to their applications, but even, shame to say — by *initiated* members! It is in the hope of relieving the former of such nuisance that I felt it my duty, as a high officer of our association, to pen the above remarks and even to publish — at the very natural suggestion of our long-patient Anglo-Indian Brother — the impudent letter complained of. I hope, it may be a warn-

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<sup>1</sup> [Charles-Maurice de Talleyrand-Périgord, 1754–1838, First Prince of Benevento, then Prince of Talleyrand, was a French secularised clergyman, statesman, and leading diplomat.]

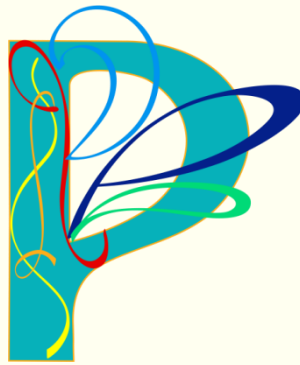
<sup>2</sup> [Quoting Rev. John Brown’s *Works of the Rev. John Maclaurin* (1693–1754). Glasgow: William Collins, 1830; 2<sup>nd</sup> ed., p. 376. — ED. PHIL.]

ing for all who would have the unfortunate idea of walking in the steps of either of the two above-mentioned individuals. For, should such a complaint occur again, we may be compelled, by order of the President and Council, to publish not only the begging document, but likewise the full name or names of the paupers.

H.P. BLAVATSKY

*Corresponding Secretary of the Theosophical Society*

OOTACAMUND, 7<sup>th</sup> August





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### From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
- A THEOSOPHICAL LOVE FEAST IN FRANCE
- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
- BLAVATSKY ON THE THEOSOPHY OF DR. N.I. PIROGOV
- BLAVATSKY ON THE TRAVELLING TRUTHSEEKER
- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
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- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON
- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN

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- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EARLY THEOSOPHICAL DOCTRINES EXPOUNDED BY H.P. BLAVATSKY
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MEDITATION ALONE WILL NOT LEAD TO THEOSOPHIC DEVELOPMENT
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- NO THEOSOPHICAL JOURNAL CAN SATISFY ALL CREEDS AND BELIEFS
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES

**THEOSOPHY AND THEOSOPHISTS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY
- PRESIDENTIAL AUTHORITARIANISM IS AN AFFRONT TO BROTHERHOOD
- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW
- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE BRETHERN OF THE ROSY CROSS NO LONGER EXIST
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)
- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHISTS DEFINED ATTITUDINALLY, ETHICALLY, PHILOSOPHICALLY (DRAWING)



**THEOSOPHY AND THEOSOPHISTS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE PRECIOUS PEARL WITHIN THE SHELL OF EVERY RELIGION
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO DE ROBIGNE MORTIMER BENNETT
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE
- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER

