

THE SCHOOL OF ANTIQUITY  
L o m a l a n d    C a l i f o r n i a

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*A Churchman's*  
**Attack on Theosophy**  
*Answered and Criticized by a*  
**Theosophist**

*Purucker, S. P. H. 1895*



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*“The same thing which is now called Christian Religion, existed among the ancients. They have begun to call Christian, THE TRUE RELIGION WHICH EXISTED BEFORE.”—St. Augustine*

*“You can not build a temple of truth by hammering dead stones. Its foundations must precipitate themselves like crystals from the solution of Life.”*  
—Gems from the East

The Aryan Theosophical Press



# THE SCREEN OF TIME



R. W. H. W. ———, ——— Presbyterian Church, declared last evening, in a lecture upon “The Folly and Fruits of Theosophy:”

“This new American Buddhism destroys the idea of a personal God, which is the basis of every true religion. It has no idea of virtue, but advocates only the doing of ‘what one desires,’ thus giving sweep to unlimited license. It is in direct defiance of the declaration of modern science, as stated by Lord Kelvin, that no life is possible without preceding life, and that the whole universe testifies to the existence of an all-powerful designer.”—*St. Paul Dispatch, Jan. 23, '05.*

Now before commenting on this marvellous medley, it is interesting to append the editorial note affixed to it:

IT MAY BE, AS DR. ——— SAID LAST NIGHT, THAT BUDDHISM IS ONLY “THE OLD BUSINESS UNDER A NEW SIGN,” BUT THIS, AT LEAST, IS TO ITS CREDIT, THAT IT HAS NOT HAD TO FIGHT AND BE OVERTHROWN BY MODERN SCIENCE; TO DERIDE AND DENOUNCE EVOLUTION AND FINALLY SURRENDER TO IT; TO FIGHT WITH FIRE AND STAKE THE COPERNICAN THEORY AND YIELD TO IT; TO HAVE TO GIVE UP GENESIS TO GEOLOGY.—*St. Paul Dispatch, Jan. 23, '05.*

*Ohe! jam satis.*

It were a cruelty to imagine that the reverend gentleman above named has been reported correctly, for the colossal ignorance of the subject of Theosophy shown in this report is only equalled by its dogmatism. But taking for granted that Dr. ——— did use these phrases, then it only remains to say that the ideas of the reverend incumbent of the ——— Presbyterian church must be in a sad state of incoherency. Evidently the speaker imagines that Theosophy and Buddhism are identical, save that the former bears a Western name more agreeable to the Western consciousness than the latter. While it would be grossly inaccurate to admit this for one moment, it is very pertinent to ask the clerical gentleman whether he is fully prepared to as dogmatically assert that there is no kinship between Christianity and Buddhism and kindred faiths? To just how far an extent did the ethical system of Siddhartha the Buddha affect the life and labors of Jesus the Christ? Some 550 years before the birth of the great Galilean reformer, was born Siddhartha. On reaching manhood he preached a superbethical system of religious philosophy which spread with rapidity. Being preached in the vulgar tongue (as also were the teachings which gave birth to early Christianity), and owing to its popular literature and splendidly organized monastic and missionary system, the tenets of Buddhism spread everywhere. Buddhistic symbolical remains have been found in Ireland; Buddhistic ideas are thought to have intimately

affected the systems of Greek philosophy; and Pliny speaks of Buddhist monks as being established on the shores of the Dead Sea "for thousands of ages!" (Sic!)

**Buddhism on the  
Dead Sea. ❧ ❧** Now Jesus, called the Christ, was an Essene, a sect which, as every scholar knows, lived in monastic seclusion in settlements in the desert near the Dead Sea, and whose habits of life and thought were modelled on very similar rules to those obtaining in early Buddhism.

The beautiful story of Jesus the Christ finds a parallel in the story of Siddhartha. One instance relates how Ananda, the cousin and future disciple of Gautama, was born about the same time as the latter; and how Maia the mother of Siddhartha visited the mother of Ananda, both soon to become mothers, the unborn Ananda greeting the unborn Siddhartha, as happened according to Luke, when the unborn child leaped in the womb of Elizabeth when Mary came in.

The story of the Massacre of the Innocents is on its face a most improbable tale. So bloody an event would assuredly have been chronicled by every writer of the day, but nowhere in contemporary history can there be found a trace of it. But curiously enough, the story *is found in the Brahmanical traditions* concerning Krishna, where Kansa, the tyrant of Mathura, being told by astrologers that a child would be born of his niece Devaki to assume the royal power, gives orders to kill the child when born; but the innocent babe is saved by divine protection, being carried away to another place out of the tyrant's reach.

Then Kansa, in order to be sure to kill the right boy, has all the male infants in his kingdom massacred. Furthermore, Krishna was adored by the herdsmen of the land!

Then regarding the Immaculate Conception, we find very embarrassing facts for our clerical critic. "Behold, a virgin shall conceive and bear a son," (*Matthew i: 23*, quoted from *Isaiah vii*). "In the early part of the Kali Yug shall be born the son of a virgin," (*Vedanta.—1905, A. D.*—year of Kali Yug 5007 or thereabouts; total duration of Kali Yug, according to Hindu records, 432,000 years). Again: "And I give unto them eternal life, and they shall never perish," (*John x: 28*). "He shall come, and life will defy death. . . . and he shall revivify the blood of all beings, shall regenerate all bodies, and purify all souls," (*Atharva Veda*). Again: "Behold the lamb of God," (*John i: 36*); "He is brought as a lamb to the slaughter," (*Isaiah liii*). "He shall come, more sweet than honey and ambrosia, more pure than the lamb without spot," (*Atharva Veda*). Again: "God manifested forth his glory," (*First Ep. John*), and "God was in Christ, reconciling the world unto himself," (*2 Corinthians v*). "And God shall manifest his glory, and make his power resound, and shall reconcile himself with His creatures," (*Atharva Veda*). And once again do we compare: "Being an unparalleled instance, without any pollution or defilement, and a virgin shall bring forth a son, and a maid shall bring forth the Lord," (*Gospel of Mary, iii*). "It is in the bosom of a woman that the

ray of divine splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her," (*Vedanga*). It has come to pass

that these writings are proved to have preceded Christianity, and Krishna, of whom the above is prophesied, preceded Jesus the Christ. *Why is it that the Christian Scriptures parallel so closely a preceding system of religious belief?*

Dr. Lundy's *Monumental Christianity*, interpreted with the Theosophical key to the myriad facts the author presents, is worth re-reading. Just take one instance, that of the crucified Krishna, called Wittoba. Here we have a figure whose attitude, drawing, nail-marks in hands and feet, seem to point to a Christian origin, "while the Parthian crown of seven points, the absence of the wood and of the usual inscription, and the rays of glory above, would seem to point to some other than a Christian origin."

It is evident, of course, that Jesus the Christ and the Hindu Savior and Hero Krishna, are not identical persons. The former's birth date is still uncertain though placed at some twenty centuries ago; while the latter's is estimated at fifty or sixty centuries ago. Yet surrounding the histories of both are gathered various marvels, stories and legends. And these legends are frequently identical. We have Krishna the Good Shepherd, born from the Virgin Mother Mariama, who crushes the head of the serpent Kalinaga and who is crucified; in the Hari-Purana we find Krishna raising the young Kalavatti, daughter of Anga-

shuna, to life from the dead, and he uses the words: "Why weep ye? *See ye not that she sleepeth?* Kalavatti, rise and walk." Whence these identities? Nor do they end here.

**Legends Are Fre-  
quently Identical** »

We find on comparing the lives of Krishna, Gautama-Buddha and Jesus of Nazareth, that the identities grow in proportion to the depth of our research. All three are descendants of kings; Krishna and Jesus are intimately connected with tales of worship by shepherds and both are called "The Good Shepherd." All these characters, again, are affirmed to be incarnations of one of the persons of the respective Trinities. In the first and third instances both are divinely saved from death at the hands of a tyrant whose throne was imperilled by their births; and in both instances, following the tradition, are thousands of innocent male children ruthlessly slain.

In the very ancient Hindu Epic, the *Mahabharata*, may be found the whole story in its original form of the incarnate deity Krishna, the Virgin-born god, including the tale of his escape as an infant from the tyrant Kansa. On the walls of Hindu temples the traveller may see for himself the pictorial description of the midnight flight of the foster-father of Krishna with the babe. In the cave-temple at Elephanta especially, may the student of this tradition study the immense sculptures devoted to this theme. Here are the innocents represented as being slain; slain infant boys are surrounding a personage with drawn sword.

"The event of Krishna's birth, and the attempt to de-



stroy him, took place by night, and therefore the shadowy mantle of darkness, upon which mutilated figures of infants are engraved, darkness (at once congenial with his

**Massacre of Innocents**

**A Tale of Old India »**

crime and the season of its perpetration), involves the tyrant's bust; the string of death-heads marks the multitude of infants slain by his savage mandate; and every object in the sculpture illustrates the events of that Avatar."

The above is from Thomas Maurice's writings on this sculpture, to be found in *Indian Antiquities, vol. i., pp. 112, 113.*

In the story told of Salivahan, another Virgin-born Savior, worshipped in ancient times near Cape Comorin in the southernmost part of India, one finds the same general outline of a tyrant who attempted to destroy a Holy Babe in infancy, though, in this instance, Salivahan becomes the instrument later of Divine Vengeance and slays his persecutor. (*Cf. Asiatic Researches, vol. x.*)

In all three cases, again, are the mothers of the Saviors "immaculate virgins." All three cast out demons, perform wonders, and are endowed with strange powers. Both Krishna and Jesus the Christ wash the feet of their followers, descend into "Hell"—or the lowest regions—and return to "Heaven" after liberating the dead. Gautama and Jesus pass their lives with mendicants and sinners. All three strive to abolish idolatry, they preach against the established priesthood, and all three die connected with cruciform symbols, and finally ascend to Paradise. How does

our cleric logically explain all this? *Why these identities between Christianity, Buddhism and kindred faiths?*

Many were the "Christs" of pre-Christian ages, indeed, who were born of virgin mothers, **The Virgin-born Christs** who were recognized (and often called) "Saviours of men," and **of Pre-Christian Ages** who in several instances were of royal lineage.

In India there were born Hari Krishna, the "Saviour," of immaculate and royal birth; Buddha Gautama, god-begot, virgin-born and royal. The Siamese had a Savior, born from a chaste virgin who was impregnated by the *sunbeams* in a forest whither she had wandered to await the coming of a great god long expected by men. On the borders of a lake between Siam and Cambodia she was delivered of her heavenly son Kadom, who, on reaching manhood, was a marvel of wisdom and who performed "miracles."

China has her Virgin-born Helpers of Mankind. Dean Milman's *History of Christianity, Vol. I. p. 97*, notes the belief of the Chinese that Fo-hi was born of a virgin, and recalls the feelings of the first Jesuit missionaries to China at finding in the traditions and mythology of the people a counterpart of the Judæan story. Fo-hi, however, is said to have lived 5300 odd years ago, and his virgin mother conceived him surrounded by a beautiful rainbow. Again, the Sage Yu was born of a virgin; the hero Hau-Ki was of supernatural origin, and the same is even said of Confucius, the royal-born Sage!

In Egypt, Horus was born of the Virgin Mother Isis;

he was called "Savior," and Bonwick (*Egyptian Belief*, p. 157) says: "His birth was one of the greatest Mysteries of the Egyptian religion. Pictures representing it appear on the walls of temples."

**The Sons of Jupiter Were  
Helpers of Mankind**      Renouf says that he is the second person of a Trinity, "the second emanation of Amun, the son whom he begot."

The Persian law-giver Zarathushtra was born of an immaculate conception, say traditions, of a ray of the Divine Power. According to Plato, Zarathushtra was said to be "the son of Ormuzd . . . the name they gave to the Supreme God."

Turning to Greece, some of the sons of Jove born from mortal mothers are the following: *Bacchus*, born of Semele, or Myrrha (Maia), daughter of Kadmus, King of Thebes; *Hercules*, born of Alkmene, Queen of Thebes; *Amphion*, born of Antiope, daughter of Nycteus, King of Bœotia; *Perseus*, born of the Argive Virgin Danaë, daughter of Acrisius, King of Argos; *Mercury*, born of Maia, or Myrrha, daughter of Atlas; *Æolus*, born of Akasta; *Apollo*, born of Latona, who was delivered, said the Ephesians, under a tree, as were Buddha and Lao-Kiun; *Aethlius*, one of the founders of the Orphic games, born of Protogenia; also *Arkas* and *Aroclus*. The list might be extended! Justin Martyr in his *Apology to Adrian*, excuses the claims set forth by the Christians of his day as to the virgin-birth, etc., of Jesus of Nazareth, by referring to identical stories told of the sons of the God-Father Jupiter. "The images of self-restraint, of power

used for the good of others, are prominent in the lives of all or almost all the Zeus-born heroes." (*Bell's Pantheon, II.*)

Then as regards ancient America, we find the same belief in a virgin-born god. Quetzalcohuatl was believed to have been conceived without sin by a pure virgin mother, to whom a heavenly messenger announced that she would conceive and bear a man-child without intercourse with man. Kingsborough says that this virgin mother, Sachiquetzal, was styled the "Queen of Heaven." The Mayas of Yucatan and the Muyscas of Colombia had each a virgin-born god, sons of the Supreme Father. The same general beliefs are found all over the New World.

Some of the most sacred rites of Christianity are pre-Christian in origin. *Witness the Sacrament and Mystery of the Eucharist, which is known to be a relic of the ancient pagan Mysteries, and which was celebrated hundreds of years before the accepted time of birth of the great Galilean. Cicero speaks of and wonders at this strange rite. He says: "How can one be so foolish as to think that which he eats to be verily a god?" As Cicero, probably the greatest of Roman orators and one of the most brilliant of Rome's statesmen, was born 106 B. C., the inference is obvious that the heading to Matthew xxvi: 26—"Christ eateth the Passover and instituteth his holy supper," proclaims its own inaccuracy. This breaking of bread and this drinking of wine, accepted exoterically by the *polloi* as the body and blood of a god, *vere et realiter*—verily and indeed—is*

naught but a bit of pure Paganism set into the marvellous mosaic of Christian dogma. The Rev. Robert Taylor (*Diegesis*, p. 212) speaks as follows on this subject: "The

**Christian Eucharist and  
Pagan Mysteries**      Eleusinian Mysteries, or Sacrament of the Lord's Supper, was the most august of all the Pagan

ceremonies celebrated, more especially by the Athenians, every fifth year, in honor of Ceres, the goddess of corn, who, in allegorical language, *had given us her flesh to eat*; as *Bacchus*, the god of wine, in like sense, *had given us his blood to drink*. . . . From these ceremonies is derived the very name attached to our *Christian* sacrament of the Lord's Supper—"those holy Mysteries;"—and not one or two, but absolutely all and every one of the observances used in our Christian solemnity. Very many of our forms of expression in that solemnity are precisely the same as those that appertained to the Pagan rite."

The ecclesiastical historian, von Mosheim, writing on the Christian Church in the Second century, speaks as follows:

"The profound respect that was paid to the Greek and Roman *mysteries*, and the extraordinary sanctity that was attributed to them, induced the Christians to give their religion a *mystic* air, in order to put it upon an equal footing, in point of dignity, with that of the Pagans. For this purpose they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament, with that solemn title! They used, in that sacred institution, as also in that of baptism, several of the terms

employed in the heathen mysteries, and proceeded so far at length, as even to adopt some of the rites and ceremonies of which those renowned mysteries consisted." (*Eccl.*

**The Beginnings of Ec-  
clesiastical Christianity**

*History, vol. i, p. 199.*) (Does our reverend brother know this?)  
And the Divine Sacrifice of Deity

has its parallel in many ancient scriptures the world over.

Now if the strictures of Dr. ——— against Theosophy are reasonable and true, *how can he help including his own faith in the same category?*

Now, then, what *is* the Christian religion any way? What were its beginnings and what the causes which led to what is now recognized as orthodox Christian Doctrine? Volumes might be written on the above questions; but briefly and succinctly let certain of the Church Fathers declare what it was (and is). Their voices coming down to us through the centuries will not be lessened in persuasive power by the fact that they lived nearer to the times they wrote about than our modern ecclesiasts.

In A. D. 170, Melito, Bishop of Sardis, addresses an *Apology* to the Emperor Marcus Antoninus, in which he claims the Imperial patronage for the "new" religion. He speaks of it as "our philosophy," giving his reason for doing so, "on account of its high antiquity, having been imported *from countries lying beyond the limits of the Roman Empire* in the reign of his ancestor Augustus, who found its importation ominous of good fortune to his government." (*Cf. Taylor's Diegesis, p. 249; Eusebius, Eccl. History, bk. iv, ch. xxvi.*) Now as this "religion" was

imported from *beyond the frontiers* of the Roman Empire, it can not have *originated* in Judæa, a Roman province! Did it come from the West—out of the waters of the Atlantic? or

from the East—the Orient? Clemens Alexandrinus says: “Those who lived according to the Logos

were really Christians, though they have been thought to be atheists; as Socrates and Heraclitus were among the Greeks, and such as resembled them.” (*Stromata, bk. i, ch. xix.*)

St. Augustine speaks: “The very thing which is now called the “Christian” religion, really was known to the ancients, nor was it wanting at any time from the beginnings of the human race up to the time Christ came in the flesh; from which time the true religion, *which had previously existed*, began to be called “Christian,” and this in our days is the Christian religion, not as having been wanting in former times, but as having in later times received that name.” (*Augustini Opera, vol. i, p. 12.*)

Eusebius, the fiery and (un)truthful champion of the new-old faith admits, ungraciously enough, that the so-called Christian religion is neither strange nor new, and that it was *known to the ancients*. (*Eccl. History, bk. 2, ch. v.*)

Faustus, a voice contemporary with St. Augustine, writing to the latter, has the following to say. His blunt candor is admirable: “You have substituted your agapæ\* for the sacrifices of the Pagans; for their idols your martyrs, whom you serve with the very same honors. You appease the shades of the dead with wine and feasts; you

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\* Agapæ: The love-feasts or communal meals of the early Christians, which accompanied the celebration of the Eucharist. G. DE P.

celebrate the solemn festivities of the Pagans, their kalends and their solstices; and as regards their manners, you have retained them without any change. Nothing distinguishes

An Admission From  
Justin Martyr " "

you from the Pagans, except that you hold your assemblies apart from them." (*vide* Prof. Dra-

per's *Science and Religion*. p. 48.)

Justin the Martyr now takes the stand. Listen to what he says in his Apology to the Emperor Adrian, than which, probably, history shows no more astonishing admission. "In saying that all things were made in this beautiful order by God, *what do we say more than Plato?* When we teach a general conflagration, *what do we teach more than the Stoics?* By opposing the worship of the works of human hands, *we concur with Menander the comedian*; and by declaring the Logos, the first begotten of God, our Master Jesus Christ, to be born of a virgin without any human mixture, to be crucified and dead and afterwards to have risen and ascended into heaven,—*we say no more than what you say of those whom you call the Sons of Jove*. For you need not be told what a parcel of sons your most favored writers assign to Jove:—there's Mercury, Jove's interpreter, in imitation of the Logos, in worship among you; there's Æsculapius, the physician, smitten by a thunderbolt and then ascending into heaven; there is Bacchus, torn to pieces; and also Hercules who was burnt to get rid of his pains; there are Pollux and Castor, sons of Jove by Leda; there is Perseus, by Danaë. Now, not to mention others, I would fain know why you always deify the



departed emperors, and have some one at hand to swear he saw Cæsar mount to heaven from the funeral pile? As to the son of God called Jesus, if we should allow him to be

**Christian and Pagan Con-  
fessed Common Faith**

nothing more than man, yet the title of Son of God is very justifiable on account of his wisdom,

considering that you have your Mercury in worship under the title of the Logos and Messenger of God.

“As to the objection of our Jesus being crucified, I say that suffering was common to all the aforementioned sons of Jupiter, only they suffered another kind of death. As to his being born of a virgin, you have your Perseus to balance that. As to his curing the lame, and the paralytic, and such as were cripples from birth, this is little more than what you say of your Æsculapius.” (*Apology 1, ch. xx, xxi, xxii.*)

The great and holy Ammonius Saccas, the Alexandrian mystic philosopher, founder of the Neoplatonic School of religious philosophy, says: “Christianity and Paganism, when rightly understood, differ in no essential points, but had a common origin, and are really one and the same thing.”

Celsus, the Epicurean, wrote: “The Christian religion contains nothing but what Christians hold in common with heathens; nothing new.”

Finally, before passing on, the following is quoted from *Prolegomena to Ancient History*, pp. 416, 417, by the late Lecturer on Ancient History in the University of Dublin: “There is indeed, hardly a great or fruitful idea in the Jewish or Christian systems, which has not its analogy in

the (ancient) Egyptian faith. The development of the one God into a *trinity*; the incarnation of the mediating deity in a Virgin, and without a father; his conflict and his mo-

mentary defeat by the powers of darkness; his partial victory (for the enemy is not destroyed); his resurrection and reign over an eternal kingdom with his justified saints; his distinction from, and yet identity with, the uncreate incomprehensible Father, whose form is unknown, and who dwelleth not in temples made with hands—all these theological conceptions pervade the oldest religion of Egypt.”

These exquisitely beautiful mystical symbols and doctrines are really universal, and belong to no one race especially, nor to any particular region of the globe. The Savior and Helper of men, born from a virgin called Mary (or one of the variants of this name, meaning the *ocean of universal Love, Life, SPACE*—Mary, *Mare*, Maia, Maya, Miriam, Myrrha, etc.); the death of these great Helpers of Humanity when their work was accomplished; the universality of the cruciform symbol; the same religious beliefs, observances and symbols everywhere—all this points to a very ancient and perfectly universal system of religious belief, whose children, and children's children are the present forms of human faith. In prehistoric America, in prehistoric Egypt; in India, Ireland, Central Asia; in Babylonia and in the Islands of the mid-Pacific; East and West, North and South, wherever man has wandered carrying with him his faiths, are these identical symbols and beliefs found. Theosophy claims to be

the primal Wisdom-Religion of mankind: this universal prehistoric truth, mother of all, and still alive in all faiths.

Thus, when the reverend Doctor criticises so illogically something of which he evidently is in the darkest ignorance, it is unwise, to say the least. Such flagrant offenses to *logic*, *matters of fact*, and to the *spirit of the holy moral teachings of Jesus the Christ*, can but set his listeners to *thinking for themselves*, and to *investigating what Theosophy is* after all.

The statement of Dr. ——— as to Theosophy “having no idea of virtue, but (that it) advocates only the doing of ‘what one desires,’ thus giving sweep to unlimited license” —is pitifully inaccurate and untrue. And Dr. ——— knows it. No system of thought on earth exacts so rigid and uncompromising an adherence to the highest morality. It exacts more than mere adhesion to a mental conception; it exacts *works*.

The appeal made to Lord Kelvin's scientific theories, by this speaker, as weapons to brandish against the Theosophical philosophy, (about which the speaker evidently knows nothing), is amusing. The vision of orthodoxy using unorthodox missiles to “settle” something, induces the belief that the theological arsenal needs replenishing. Will the pulpit become the rostrum of scientific theories which have proven themselves as mutable and variable as the winds? But the statement that Theosophy “is in direct defiance of modern science, . . . that no life is possible without preceding life,” etc., is ludicrously

inapt, as *that doctrine is one of the fundamental tenets of Theosophy*. Theosophy, likewise, postulates and affirms as a matter of course, "that the whole universe testifies to

Theosophy is

No 'Ism

the existence of an all-powerful designer"—as the *Demiurge*; nor does it stop there, as does evi-

dently the reverend Doctor, but it is axiomatic in saying that "*no life is possible without preceding life*," and back of, beyond, behind, *within the essence* of this Demiurge, or Designer, lies the INFINITE MYSTERY OF INFINITELY SELF-CONSCIOUS BEING, CONCERNING WHICH ALL HUMAN SPECULATION IS FUTILE, AND ALL INTELLECTUAL PENETRATION IS VAIN. Hence the Theosophical refusal to recognize the personal God of the Montheists, as being a blasphemy on the Infinite.

Theosophy is *not* Buddhism; nor is it Brahmanism or any other ism, for it is the great central Light from which *all* other lights have sprung. Hence its constant attitude of forbearance as a belief, towards all forms of human spiritual faith. It is as silly and as weak to attempt to heap obloquy on Theosophy on account of child marriages taking place in India, for instance, as it would be for a Theosophist to defame Jesus' ethics for the same cause, merely because Christianity and certain Hindu religions are so strikingly similar. As long as crime and vice are so terribly the scourge of our Western nations, after nearly twenty centuries of Christian Doctrine, while our cities are what they are, one may logically *question the efficacy of our own system of professional Christianity!*

This clergyman's statement that Theosophy teaches that "the soul of a criminal inhabits in its second stage the body of a savage, in a third stage the body of a leopard,

**Bogus Theosophists and** and in the fourth the body of a hog," is flagrantly false, though it  
**Grotesque Theosophy** *does* recall to mind a certain story

of devils whose name was legion being cast miraculously (?) into a large number of swine. One wonders where his information was got. Bogus Theosophists, who profess a bogus and grotesque Theosophy, are many; and if his ideas were sought at such a fount, the reverend gentleman is more to be pitied than censured for his amazing ignorance.

Truly, a little knowledge *is* a dangerous thing. It is like a boomerang and rebounds, as does sarcasm, on him who uses it! Nevertheless it should be clearly stated that the above is in no sense whatever an attack on Christianity. Nor is it written to wound the feelings of any soul sincerely believing in the teachings of Christ. But when an attack is made on a system of thought which has given hope, help and courage to thousands of distressed human minds, such an attack deserves a forcible and well merited rebuke. In conclusion, one cannot do better than quote what was written many years ago by James Bonwick: "Our love for what is old, our reverence for what our fathers used, makes us keep still in the church and on the very altar cloths, symbols which would excite the smile of an *Oriental*, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours."

G. DE PURUCKER

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*of Works on*

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