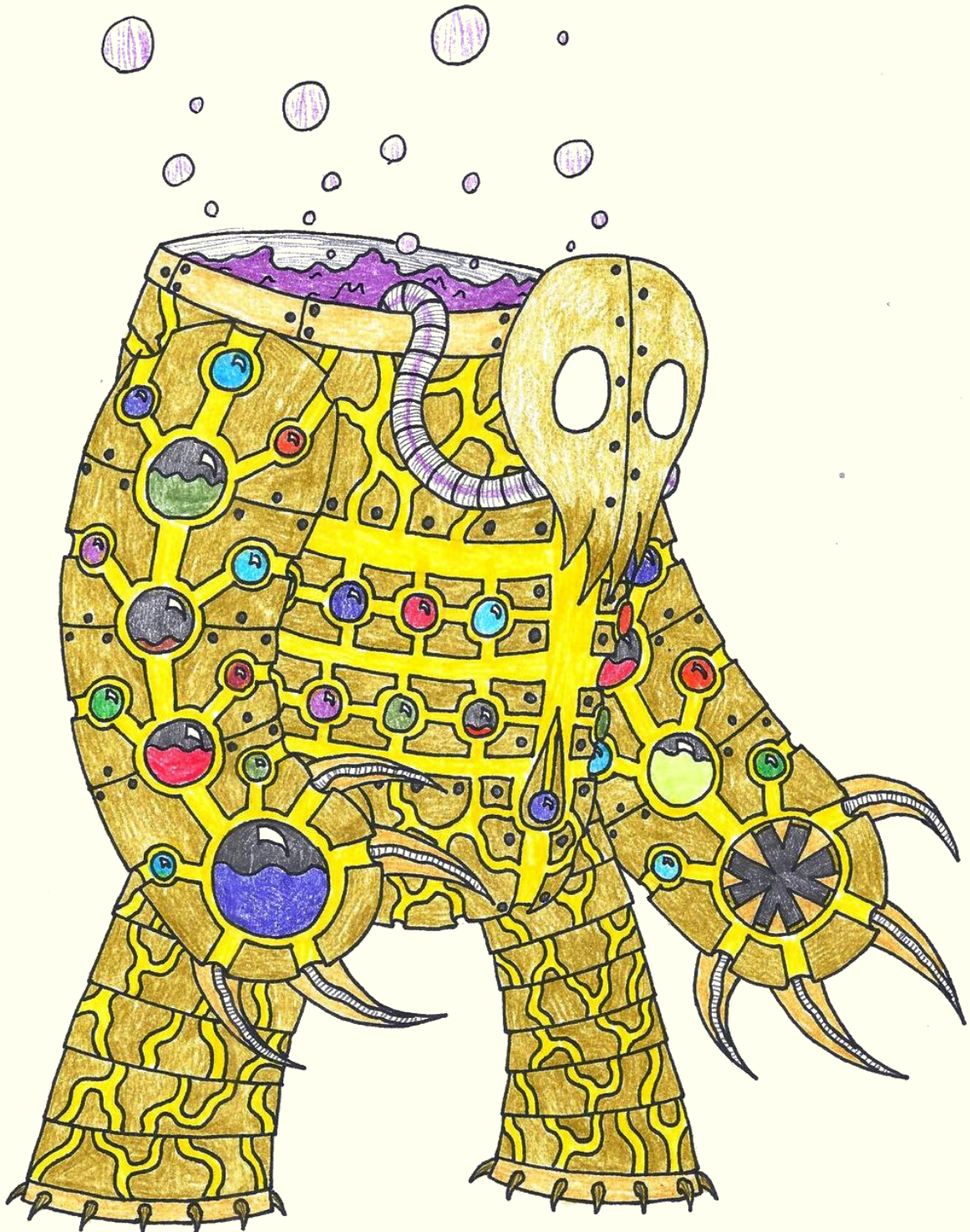


*Madame Blavatsky
rebukes a sham theosophist
and bigoted ass!*



*Contents and train of thoughts*¹

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¹ Frontispiece by Evolutions Void 2.

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To the Editor of *Light*.

Nick Bottom:¹ Let me play the lion too. I will roar, that I will do any man’s heart good to hear me; I will roar, that I will make the Duke say, “Let him roar again, let him roar again.” . . .

Nick Bottom: Masters, you ought to consider with yourselves: to bring in — God shield us! — a lion among ladies, is a most dreadful thing; for there is not a more fearful wild-fowl than your lion living, and we ought to look to it. . . . Nay, you must name his name, and half his face must be seen through the lion’s neck; and he himself must speak through, saying thus, or to the same defect, “Ladies,” or, “Fair ladies” (or Theosophists), “I would wish you,” or, “I would request you,” or, “I would entreat you, not to fear, not to tremble: my life for yours. If you think I come hither as a lion, it were pity of my life: no, I am no such thing: I am a man as other men are”; and there indeed let him name his name, and tell them plainly he is Snug the joiner.

Midsummer-Night’s Dream, Act I, scene 2; and Act III, scene 1.



Sir,

In *Light* of July 21st, in the “Correspondence,” appears a letter signed “G.W., M.D.” Most transparent initials these which “name the name” at once, and show the writer’s face “through the lion’s neck.” The communication consists of just fifty-eight paragraphs, containing an equal number of sneering, rancorous, vulgar personal flings, the whole distributed over three and a-half columns. It pretends to criticize, while only misquoting and misinterpreting Eastern Esotericism. Its author would create a laugh at the expense of Mr. Sinnett’s book, and succeeds in showing us

¹ [Nick Bottom is a character in Shakespeare's *A Midsummer Night's Dream* who provides comic relief throughout the play. A weaver by trade, he is famously known for getting his head transformed into that of a donkey by the elusive Puck. Bottom and Puck are the only two characters who converse with and progress the three central stories in the whole play. Puck is first introduced in the fairies' story and creates the drama of the lovers' story by messing up who loves whom, and places the donkey head on Bottom's in his story. Similarly, Bottom is performing in a play in his story intending it to be presented in the lovers' story, as well as interacting with Titania in the fairies' story. — *Wikipedia*.]

what a harmless creature is the “lion” — “*wild-fowl*” though he may be; and where he would make a show of wit the letter is only — *nasty*.¹ [330]

I should not address your public, even in my private capacity, but that the feeling of many hundreds of my Asiatic Brothers have been outraged by this, to them, ribald² attack upon what they hold sacred; for them, and at their instance — I *protest*. It might be regarded as beneath contempt, had it come from an outsider upon whom rested no obligation to uphold the dignity of the Theosophical Society; in such case it would have passed for a clumsy attempt to injure an unpalatable cause — that of Esoteric Buddhism. But, when it is a wide open secret that the letter came from a member of about five years’ standing and one who, upon the prolongation³ of the “British Theosophical Society” as the “London Lodge of the Theosophical Society,” retained membership, the case has quite another aspect. The cutting insult having been inflicted publicly, and without antecedent warning, it appears necessary to inquire as to the *occult* motive.

Dr. Wyld, whose perceptive faculties are so dusty as to prevent the entrance of a single ray of occult light, thought of the moon as a dustbin. He even declared to Buddhist philosophers the grand superiority of his “Esoteric Christianity” over Lord Buddha’s system, which he portrayed as fruitful of selfishness, human blindness, misanthropy, and spiritual death. But his shot at Theosophy and the Masters, being badly aimed, flew wide of the mark.

I shall not stop to remark upon the wild *résumé*, which, professedly “a criticism from a European and arithmetical standpoint,” passed muster with you. Nor shall I lose time over the harmless flings at “incorrigible Buddhists and other lunatics,” beyond remarking *à propos* of “moon” and “dustbins,” that the former seems to have found a good symbol [331] of herself as “a dust-bin” in the heads of those whose perceptive faculties seem so dusty as to prevent the entrance of a single ray of occult light. Briefly then, since the year 1879, when we came to India, the author of the letter in question has made attempts to put himself into communication with the “Brothers.” Besides trying to enter into correspondence with Colonel Olcott’s *guru*, he sent twice, through myself, letters addressed to the Mahatmas. Being, as it appears, full of one-sided, prejudiced questions, suggesting to Buddhist philosophers the immense supe-

¹ [This refers to a Letter written by Dr. George Wyld, severely criticizing A.P. Sinnett’s *Esoteric Buddhism*, and using sneering and undignified language with regard to Master K.H. It appeared in *Light*, London, Vol. III, No. 133, July 21st, 1883, pp. 329 & 333-34. When the first Branch of The Theosophical Society was formed in London, June 27th, 1878, Dr. G. Wyld was one of its organizers, and later held for a time the position of President. He subsequently broke his connection with the Society.

It would appear that both H.P. Blavatsky and the Mahatmas had considerable trouble with Dr. Wyld. In a letter written to A.P. Sinnett, and received by him March 3rd, 1882, Master M. says:

“You speak of Massey and Crookes: do you not recollect that Massey was offered 4 years ago, the chance to head the English movement and — *declined*? In his place was set up that old grim idol of the Jewish Sinai — Wild [Wyld], who with his Christian rant and fanatical rot *shut us out* of the movement altogether. Our Chohan forbade us absolutely to take any part in it. Massey has to thank but *himself* for it, and you may tell him so. You ought to have learned by this time our ways. We *advise* — and never *order*. But we *do* influence individuals.”

The Mahatma Letters to A.P. Sinnett, p. 267 — Boris de Zirkoff.

For a litany of glaringly absurd statements, look up Wyld’s autobiography, George Wyld, *Notes of My Life*. London: Kegan, Paul, Trench, Trübner, & Co., 1903; 124pp. — ED. PHIL.]

² [bawdy]

³ [*i.e.*, dystocia or prolonged and difficult birth.]

rriority of his own “Esoteric” Christianity over the system of the Lord Buddha, which he characterised as fruitful of selfishness, human blindness, misanthropy and *spiritual death*, they were returned by the addressees for our edification, and to show us why they would not notice them. Whoever has read a novelette, contributed by this same gentleman to the *Psychological Review* and entitled “The Man from the East,” will readily infer what must have been his attitude towards the “Himalayan” and Tibetan mystics; a Scotch doctor, the hero, meets at a place in Syria, in an Occult Brotherhood, a Christian convert from this “Himalayan *heathen* Brotherhood,” who — a Hindu — utters against his late adept masters the self-same libels as are now repeated in the letter under notice.¹

The shot at Theosophy being badly aimed, flew wide of the mark; but still, like Richard III, “G.W., M.D.” resolved, as it appears, to keep up the gunnery: [332]

If not to fight with foreign enemies,
Yet to beat down these rebels here at home.

— *Richard III*, Act IV, scene 4.

After gaining momentum, the raging torrent of religious intolerance, bigotry, and personal rancour resulting from envy from a member of the Theosophical Society and of the medical fraternity, had run dry and his chickens came home to roost.

The three indignant answers called out by “G.W., M.D.,” having emanated from an English lady and two genuine English gentlemen, are, in my humble opinion, too dignified and mild for the present case.² So brutal an attack demanded something stronger than well-bred protests; and at the risk of being taken by “G.W., M.D.” as the reverse of “well-bred,” I shall use plain words about this whilom³ friend, but now traitor; — I hope to show the term is not too harsh. As an ardent Theosophist, the grateful, loyal friend of the author denounced — who deserves and *has* the regard of Mahatma Koot-Hoomi — and as the humble pupil of those to whom I owe my life, and the future of my soul, I shall speak. While I have breath, I shall never allow to pass unnoticed such ugly manifestations of religious intolerance, nay, *bigotry*, and personal rancour resulting from envy, in a member of our Society.

Before closing I must notice one especially glaring fact. Touched evidently to the quick by Mr. Sinnett’s very proper refusal to let one so inimical see the “Divine face” (yes, truly Divine, though not so much so as the original) of the Mahatma, “G.W., M.D.” with a sneer of equivocal propriety, calls it a *mistake*. He says:

For just as some second-class saints have been made by gazing on half-penny prints of the Mother of God, so who can say that if my good friend had permit-

¹ The mythical hero of the story would seem to have met at Paris with a certain *pseudo* Brahmin, a convert to Roman Catholicism, who is giving himself out as an *ex-chela* of the Hindu Mahatmas. As he is neither a Brahmin nor was ever a *chela* — his statements and all corroborative ones to the contrary, notwithstanding — he may have misled, if not the mythical Scotch doctor, at least the actual “M.D.,” of London. And, by-the-way, our French Fellows may as well know, that unless this pretender ceases his bogus revelations as to the phenomenal powers of our *Mahatmas* being “of the devil,” a certain native gentleman who has known this convert of the Jesuits from childhood, will *expose* him most fully. — *H.P. Blavatsky*.

² [This refers to Letters from A.P. Sinnett, Edmond W. Wade, and Francesca Arundale, published in *Light*, Vol. III, No. 134, July 28th, 1883, pp. 343-44. — *Boris de Zirkoff*.]

³ [old]

ted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?

He who unjustly assails the honour of hundreds of his Asiatic Brothers, slurs their religion, and wounds their most sacred feelings, may be a very “Esoteric Christian,” but certainly is a very disloyal Theosophist.

Impossible; an Esoteric Buddhist never broke his pledged word; and one who upon entering the Society gave his *solemn* Word of Honour, in the presence of witnesses, that [333] he would “defend the interests of the Society and the honour of a brother Theosophist, *when unjustly assailed*, even at the peril of my (his) own life,” and then could write such a letter, would never be accepted in that capacity. One who unjustly assails the honour of hundreds of his Asiatic Brothers, slurs their religion and wounds their most sacred feelings, may be a very *Esoteric* Christian, but certainly is a very *disloyal* Theosophist. My perceptions of what constitutes a man of honour may be very faulty, but, I confess that I could not imagine such a one to make public caricatures upon confessedly “private instructions.”¹ *Private instructions* of this sort, given at confidential private meetings of the Society in advance of their publication, are exactly what the entering member’s “word of honour” pledges him *not to reveal*. “*Esoteric Buddhist?*” No, tell him:

Thy broken faith hath made a prey for worms.
What canst thou swear by now?

— *Richard III*, Act IV, scene 4.

Dr. Wyld has been as disloyal to his own Master and Ideal-Christ, as he is to Theosophy.

Your correspondent deprecates “at the outset this Oriental practice of secrecy”; he knows, “that Secrecy and Cunning are ever twin sisters,” and it appears to him “childish and effeminate” to pretend “by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness.” Indeed! so he is *not* an “Esoteric Christian” after all, else I have misread the Bible. For what I find there in various passages, of which I cite but one, shows me that he is as disloyal to his own Master and Ideal-Christ, as he is to Theosophy:

And he said unto them [his own disciples], Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, [the “G.W., M.D.’s” of the day?] all these things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; *lest at any time they* [334] *should be converted, and their sins should be forgiven them.*²

¹ See second column, paragraph 14 of his letter.

² *Mark* iv, 11-12

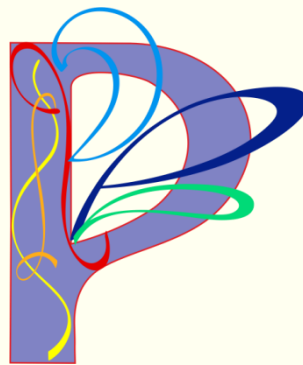
Shall we characterise this also as “childish and effeminate,” say that the twin sisters “Secrecy and Cunning” lurk behind this veil, and that in this instance, as usual, it was “only useful as a concealment of ignorance and nakedness”? The grandeur of Esoteric Buddhism is, that it hides what it does from the vulgar, not “lest at any time they should be converted, and their sins should be forgiven them,” or as they would say “cheat their Karma” — but, lest by learning prematurely that which can safely be trusted only to those who have proved their unselfishness and self-abnegation, *even the wicked, the sinners* should be hurt.

And now, may the hope of *Bottom* be realised, and some London *Duke* say to this harmless lion,

Let him roar again, let him roar again. . . .¹

H.P. BLAVATSKY

Nilgherry Hills, August 23rd, 1883



¹ [The same issue of *Light* contains “A Protest of Theosophists,” signed originally by upward of 500 Hindū Theosophists, some of them high Chelas, protesting against Dr. G. Wyld’s arrogant language. *Light* published a selection from the names attached to the original document. The same “Protest” was published in *The Theosophist*, Vol. V, No. 2 (50), *Supplement* to November 1883, pp. 20-21. — *Boris de Zirkoff*.]

Suggested reading for students.



She being dead, yet speaketh.

- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE A SHAM ADEPT AND VULGAR BULLY
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A CHRISTIAN MINISTER WHO WAS LOST IN GOD
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON AN INTRO- AND RETROSPECTIVE DREAM
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS
- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMAEUS

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY ON PROGRESS AND CULTURE
- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVs
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOT CAUSES OF SECTARIANISM AND INTOLERANCE
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE SIR ORACLES OF ORIENTAL RELIGIONS
- BLAVATSKY ON THE TEACHINGS OF ÉLIPHAS LEVI
- BLAVATSKY ON THE VĪSISHTĀDVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY

BLAVATSKY SPEAKS SERIES
SUGGESTED READING FOR STUDENTS

- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYĀNAND SARASWATĪ
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES
- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM

