

KOOT HOOMI UNVEILED;

OR,

TIBETAN "BUDDHISTS"

VERSUS

THE BUDDHISTS OF TIBET.

BY

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KOOT HOOMI UNVEILED.

Since the publication of the work "Esoteric Buddhism" a number of criticisms have appeared, some assailing, some defending that work. But in almost every one of them it has been taken for granted that the Tibetan Buddhists, who are said to have inspired that work, are actually in existence.

I propose to consider this preliminary question. The great difficulty that suggests itself to me is that the Buddhism of "Esoteric Buddhism" is not the Buddhism of Tibet at all. It is the Buddhism of the South altered, and, indeed, stultified to fit in with the teachings of a French book of magic written by a gentleman under the pseudonym of Eliphas Lévi. And all the statements about the Buddhism of Tibet are absolutely erroneous.

The teachings of these alleged Tibetan Buddhists are put forth, as all know, in three works, "Isis Unveiled," written nominally by a Russian lady named Blavatsky; "Esoteric Buddhism," and "The Occult World," the two latter works written nominally by Mr. Sinnett. All three of these works are said to be inspired by a Buddhist named Koot Hoomi Lal Singh, residing in Tibet; and the revelation in its passage from Tibet to the spot where Madame Blavatsky resides does not come in caravans or by the Indian post carts. It comes by what Mr. Sinnett calls a "psychological telegraph," (1) by magical means, in fact.

"Your desire," says Koot Hoomi in a letter cited, "is to be brought to communicate with one of us directly without the agency of Madame Blavatsky or any medium," (2) and the Buddhist Brother proceeds to show that this is impossible. Letters from Simla to Tibet received an answer "a day or two after." (3) As Koot Hoomi Lal Singh resides usually at Lha Sa, (4) which it took the Abbé Huc eighteen months to reach; and Mr. Manning three months starting from India, this rapidity can of course only be due to magic. I do not quite see the importance of Koot Hoomi in the business at all, for Madame Blavatsky "has lived under the roof" of the Mahatmas, or Brothers, "in Tibet, for seven years or more," and "been instructed by slow degrees in the vast science to which she is devoted." (5)

In a word, she is a female "Brother." She has been initiated after undergoing a terrible ordeal to test her fitness. Report

(1) "The Occult World," p. 65. (2) Ibid., p. 70. (3) Ibid., p. 65.

(4) "Isis Unveiled." II., p. 609.

(5) Letter from Mr. Sinnett to *Light*, December 22nd, 1883.

speaks of her passing torrents on the narrowest bridge, and braving all the elements, and even being sent disguised as a man to fight for Garibaldi at Mentana.

I will set down the main tenets of this creed :

1. There is no God.(1)

"There is no God personal or impersonal," says the *Theosophist* of May, 1882.

2. The great secret of magic is to perform miracles with His INEFFABLE NAME.

Page after page of "Isis Unveiled" is devoted to this INEFFABLE NAME; and it is patiently discussed whether this was "Macroprosopos," "Jehovah," or "Ferho," or "Fo." The writer comes at last to the conclusion, I think, that Jesus Christ performed all His miracles with the word "Ferho," or "Faho," or "Fho," or "Fo," which is the word used for Buddha in Tibet. (2) This, from the point of view of philology, is a very funny statement for a Tibetan Buddhist to make, as all "Exoteric" scholars say that Buddha is there known as *Behom-dan-hdas Sāngs-r-gyas*.

If there is no God, some may ask, how can He have an INEFFABLE NAME? My explanation is that the Atheism of this system was taken from Dr. Rhys Davids's "Buddhism," and the disquisitions about Macroprosopos, and so on, are certainly borrowed from Eliphas Lévi, whose book was based on the Theism of the Kabbalah. Some not very logical person has tried to blend two contradictory dogmatisms.

3. The highest reward of the just man made perfect is annihilation. (3)

4. The most fearful punishment for those who cultivate "very ignoble affinities" is annihilation.(4)

The not very logical person has again tried to reconcile Southern Buddhism, which teaches that annihilation is the reward of the just, and Eliphas Lévi, who this time in the teeth of the Kabbalah, asserts that annihilation is the punishment of the wicked. (5)

5. Eliphas Lévi has a good deal of foggy writing about what he calls "shells."

"After death the divine spirit which gave life to man returns alone to Heaven and leaves on earth and in the atmosphere two corpses, the one earthy and elementary, the other æriel and astral; the one inert already, the other still animated by the universal movement of the soul of the world." This second corpse (*cadavre*) in a man whose life has been ill spent haunts the world and the

(1) "Esoteric Buddhism," pp. 177, 179, 180.

(2) "Isis Unveiled." Vol. II, p. 290.

(3) *Eternal "non-consciousness," "Esoteric Buddhism,"* p. 182.

(4) *Ibid.* p. 52. (5) "Dogme et Rituel de la Haute Magie." Vol. I, p. 263.

scenes of his ancient vices, "torments the dreams of young girls and bathes in earth's bloodshed," and by-and-bye dies out for ever. Spirits cannot be evoked if they have reached the superior spheres. "We evoke the memories that they have left behind them in the astral light." (1)

All this seems a somewhat clumsy enlargement of a simile in the Kabbalah which compares the lower demons to "shells." (2) Indeed, in its first presentment by the paradoxical Frenchman, (3) it simply enunciates that man's mortal and immortal elements are like the liquid centre and cold, hard outside of a cooling globe of wax. The liquid portion goes to the immortal heavens, the shell is annihilated. Esoteric Buddhism has appropriated these shells, but having no immortal heavens for the liquid portion the shell and the liquid *both* die out, thus quaintly reversing the teaching of the parable. How an individual (that which cannot be divided) can be split into two conscious beings, neither the Frenchman nor the Tibetan Adept inform us. Both professed to be able to perform miracles, but not such a miracle as this.

6. The Buddhist doctrine of Karma is pretty well understood. It is held that the causation of good or evil deeds carries a man hereafter to the Domain of Joy or the hell Avichi, and detains him there until the said Karma is exhausted. Thus in ten million evil-doing Buddhists, one would be, say, twenty-five thousand years in Avichi, and one only half a minute, and the rest would range between these two periods. It is a mere question of cause and effect. But the Buddhism of Koot Hoomi knocks this central support of Buddhism away altogether. He announces that a stay of "less than fifteen hundred years" in Avichi or the Domain of Joy, is "quite impossible." (4) Why is the whole Karma theory thus stultified? A passage from Mr. Sinnett's book may suggest an answer.

"The person whose happiness of the higher sort on earth has been entirely centred in the exercise of the affections will miss none in Devachan whom he or she loved." (5)

Plainly the very illogical person has given up the main tenet of Buddhism to supply a want felt by the members of the Theosophical Society.

By the ordinary rule of Karma the mother that the daughter wants to clasp in Heaven might be her little niece, and the elderly departed husband that a fond wife is sighing for might be driving his go-cart in the next square. Buddhism has been transformed into American Spiritualism.

(1) "Dogme et Rituel de la Haute Magie," Vol. I., p. 262.

(2) Ginsburg, *The Kabbalah*, p. 28.

(3) "Dogme et Rituel," &c. Vol. I., p. 142.

(4) "Esoteric Buddhism," p. 89.

(5) "Esoteric Buddhism," p. 71.

The seventh article of this queer faith teaches that a continent, named Atalantis, was submerged at a fixed date. Koot Hoomi Lal Singh (1) is evidently well acquainted with Donnelly's "Atlantis."

Are these "Brothers" a myth? A clever Theosophist, who has recently translated a work entitled "The Paradoxes of the Highest Science," thinks not; but he says that the Adepts "have been always so tied down by the vows and conditions of the successive initiations that they can in many matters" only speak in a "deceptive phraseology." (2) The author adds, not with too great severity: "As a rule, it may generally be concluded that when Occultism says anything it means something else." (3)

But then, of course, the question suggests itself: Are these mystifications the sort of mystifications that genuine Tibetan Buddhists would fashion? Would they draw all their dust to blind our eyes from the works of Eliphas Lévi and Mr. Donnelly? Would almost every one of their statements about Tibet and its religion be absolutely incorrect?

1. They say that Buddha in Tibet is called "Ferho," or "Faho," or "Fo." (4) Why should they want to veil from us the fact that he is there called *Bchom-dan-hdas Sängs-r-gyäs*?

2. They say that Buddha, Dharma, and Sangha are called in Tibet "Fo, fa, and Sengh." (5) Our dictionaries, on the contrary, tell us that Dharma is called *T. Tch'os* and Sangha *d Ge hdun*.

3. They say that a monk is called a Shaman, the Tibetan Buddhist being evidently under an impression that Chinese is the language of Tibet.

4. In "Isis Unveiled," Vol. II., p. 609, is this statement:—

"We met a great many nuns travelling from Lha Sa to Kandī. . . . They take refuge in caves or viharas prepared by their co-religionists at calculated distances."

What would be thought of a modern traveller who announced that along the roads of Sussex he had met numbers of the "Valas" or prophetesses of Woden, and that at the stone circles where they stopped for the night, meat and the flesh of the boar *Sæhrimner* were doled out to them. Buddhist viharas and Buddhist nuns have disappeared from Hindustan quite as long as the priests of Woden from England. Another historical difficulty is in the

(1) The name "Koot Hoomi" is gibberish; and all Eastern names have a meaning. This fact at once struck a native journalist, "Lal Singh" is Hindoo. But, then, how can a Tibetan Buddhist have a Hindoo name; or how could a Hindoo be a Tibetan Buddhist? Mr. Sinnett tells us that Koot Hoomi Lal Singh is a "Tibetan baptismal name." An expert in the British Museum assures me that there are no words in the Tibetan dictionary in the least degree resembling them.

(2) "The Paradoxes of the Highest Science," p. 85. (3) Ibid.

(4) "Isis Unveiled," II., 290. 2. The Tibetan Buddhist spells "Sceptical," with a "k." (5) "Isis Unveiled," Vol. II., p. 599.

way. "There are at present no female recluses in Ceylon," says Spence Hardy. (1)

5. The world was created, and is governed by certain spirits called Dhyan Chohans. They were born on earth and will be by-and-bye annihilated. (2) We see from this that without a created world there could be no Dhyan Chohans, and without Dhyan Chohans there could be no created world. In point of fact Tibetan Buddhism, instead of teaching that there is no God and that there are no heaven-born, only earth-born spirits in Heaven, teaches exactly the reverse. "He who knows not the Supreme God (Adi Buddha) knows not the Circle of Time," says a Tibetan book. (3)

"There is One Unique Ruler, who created all things. He is without beginning and end," said a Lama to Abbé Huc. (4)

The minor divinities Padmapani Amitābha, the five Dhyanī Buddhas, &c., are all heaven-born. The Great Vehicle annihilated the earth-born Buddhas. (5)

6. Man has seven principles or component parts :

1. The Body (rupa)
2. Vitality.
3. The Astral Body (linga Sharira)
4. Animal Soul (Kāma rupa)
5. Human Soul (manas)
6. Spiritual Soul (Buddhi)
7. Spirit (Atma) (6)

A part of this statement is good Buddhism, which has for object to suppress the animal body and gain the *linga Śarira* (immortal body). But a Buddhist in Tibet would certainly be astonished if after he had obtained this desired consummation he were told to try and get a *Kāma rupa*. *Kāma* in the Sanskrit books which have been translated into Tibetan, is the word invariably used for the devil, for absolute lust. (7) Its Tibetan equivalent is *Dutt*. Imagine St. Paul, after he had obtained the "glorious body," recommended to seek the body and instincts of Beelzebub.

7. We have seen that the souls of good mortals go to the Abode of Joy for at least fifteen hundred years. It is called *Devachan* in Esoteric Buddhism. They are then subjected to an immense number of rebirths on earth for disciplinary purposes, at intervals varying from fifteen hundred to eight thousand years. (8)

At length the Tibetan Buddhists have got hold of a real

(1) "Eastern Monachism," p. 161. (2) "Esoteric Buddhism," p. 182.

(3) Csoma de Korös, Journ. Beng. A.S. Soc. Vol. II., p. 58.

(4) Voyage. Vol. I., p. 195.

(5) See my "Popular Life of Buddha," p. 171. *et seq.*

(6) "Esoteric Buddhism," p. 21.

(7) Csoma Korosi, Asiatic Researches, Vol. XX., pp. 286, 292, 301.

(8) "Esoteric Buddhism," p. 120.

Tibetan word, "Devachan." But unfortunately they do not know its meaning. From Devachan, as Schlagintweit expressly tells us, returns to earth are impossible. (1)

8. If a strict Presbyterian minister in Dumfriesshire were to announce from his pulpit that Claverhouse was a re-incarnation of John Knox it might be objected :

1. That strict Presbyterianism ignores the doctrine of re-incarnation altogether.

2. That John Knox could scarcely return to this world to undo his work and slaughter his spiritual children.

The man whose name is most execrated by all Buddhists is Sankara Achârya, a Brahmin who, in their view, bathed Hindustan in Buddhist blood from Cape Comorin to Tibet. (2) And yet Koot Hoomi Lal Singh asserts that the gentle Śākya Muni has reappeared on earth as this man. (3) A real Tibetan Buddhist on hearing this statement might urge :

1. That Śākya Muni would scarcely come back for such a work.

2. That Tibetan Buddhism categorically teaches that Śākya Muni cannot come back at all. (4).

Mr. Sinnett tells us that there must be Tibetan Brothers, for it would be quite impossible for Madame Blavatsky to indite the letters which have been sent to him by them, and printed in "The Occult World." This argument received an unexpected comment in a letter from America, sent to a newspaper called *Light*, published in England. In this letter Professor Kiddle, of the United States, showed that whole passages in these letters had been plagiarised from his discourses. I append it.

"SIR,—In a communication that appeared in your issue of July 21st, 'G.W., M.D.,' reviewing 'Esoteric Buddhism,' says: 'Regarding this Koot Hoomi, it is a very remarkable and unsatisfactory fact that Mr. Sinnett, although in correspondence with him for years, has never yet been permitted to see him.' I agree with your correspondent entirely; and this is not the only fact that is unsatisfactory to me. On reading Mr. Sinnett's 'Occult World,' more than a year ago, I was very greatly surprised to find in one of the letters presented by Mr. Sinnett as having been transmitted to him by Koot Hoomi, in the mysterious manner described, a passage taken almost *verbatim* from an address on Spiritualism by me at Lake Pleasant, in August, 1880, and published the same month by the *Banner of Light*. As Mr. Sinnett's book did not appear till a considerable time afterwards

(1) "Buddhism in Tibet," p. 102.

(2) The Brahmins deny this, but we are dealing with Buddhists. Consult Hodgson's *Essays*, p. 12.

(3) "Esoteric Buddhism," p. 149. (4) Schlagintweit, p. 102.

(about a year, I think), it is certain that I did not quote, consciously or unconsciously, from its pages. How, then, did it get into Koot Hoomi's mysterious letter?

"I sent to Mr. Sinnett a letter through his publishers, enclosing the printed pages of my address, with the part used by Koot Hoomi marked upon it, and asked for an explanation, for I wondered that so great a sage as Koot Hoomi should need to borrow anything from so humble a student of spiritual things as myself. As yet I have received no reply; and the query has been suggested to my mind, Is Koot Hoomi a myth? or, if not, is he so great an adept as to have impressed my mind with his thoughts and words while I was preparing my address? If the latter were the case, he could not consistently exclaim: *Pereant qui ante nos nostra dixerunt*.

"Perhaps Mr. Sinnett may think it scarcely worth while to solve this little problem; but the fact that the existence of the Brotherhood has not yet been proved may induce some to raise the question suggested by 'G. W., M. D.,' 'Is there any such secret Order?' On this question, which is not intended to imply anything offensive to Mr. Sinnett, that other still more important question may depend, 'Is Mr. Sinnett's recently published book an exponent of Esoteric Buddhism?' It is, doubtless, a work of great ability, and its statements are worthy of deep thought, but the main question is, 'Are they true, or how can they be verified?' As this cannot be accomplished except by the exercise of abnormal or transcendental faculties, they must be accepted, if at all, upon the *ipse dixit* of the accomplished Adept, who has been so kind as to sacrifice his esoteric character or vow, and make Mr. Sinnett his channel of communication with the outer world, thus rendering his sacred knowledge exoteric. Hence, if this publication, with its wonderful doctrine of 'shells,' overturning the consolatory conclusions of Spiritualists, is to be accepted, the authority must be established, and the existence of the Adept or Adepts—indeed the facts of Adeptship—must be proved. The first step in affording this proof has hardly yet, I think, been taken. I trust this book will be very carefully analysed, and the nature of its inculcations exposed, whether they are Esoteric Buddhism or not. The following are the passages referred to, printed side by side for the sake of ready reference:—

Extract from Mr. Kiddle's discourse entitled "The Present Outlook of Spiritualism," delivered at Lake Pleasant camp meeting, on Sunday, August 15th, 1880.

"My friends, *ideas* rule the world, and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the tide comes, as to stay the progress of the tide.

And the agency called Spiritualism is bringing a new set of ideas into the world—ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognising more fully the universal reign of law as the expression of Divine will, unchanging and unchangeable, in regard to which there is only an Eternal Now, while to mortals time is past or future, as related to their finite existence on this material plane," &c., &c.

A second theory about the Brothers has been started in a remarkable letter to the *Medium* newspaper. It was written just after this correspondence appeared, by a gentleman named Harrison, who has evidently made a careful study of the subject.

Extract from Koot Hoomi's letter to Mr. Sinnett, in "The Occult World," 3rd edition, p. 102. The first edition was published in June, 1881.

"Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force. It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us: that of sweeping away as much as possible the dross left to us by our pious forefathers. Now ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomena, but these universal ideas that we study; as to comprehend the former we have first to understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the Eternal, of the finite to the Infinite; ideas larger, grander, more comprehensive, recognising the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an Eternal Now; while to uninitiated mortals time is past or future, as related to their finite existence on this material speck of dirt," &c., &c.

"HENRY KIDDLE.

"New York, August 11th, 1883."

He shows that in the year 1874 Madame Blavatsky, quite innocent of any theory about the Brothers, although, according to Mr. Sinnett, she was at this time a Tibetan Buddhist, was sitting night after night with certain professional mediums called "the Eddy Boys," in America. He shows, and his authority is Colonel Olcott, that she was herself an ordinary medium and that she could produce a phantom which she called in those days "John King," and that it is this Socratic demon re-christened that has mystified Mr. Sinnett and Mr. Hume. He shows, too, that the idea of the Brothers did not originate with Madame Blavatsky at all. Colonel Olcott first started the theory in a work called "People from the Other World."

"After knowing this remarkable lady, and seeing the wonders that occur in her presence so constantly that they excited at length but a passing emotion of surprise, I am almost tempted to believe that the stories of Eastern fables are but simple narrations of fact, and that this very American outbreak of Spiritualistic phenomena is under the control of an Order which, while depending for its results upon unseen agents, has its existence upon earth amongst men." (1)

Now, this theory of Mr. Harrison seems to get rid of more difficulties than the other. A person must have a very strong belief in his inner consciousness, or, I suppose I must say, his Parabrahma, to trust it about a far country before dictionaries and gazetteers. If a mere cheat were planning a mystification he would take care to read about a country before he described his residence in it and gave details as to its customs and language. On the other hand, the tricks of imagination that can be played by a Socratic demon are simply endless. Mr. Harrison considers Madame Blavatsky a victim of her own delusion.

I have been able to consult Colonel Olcott's work, "People from the Other World." On the 14th October, 1874, the Colonel met Madame Blavatsky for the first time. He pronounces that she "is one of the most remarkable mediums in the world." (2) For fourteen years she had constantly "talked with" and "seen" a spirit called John King, (3) a buccaneer, who died at least two hundred years ago. "She talked with and saw him," moreover, "in Egypt and India." (4) The Colonel shows too that through the agency of this spirit she worked marvels of the precise pattern that have since mystified Mr. Hume and Mr. Sinnett. "I had occasion to make a communication to Koot Hoomi," writes the latter, (5) "I wrote a note to him and fastened it upon an ordinary adhesive envelope, and gave it to Madame Blavatsky. She put it into her pocket." In "thirty seconds" it went to Tibet, and came back countersigned by the Tibetan Buddhist.

(1) "People from the Other World," p. 454. (2) P. 355.

(3) P. 454. (4) Ibid. (5) "Occult World," p. 96.

Colonel Olcott, when sitting with Madame Blavatsky in America, gave to "John King" the following message:—

"Make for me a copy of the last note from Eliza White to Mr. —, that I have in the portfolio of my pocket." A "bottle of mucilage" was put under the table, and the answer required was found gummed to a dictionary. (1) On another occasion "the medal of honour worn in life by Madame Blavatsky's brave father" was fetched from his coffin. (2) All through these séances the ghosts of the dead walk about, "the Count Hahn-hahn," "Hassan Agha," "Marya the Nurse," "Mrs. Fulloner, who had only died the previous Friday," a juggler whom Madame Blavatsky in the heart of Central Africa had seen fling a tape in the air and mount it and disappear in the sky. (3) On one occasion, quite forgetting that only the "shells" of the most degraded spirits can revisit the earth, she pronounced that she saw the materialised form of her father. (4)

All this is very puzzling. It must be remembered that according to "Esoteric" teaching, the Eddys, Hume, Williams, &c., are only Adepts of the lower sorcery. They experimentalise with the hard outside of the ball of wax, not with the glowing liquid within. They are "slaves," not "masters." They obey "John King" and Asmodeus and the Elementaries instead of commanding Mathlai, Tarmiel, and Baraborat. It must be remembered that at this moment the Russian lady was already an Adept. She had spent many years with the Buddhists of Tibet. She had gone through the four ordeals. She had been sent disguised as a man to fight for Garibaldi. It seems, therefore, a little contradictory that an Adept of the Higher Sorcery should slave for John King when Mathlai, Tarmiel, and Baraborat were at her beck.

In point of fact three distinct creeds have been proclaimed by this lady since the 14th October, 1874.

1st Creed. That the marvels of Spiritualism are due to "John King" and other spirits of the dead.

2nd Creed. That the marvels of Spiritualism are not due to the spirits of the dead, but that every table that jerks and every young lady "willed" to touch a flower vase is "under the control" of an "Order which, while depending for its results upon unseen agents, has its existence upon earth amongst men."

3rd Creed. The marvels of Spiritualism are not due to an Order that has its existence on earth at all, but to the "shells" of very degraded souls, "They are not spirits at all." They are "all that remains of the dead when their spirits have flown." (5)

One fact certainly emerges from this, namely, that the idea of the Brothers and their gospel about the spirits of the séance-rooms being the shells of very degraded spirits, was quite unknown

(1) "People from the Other World," p. 455. (2) P. 355.

(3) P. 328. (4) P. 366. (5) *The Theosophist*, October, 1881.

to Madame Blavatsky when she got them to fetch her father's medal of honour from his coffin, and thought she saw that father at a séance. It was an after-thought of an after-thought.

And now for one word about Koot Hoomi Lal Singh. Mr. Sinnett tells us that he is "one whose comprehension of Nature and humanity ranges so far beyond the science and philosophy of Europe that only the broadest-minded representatives of either will be able to realise the existence of such powers (1) as those that he constantly exercises." I must confess that to my mind he seems the most inconsequent being in the world.

This stupendous person has confessedly three objects in view :—

1. To convert Spiritualists by proving to them that none but the most degraded spirits can communicate with them, the mere smoke and smell of the blown-out candle.

2. To convert the Materialists. (2)

3. To prove the existence of the Tibetan Brothers.

Let us see how he sets to work to compass object No. 1. He selects a lady who is a medium, and believes that her dead father can come back to her. Is not this arming the Spiritualists with a dilemma that has two cruel prongs?

They may ask: Were the miracles of Madame Blavatsky, when she was a medium, real miracles, or only cheats?

If they were genuine, and the buccaneer John King, two hundred years after death could really bring medals of honour from her father's tomb to her, it is plain that she has proved, instead of disproving Spiritualism.

If they were frauds and due to sham beards and sleight of hand, why may not the appearances of Koot Hoomi and his brooches and breakfast cups be due to similar imposture?

As regards the Materialists, to tell them there is no God nor any immortality for the soul is a strange way of "converting" them. And to make the existence of the Brothers depend upon the hearsay evidence of Madame Blavatsky is certainly to misread the nature of what Materialists consider scientific evidence. The scientist would say at once that Professor Kiddle's letter is a piece of *direct* evidence. To disprove that, Koot Hoomi Lal Singh must put in an appearance in Bengal before reliable witnesses. He must be confronted with a Tibetan expert, and converse with him in the Tibetan language. He must produce his copy of Professor Kiddle's lecture, and submit its stains and postmarks to the scrutiny of an expert. Did it come to Lha Sa in a caravan with the brick tea by the Koko-noor Valley and Na Pchu? Did it come by Tassi-sudon, in Bootan, and the Chumalari Pass? It seems to me that by a whimsical arrangement this

(1) Dedication of "Occult World."

(2) See *Pall Mall Gazette* of April 26th.

gentleman can only evade the suspicion of being a buccaneer by proving himself a pirate.

Since the above was written, Madame Blavatsky, whether wisely or not, has left the mysterious groves of the East, and appeared in matter-of-fact London. It is no secret that "Esoteric Buddhism" has caused a large defection amongst her followers. It was sought to set up an independent branch of the London Theosophical Society. In this view an independent charter was obtained from Colonel Olcott, the President-Founder of the parent Society in America. But the higher authorities, perhaps, from their calm homes in Tibet interfered with this arrangement, and proposed to turn these dissentients out of the Theosophical Society altogether. It was ruled that no member could belong to two Lodges at once. But common-sense beat the miraculous powers. The dissentients gave back their charter to Colonel Olcott, and thus prevented their expulsion. Also the confused thought and many contradictions of the Brothers have become painfully manifest. But in truth these contradictions have never been wanting. Thus Mr. Sinnett has been told that the reason why Koot Hoomi can never come to him in India is that he "is compelled practically to move away from communities still throbbing with physical passions and materialistic aspirations," (1) his informant having forgotten that she had told us that the Buddhist Brother "travels constantly to British India and back." (2) Then "The Occult World" (3) tells us Koot Hoomi is a native of the Punjab, and "Isis Unveiled" (4) tells us he is a native of Kashmir. We learn also that he is a Kutchi and the "son of a Katchi," (5) names unknown to Doctors Balfour and Hunter.

The *St. James' Gazette*, in reviewing "Esoteric Buddhism," insinuated that the word "Koot Hoomi" was originally intended to be jocular, and was, in fact, made up of syllables from the names of two members of the Theosophical Society at Bombay. The allusion was, perhaps, to Mr. Hume and Colonel Olcott. We may ask another question. In the year 1874, Madame Blavatsky, as we have seen, had for fourteen years, that is from 1860 to 1874, constantly "talked with" and "seen" the spirit of the buccaneer John King. Was her seven and a-half years' initiation in Tibet before this fourteen years or during that period? If the latter, how was it that she so systematically disregarded the teachings of the "Brothers" about "shells"? If it was before this fourteen years, what about the battle of Mentana? In the *Medium* of February 9th, 1872, an announcement appeared not of a Theosophical but a Spiritualistic Society actually existing in Cairo. On April 26th of the same year a corre-

(1) Letter to *Pall Mall Gazette*, March 29th.

(2) "Isis Unveiled." Vol. II., p. 628. (3) "Occult World," p. 65.

(4) Vol. II., p. 609. (5) *Ibid.* Vol. II., p. 628.

spondent, "D.C.K.," writing from Egypt, refers to it and invites "mediums" to communicate with Madame Blavatsky (*sic*), Société Spirite, Par'is. Surely, Madame "Blavatsky" cannot be Madame Blavatsky. Is not her mission to cast down and not set up "Spiritualistic Societies"?

I append portions of a correspondence that appeared in *Light* between a gentleman who was for three years President of the London Branch of the Theosophical Society, and the Indian mouth-piece of the Brothers. It is very instructive:—

Mr. Sinnett's book is given as the secret teachings of the Occult Brothers through their representative, Koot Hoomi, and it is stated that their secrets are stupendous, and are now for the first time in the history of the human race given to the world by the author. Moreover, it is intimated that the revelation is infallible, and that as it is only by receiving infallible truth that the soul can be saved, we run a great risk if we reject the teaching now so generously given to us; and, indeed, one is reminded of the words of the Athanasian Creed when it informs us that, "Except ye thus believe, without doubt ye shall perish everlastingly," with this extra terror, that whereas the Pope of Rome who thus threatens us is a man visible in the flesh, the secret Popes who now threaten us are invisible Esoteric Brothers.

Regarding this Koot Hoomi, it is a very remarkable and unsatisfactory fact that Mr. Sinnett, although in correspondence with him for years, has yet never been permitted to see him. The excuse is that his magnetism is so refined that he could not safely descend into the plains of India, and run the risk of infection from the low magnetism of ordinary mortals. If this be a fact, then he cannot truly be an Adept—that is, as is claimed, one who can control the forces of Nature—for if he could, then he could easily surround himself by a curtain of invisible but impenetrable magnetic aura.

Even a common mesmerist can make himself so positive that he not only associates with the lowest human beings, but while he expels the evil magnetism of their diseases, he himself lives safely in the midst of it.

How comes it, then, that Koot Hoomi is so feeble, and why does he not resemble Jesus, Who associated with lepers and maniacs, and expelled their demons by the word of His power?

But if Koot Hoomi cannot safely descend to the plains, why does he not invite Mr. Sinnett to visit him in the hills, and after purging him with fruit and baths and fumigations, and being "ever careful that he did not come between the wind and his nobility," hold from his tripod sweet and psychic converse with him, and indeed why not, if need be, isolate himself from the sinner of the West by means of a glass case?

But although Koot Hoomi has not shown himself to Mr. Sinnett in the flesh, he has sent him three portraits, one by

Madame Blavatsky, and two taken by a kind of spiritual or occult photography.

These portraits the devotees have been permitted to look on but not to touch, but I, as one altogether born of the devil, have not been permitted to behold them. This, I think, was a mistake, for just as some second-class saints have been made by gazing on halfpenny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?

I dwell at the outset on this Oriental practice of secrecy because, although I believe many of those who are in communication within the East are noble beings, yet I know that secrecy and cunning are twin sisters, and hence it has always appeared to me childish and effeminate in any Western or Eastern society pretending by secret words and signs to enshrine great truths behind a veil, which is only useful as a concealment of ignorance and nakedness. And as secrecy is often a sign of weakness, I will venture to assert that if these Occult Brothers came out of their caves and mixed with mankind we should find them merely attenuated ascetics, inferior in matters of science, wisdom, and knowledge to the higher minds of our Western civilisation.

But as to this grand secret regarding man and the universe now for the first time in the history of the human race revealed by the Occult Brothers through Koot Hoomi, it is briefly as follows :—

1. "There is no God personal or impersonal," and "no Creator, because no physical effect can arise but from a physical cause," and thus man, body, soul, and spirit, is an evolution from matter.

2. There are seven planets, through which man passes by successive re-incarnations in the progress of his evolution. These seven planets have each evolved seven races, and these seven races each seven sub-races.

Thus we have 7 planets \times 7 races \times sub-races, that is $7 \times 7 \times 7 = 343$ stages of existence, and as each man and woman has been twice incarnated in each age we have $343 \times 2 = 686$ as the number of re-incarnations man has had in the seven planets, and as I understand, this process has been performed seven times in the "spiral" evolution of the planets. We thus have $686 \times 7 = 4,802$ as the number of existences a human soul has in its progress towards a final Nirvana.

3. Three of these seven planets are the earth, Mars, and Mercury, the four others are of so refined a material as to be invisible.

4. At all his 4,802 deaths man passes into a paradise of happiness and rest, a "world of effects," the average life there being probably 8,000 years between each re-incarnation. Thus the life of

man in this world of effects which is called Devachan, is $4,802 \times 8,000 = 38,416,000$ years. This seems a very long time, but in a conversation I had on the subject, (1) I was informed that although the Brothers were shy as to giving exact quotations in figures, it was yet understood that the probable duration of a finished soul on the planets was more like 70,000,000 years.

This letter, signed "G.W., M.D.," provoked an answer from the mouthpiece of the Brothers. I will quote some of it.

To the Editor of "Light."

"BORROW.—Let me play the lion. . . I will roar that I will do any man's heart good to hear me. . . I will make the Duke say, 'Let him roar, let him roar again. Masters, you ought to consider within yourselves. To bring in a lion among ladies is a most dreadful thing, for there is not a more fearful wild-fowl than your lion, 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 ask you, or I would request you, or I would entreat you, not to fear, not to tremble. If you think I came hitherto as a lion. . . no, I am no such thing. I am a man, . . . and then let me name his name.'" ("Midsummer Night's Dream.")

SIR,—In *Light* of July 21st, 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 criticise while only mis-quoting Mr. Sinnett's book, and succeeds in showing us what a harmless creature is the "lion," "wild-fowl" though he be. And when he would make a show of wit the letter is only *nasty*.

I should not address your public even in my private capacity, but that the feelings of many hundreds of my Asiatic Brothers have been outraged by this, to them, ribald 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 prolongation of the British Theosophical Society as the London Lodge of the Theosophical Society retained membership,

(1) With Mr. Sinnett.

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.

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 superiority of his own Esoteric Christianity over the system of the Lord Buddha . . . they were returned by the addressees for our edification, and to show us why they would not notice them. 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*. "For just," says he, "as some second-class saints have been made by gazing on halfpenny prints of the Mother of God, so who can say that if my good friend had permitted my sceptical eyes to look on the Divine face of Koot Hoomi I might not forthwith have been converted into an Esoteric Buddhist?"

Impossible; an Esoteric Buddhist never broke his pledged word; and one who, entering the Society, gave his *solemn* Word of Honour in the presence of witnesses, that 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 such a 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 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." . . .

"Thy broken faith hath made thee prey for worms,
What can'st thou swear by now?"

This letter, which is not always quite clear in its allusions, is signed "H. P. Blavatsky, Nilgherry Hills, August 23rd." To it "G.W., M.D." thus replied:—

ESOTERIC BUDDHISM.

To the Editor of "Light."

SIR,—I trust you will permit me to reply to Madame Blavatsky and her five hundred Hindoo brothers, and to her accusations of "dishonourable and traitorous conduct" on my part towards my Theosophic friends in the East.

She says that when I joined the Society, "I solemnly promised to defend the honour of brother Theosophists when *unjustly* assailed." Certainly I did, but in the present instance no man's *honour* has been assailed, and I simply ridiculed the pretensions of a *published* book, which claimed to teach for the first time to the Western world Divine knowledge, but which seemed to me to be simply a grotesque description of a phantom, most illogically called Esoteric Buddhism. Again, Madame Blavatsky says that it was dishonourable in me to publish the *private* teachings of my Guru, but these teachings were simply explanations again of a *published* book, open to all the world, and these private teachings were only,—1st. That the seventh rounder had probably lived in various re-incarnations seventy millions of years without the slightest remembrance of one moment of all that time. 2nd. That the human will was only transcendental matter in motion. 3rd. That the moon was the dust-bin of our solar system. These are three very remarkable statements, and as my teacher did not ask me to conceal his teachings, but only his name, which I have religiously done, why should it be dishonourable in me to publish them?

Again, my critics say that my review of "Esoteric Buddhism" shows me to be grossly ignorant of Esoteric science, and to have a bad heart and a blasphemous disposition; but surely my simple and credulous Hindoo brothers and sisters should not use such strong language without proof, and I repeat that my review of "Esoteric Buddhism" did not contain one single statement not to be found in the book itself or in the statements of its exponents. And I must therefore conclude that my good friends in the East are under a hallucination as to my real character.

But if I am so stupid and wicked as my critics say I am, how comes it that for three years I was permitted to remain President of the British Branch of the Theosophical Society, and was always spoken of in the pages of the *Theosophist* as "our esteemed and learned brother," while the *Theosophist*, in reviewing my book on Theosophy, uses these words: "Dr. Wyld's book contains a series of thoughtful, scholarly, and interesting papers, the moral tone is stimulating and inspiring; force, learning, and sincerity are his characteristics." How comes it, then, that so thoughtful, learned, esteemed, and sincere a brother should have become all at once so ignorant and false?

My old friend, Madame Blavatsky, would explain it all by the chagrin I experienced on being refused a sight of Koot Hoomi's portrait, as drawn, I am told, by herself; and by the fact that my overtures to open a correspondence with Colonel Olcott's Guru were declined!

Now as to Koot Hoomi's portrait two Theosophists who were permitted to inspect it reported unfavourably to me. Had it been a photograph it might have revealed something, but an imaginary

sketch of a supposititious individual could scarcely be of much use to the physiognomist.

As to my overtures to open a correspondence with the wise men of the East direct, and these overtures being rejected, the history of the matter is as follows—which history I should not have divulged, had it not been that Madame Blavatsky has herself opened the secrets of the prison-house and let out the ghosts.

Being anxious to get my occult teaching direct from the wise men instead of receiving it filtered through the most untheosophic mind of the priestess, I was told there was no objection—and that I should write to Mr. A., who was not only deeply learned in occult lore, but who was besides “a perfectly holy man.” Accordingly I wrote to Mr. A. and received in reply a very courteous letter, but one which revealed no philosophy beyond that of good sense.

Let the reader, then, judge of my surprise when a few months later I received a letter from headquarters denouncing Mr. A. as an impostor and thief, and threatening me with the wrath of the gods if I had any further communication with him!

Again, after a time, I was informed I could write to Mr. B., who was “almost Divine in his knowledge, wisdom, power, and holiness.”

I accordingly wrote very humbly to this demi-god, but, receiving no reply, I concluded that as he knew no English he could neither read my letter nor reply to it, and that most probably he never saw it.

About a year after this transaction I wrote to headquarters and asked if there was any news of Mr. B., and the reply was: Mr. B. has gone all wrong, and, having become tyrannical, he is rapidly “disintegrating,” and becoming rotten, and must no doubt shortly die out altogether! Alas, how are the mighty fallen, and the fine gold become dim.

However, Mr. B. took quite a different view of the case, and publicly and in print denounced the so-called Theosophists as ignorant pretenders and Atheists, and warned all his Vedantic followers to shun them as perverters of the truth.

In the face of these two catastrophes may one not ask if Mr. A. thus became an impostor and Mr. B. little better than carrion, what assurance can we have that Unknown X may not one day explode into unknown space?

It gives great offence that I say, “Secrecy and Cunning are ever twin sisters and it is 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.”

Notwithstanding the offence these words give, I must maintain them, and now add that the proverbial characteristic secrecy of the Hindoo mind receives a striking confirmation in

the fact that Koot Hoomi hides himself so effectually that he cannot be found even by his most abject worshipper and chosen commentator, and if Mr. Kiddle's startling announcement is not explained, then "the twin sister Cunning" is presented to us also.

Secrecy has a great charm for many minds, and if Koot Hoomi exists as a person, no doubt he wisely hides himself, for were he seen in the flesh the glamour which he now throws over his worshippers would at once vanish.

But my critic justifies secrecy by quoting the words of Jesus when He says, "Unto you is given the mystery of the Kingdom of God, but unto them that are without all things are done in parables." (Mark iv. 11, 12. Revised Version.)

Undoubtedly so. That is, to those who loved Him, Jesus revealed the Kingdom of God, but those who loved Him not were incapable of receiving the revelation.

Now what possible parallel is here to the pretended secrets of those who hold each other by the thumb in a secret manner, which I shall not explain, while they utter a jargon which I shall not repeat, and who, instead of receiving the Kingdom of Heaven as the reward of the ceremony, receive chiefly three sayings: 1st. There is no God. 2nd. You are re-incarnated for seventy millions of years, without a moment's memory of the facts. 3rd. If you do not believe these things you run the risk of being sent to the moon, where "without doubt you shall perish everlastingly."

Surely such important *facts* might be revealed without holding each other by the chief digit, unless indeed there be truth in the witches of Macbeth when they say, "By the pricking of my thumbs something wicked this way comes."

It appears to me that many more serious points are suggested by this correspondence than are taken up by "G.W., M.D." (Dr. Wyld). Granting that the answer of the "Brothers" is to be held as representing their wisdom and self-repression in exceptional rather than normal moments, some curious questions emerge.

To refuse the Ex-President of the Theosophical Society a sight of the portrait of the being towards whom such exaggerated fealty was exacted, is curious. So also is the account of the thumb pressures and Kabbalistic words which "G.W., M.D.," cruelly calls "jargon." It is very plain that "Esoteric" Buddhism has a very different initiation from Exoteric Buddhism.

"I such and such a person take shelter with Dharma, take shelter with Buddha, take shelter with the Sangha for ever. I renounce double dealing, falsehood, the use of wine during the whole course of my life. I throw away the signs of a Householder's state for ever, and receive those of a Hermit. Grant me, O Lord, the Five Lessons and all that an Upāsaka may require." (1)

(1) "Nepalese Buddhist Literature," by Rajendra Lala Mitra, p. 108.

These are among the vows of Northern Buddhists; and they undertake to keep their heads constantly shaved, and wear the garb of the Order. Each swears, also, to obey his Âchârya, a flesh and blood teacher, and not a ghost in dreamland, like the Âchârya of Mr. Subha Row and one or two other Theosophists. Still less is this teacher like the unsatisfactory "Mr. A." and "Mr. B." Madame Blavatsky and the Theosophists certainly do not lead what the Buddhists call the life of the Houseless One. It has been inferred from this that she cannot be a genuine Gelong-ma (Tibetan nun). An alternative inference is possible. A nun might forget her vows and let her hair grow. She might forsake her Order, but in that case her Order would forsake her. Imagine Cardinal Manning carrying on a daily affectionate correspondence with a runaway nun.

I will write down the "Eight Ordinances of Restraint" to which a genuine Buddhist nun must submit :—

1. The female recluse, though she be a hundred years old when she sees a Sâmanêra novice, though he be only eight years old and just received, shall be obliged to rise from her seat when she perceives him in the distance, go towards him and offer him worship. The female recluses shall not be permitted to go to any place at their pleasure.

2. When they go to receive instruction they must retire at the conclusion of the service, and not remain at any place beyond the appointed limit.

3. Upon the day of every alternate Pôya festival they must go to the priest and request to be instructed.

4. At the end of the performance of Wass, they must join with the priests to conclude the ceremony.

5. Any female who wishes to perform the act of meditation called wap may be allowed to retire for the purpose during the period of two poyas, or fifteen days, but not for a longer time.

6. When any female recluse wishes to become upasampadâ and receive the superior profession, she must previously exercise herself in all things that are appointed for the space of two years, and at the end of this period must receive the privilege in a chapter composed of the professed of both sexes.

7. The female recluse is not to speak to the priest in terms of disparagement or abuse.

8. She must not be allowed to teach the priest, but must herself listen to the instructions he gives and obey his commands. (1)

In Burmah and China, says Spence Hardy, the nuns must always appear with their heads shaved, and if an abbess wears a silk cap she must let the bare head appear through a hole in the

(1) Spence Hardy, "Eastern Monachism," p. 160.

crown. (1) The Tibetan nuns are also shaved. Their dress is a yellow robe and high leathern boots. Each carries the mendicant's alms' bowl and a prayer wheel in her hand. (2) The Capuchin friar, Francisco Orazio della Penna, who visited Tibet in 1718, informs us that if a female recluse forget her vows of continence, the said nun "is expelled the service of the convent and sent home, which is reckoned a great dishonour." (3) She is not allowed to marry, and sent to Coventry, as it were. Spence Hardy tells us that the "Eight Ordinances of Restraint" are supposed to be binding for life. (4)

The reader will perhaps like to see an analysis of the scheme of religion of the Buddhists of Tibet, as drawn up by Csoma Korosi, the leading authority on the subject:—

1st. To take refuge with Buddha.

2nd. To form in the mind the resolution to aim at the highest degree of perfection, and so to be united with the Supreme Intelligence.

3rd. To humble oneself before Buddha, and to adore him.

4th. To make offering of things pleasing to the six senses.

5th. To glorify Buddha by music, by hymns, and by praise of his person, doctrine, and love of mankind, of his perfections, or attributes, and of his acts for the benefit of animated beings.

6th. To confess one's sins with a contrite heart, to ask forgiveness of them, and to repent truly, with a resolution not to commit such afterwards.

7th. To rejoice in the moral merit and perfection of animated beings, and to wish that they may obtain beatitude.

8th. To pray, and exhort existing holy men to turn the wheel of religion, that the world may long benefit by their teaching.

Tson-Kha-pa, the saint-reformer of the fourteenth and fifteenth centuries of our era, according to the same authority, thus defines the duty of Buddhists, classing mankind in three degrees according to their intellectual capacity.

Men of the lowest order of mind must believe that there is a God, and that there is a future life, in which they will receive the reward or punishment of their actions and conduct in this life.

Men of the middle degree of intellectual capacity must add to the above the knowledge that all things in this world are perishable; that imperfection is a pain and degradation, and that deliverance from existence is a deliverance from pain, and consequently, a final beatitude.

Men of the third, or highest order, must believe in further addition: that nothing exists, or will continue always, or cease

(1) Spence Hardy, "Eastern Monachism," p. 162.

(2) Markham, "Bogle and Manning in Tibet," p. 2, also p. 92.

(3) Markham, p. 325. (4) "Eastern Monachism," p. 160.

absolutely, except through dependence on a casual connection or concatenation. So will they arrive at the true knowledge of God. (1)

I have given the teachings of the historical Tson-Kha-pa because "Esoteric Buddhism" (2) announces that Sakya Muni came back to earth in the body of this teacher to proclaim the great mysteries of "shells" and "Dhyana Chohans," in a word, the great Gospel of Nightmare.

Has all this a serious as well as a comic side? Professor Max Müller evidently thinks so, for he has assailed "Esoteric Buddhism" in a recent lecture. Mr. Sinnett tells us that in India the disciples of Koot Hoomi have one hundred branch societies; (3) and no one can hear what is being talked in London drawing-rooms without seeing that in England the success has been greater still. Much of this has been due, no doubt, to the genius of Mr. Marion Crawford, and the lucid pen and real enthusiasm of Mr. Sinnett. (4)

The *Pall Mall Gazette* has taken it under the shadow of its wing, and *The World* has dubbed it the "New Religion." "Esoteric Buddhism" has sold more copies than the *Essays of Colebrooke* or *Max Müller*. I think it is really time that the Gospel of Nightmare should be sent back to the realm of dreams.

(1) Prinsep's "Tibet, Tartary, and Mongolia," p. 176.

(2) P. 155. (3) Letter to *Pall Mall Gazette*, March 29th.

(4) If he would throw over these phantasms and study the East in its books he might yet do us good service, for he has what is rare, a strong sympathy with the natives.