WHAT IS THEOSOPHY?

How Old Is It?—What Had Madame Blavatsky to Do With It?

From the Christian Advocate, Oct. 16, 1890. What is Theosophy? How old is it? What had Madam Blavatsky to do with it? And who was she?

A. Theosophy, as a system of thought, is thousands of years old, and has sprung in different ages and parts of the world. The ancient Hindoos, the Egyptians and the Gnostics, the Neo- or new-Platonists which arose in the third century, a mixture of Jewish and Greek ideas with some philosophy and Oriental mysticism, was really Theosophy. Much that is in Brahmanism is of the same nature. The term means a form of thought which claims a pantheistic speculation like the nature of the Deity. Some confound it with mysticism, but others distinguish it from that, in the respect that mysticism contents itself with the practical relations of the soul of God, while Theosophy speculates on the constitution and course of nature. Theosophy is at the opposite extreme from philosophy, philosopher tries to get an idea of God by generalizing from the universe and all its phenomena, in the Deity as the first cause, and to its attributes, an Theosophy claims to have a divine insight.

Madame Helene Petrovna Blavatsky was born in the south of Russia in 1831, she was the daughter of Colonel Peter Hahn of a noble family of Mecklenburg, Germany, settled in Russia. On her mother's side she was the granddaughter of Prince Dolgorouki Tadeof and of the Princess Helene Dolgorouki. When she was 17, in a fit of girlish pentance, she married a counsellor of state, Nicephore Blavatsky, who was 40 years old. He lived in Tiflis where he filled a high office. In three months they separated, and Madame Blavatsky stayed awhile with her father, afterward began to travel and continued to do so for 10 years, before she again saw her family. Her daughter supplying her with all the funds she needed. She visited the most remote regions of the world. In 1851, having Cooper's novel, she went to Quebec to find the Indians, but she was disgusted with them, and went off as a tangent to New Orleans to find the Voodoos, a negro sect that practiced magic. From there she went to Mexico through Texas. She spoke up in Mexico twice two conquistadors much like herself, and went around the Cape to Ceylon, and thence to Bombay and tried to enter the closed country Thibet or Nepaul. Like so many others, she did not succeed, and went west through southern India to Java and Singapore, and came to Europe. From there she came to the United States and stayed two years. In 1855 she went to India, by Japan and the Straits, with four Russians, and made a second attempt to enter Thibet. Two of her companions were sent back to the frontier, the third became sick on the way.

According to the madam, she disguised herself, and having made friends with a Tartar, set into the interior of the country, where she was lost in the pathless wilds, afterward reconducted by a party of horsemen to the frontier, according to her account, most extraordinary. The madam had a capacity for asserting the thing that is not that has never been surmised. To much that she said about her travels there is other testimony, but in these mysterious regions there was no one to testify. After traveling for some time longer she went home in 1858. On her way to Tiflis on horseback she was thrown, and fractured her spine. After that she claimed to have a double life, and puzzled most of the physicians who attended her. This psychological state lasted eighteen months. After she recovered, in 1862, she left there and went to Italy, staying in Europe four years. From 1867 to 1870 she was in the east, while returning the vessel she sailed on carried a cargo of gunpowder. It blew up, and she was one of the few passengers saved. By this time she had heard considerable about spiritualism, and went to Cairo, Egypt, and established a society to investigate it, but was speedily disgusted. In 1873 she was back with her family at Odessa. The next year she left there for Paris, came over to this country, and made her headquarters in New York for six years. While here she was naturalized.

Here she continued to investigate spiritualism, and made the acquaintance of Colonel Olcott, and with him, W. Q. Judge and several others. Nov. 17, 1875, she founded the Theosophical society, which was designed to study theosophy, which, as she defined it, claims to be a universal religion, holding the truth underlying all systems of religion, philosophy and science. After that she began to write books. In 1877 she went over to London and started a Theosophical magazine called "Lucifer, the Light Bringer," and also wrote much for three Theosophical reviews in France, and published half a dozen books.

We have never seen a more vulgar woman outside of a show than the madam. She smoked, and she spit without ceremony. In the kingdom Dr Dar, she was brazen, vulgar, smart, and, unlike her, she had acquired an immense amount of knowledge and had great intellectual power. She was making a good many converts when the English Society for Psychical Research detected her in the most contemptible frauds. Madame Hoad, who had been a famous actress, was brought over by her to Theosophy. After her death, Mr. Sinnett, and Madam Besant went into a terrible struggle over the succession to the throne, whose votaries speak of her as H. P. Blavatsky. They charged each other with impostures of the worst kind, with lying and all sorts of deception, and split the little society.

A few really learned and refined men and women have accepted Theosophy as a religion, and the madam as the high priestess of it. Quite a number affiliated with them, but simply pursued the matter for amusement.

Theosophy, as all its exponents, the Theosophical society dates from 1875. Madam Blavatsky had a predominate love for being mysterious and profound. She knew the power of obscure, and it to be classed among the wonderful. Mr. A. P. Sinnett, "River learning, and never able to come to the knowledge of the truth," "deceiving and being deceived."

Placio Luce Matches.

New York Commercial Advertiser: Among the myriad charms of Rome are the pictures of fertility which spring up here and there amid the sea of brick and mortar. The most conspicuous of these is the Piazza del Re Umberto, a veritable oasis in urbe. Here nature has allowed herself a wanton exhibition of the beauties of the garden and the magnificent vista they afford make them unequaled by any other park. True, their area is small, but what of that? It brings to visitors all the charm to be found within a city. And this is the secret of its charm for the famous, whatever may be its attractions for others. For, let the truth be told, the Piazza is the great flirting ground of Rome. Nor should this hearty fact be resented. It is based on feelings that are memorial.

It is probable that Placio was the meeting place half the courtships in Rome. It is a curious sociological fact, but the explanation of it is simple. It has been commented upon by numerous writers that Italians are exclusive, though not to the saintly accepted sense of the word. They are nevertheless warm and friendly, especially to strangers, the commercial value of whose visits to their city and their associates. But the cordiality, even to hale own countrymen, has its limits. In no country more than in Italy is a man's home his castle, and, except in the highest circles and where there is no poverty to be concealed, he is chary of his hospitality. This is especially true of Rome and Naples. Therefore, if neither one nor the parents receive much visiting, the Piazza is the resort of the bourgeois class who is not "in society" to meet the inevitable lover who, when he calls on the parents, has emancipation from paternal tyranny she loves more ardently than young people in America do. The answer is "The Placio."

On Thursday and Sunday, when the band plays, the promenade with, by the way, and the park is in consequence crowded to overflowing, the parents are there, and the lovers, in consequence of a lack of coming together, does it and formally presented to the parents. The park is a great pleasure ground, where such expends is realized for the temporary right to a conversation. The Placio is connected, so as to be spacious, though fashioned entirely of iron. If she is a true lover she will manage to be at the chairs which are placed on the main pathway where every one must pass, and, if she is a true lover, she may avail developments. And, if she have permission to do so, she will have to be ready for anticipation. The young men who pass will gaze at her approvingly, if she be one to whom the male species appeal, and detach himself from the crowd and take to her side, if she be one who is pitched for the first chapter of the romance. From that moment, without a word or sign, and even much to her own surprise, she becomes her swain and faithful knight. Week after week he sees her at the Placio, and, if she be true, he is faithful to the streets. Having assumed her shade and her name he generally proceeds to find a mutual friend who performs the introduction. The rest is obvious. Or, it may not happen to have acquaintances in common, when the affair begins, sitting in sociable chairs, and, if he be a lucky fellow, he may be invited to share in her pound. Then, as a rule, as well as could be desired.

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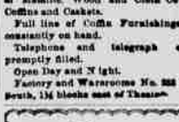

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THE LADIES' LITERARY CLUB.

NOTICE IS HEREBY GIVEN THAT A special meeting of the members of the Ladies' Literary Club is hereby called to meet at the Club House, No. 2[illegible] Third East street, Salt Lake City, Utah, on the 15th day of March, 1898, at 2 o'clock p. m., for the purpose of amending the constitution and by-laws, enlarging the purposes of the corporation, by providing for new classes, by providing for membership, method of amending, and terms of office of directors, by providing for honorary and associate as well as active members, by providing for special and general meetings, by providing for a method of voting, by making various vertical changes, and, in general, to adapt the articles of incorporation to the authorities by law. [illegible] of the corporation, Jan. 15th, 1896, and the Revised Statutes of Utah, which are applicable to such corporations, so as to operate as a reincorporation.

By order of the Board of Directors.

S. O. & S. HOLDEN, President.

NOTICE.

To the Stockholders of the Bullion Beck & Champion Mining Company, a corporation.

YOU ARE HEREBY NOTIFIED THAT the regular annual meeting of the stockholders of said Company will be held at the office of the company, Room 211 McCornick Block, Building, Salt Lake City, Utah, on the day, the seventh day of March, 1898, at the hour of 2 o'clock p. m., for the purpose of electing a board of directors and the transaction of such other business as may legally come before the meeting.

JOHN T. LEWIS, Secretary.

Salt Lake City, February 10, 1898.

NOTICE.

NOTICE IS HEREBY GIVEN THAT THE regular annual meeting of the stockholders of the Mescalero Consolidated Mining Company will be held at the office, No. 74 Main street, Monday, March 7th, 1898, at 7 o'clock p. m., for the election of a board of directors and the transaction of such other business as may legally come before it.

JOHN A. VAN FELT, Pres.

February 5th, 1898.

STOCKHOLDERS' MEETING.

NOTICE IS HEREBY GIVEN THAT THE regular annual meeting of the stockholders of the corporation known as the Beaver Water company, will be held on Tuesday, March 1, 1898, at the hour of 10 o'clock a. m., at the office, Room 303 McCornick block, Salt Lake City, Utah, for the purpose of amending Article IV of the original articles of incorporation so as to the proportion of stock therein named that shall be issued in raising funds for the business and for the purpose of carrying on its business, and the manner the same shall be held and sold, so as to enable the stockholders at any time of the meeting of said stock in the current entitled thereto, to pay the same, and to authorize the issue and retaining the number of directors of the corporation to five, also to amend Article VII so that the par value of each share of stock shall be 100, so as to increase respondents to the stockholders more distinctly, also to change Article IX so that the annual meeting of the company shall be held on the first Tuesday in August, also to amend officers to hold office for the current supervision, and to provided by the statutes of the corporation so amended.

JOSEPH GALIGHER, Secretary.

Dated Salt Lake City, Utah, February 5th, 1898.

NOTICE OF TRUSTEE'S SALE.

NOTICE IS HEREBY GIVEN, THAT IN pursuance of the power of sale contained and conferred in that certain trust deed, made by Frank Ward and Nellie Ward, husband and wife, to Frank Ball and Nathan Ball, dated the 1st day of December, 1890, to secure the payment of one promissory note, of the records of Salt Lake County, Utah, and numbered and described as follows, to wit: Lots 1 and 2 in Block 1 of Ball's Addition to the Salt Lake City, Utah, being the County Clerk's plat of said Addition, on file in the office of Salt Lake County, Utah, and being the County Clerk's plat of said Addition, on file in the office of Salt Lake County, Utah, and being the same property conveyed to said Frank Ward by said Frank Ball and Nathan Ball by deed of record in said Salt Lake County, Utah, in said Salt Lake County, Utah, to wit:

Lot 1 and 2 of the northwest quarter of the southeast quarter of section twenty-eight (28) township one (1) south, range one (1) west, of the Salt Lake meridian, containing in all twenty-one (21) acres, more or less, according to government survey, together with all water rights, water shares, water stock, and deed or trust mentioned, which said conveyance was made in trust to secure the payment of one promissory instrument contained the payment of the said Peter W. and Lenora Worthen, and default in payment of said note was made and said deed of trust, for the principal sum of one hundred and ninety-five and payable September 1st, 1896, with interest thereon at the rate of ten per cent per annum, payable semi-annually, and default in payment of the said principal and interest, and the whole of said principal sum and interest thereon after maturity at the rate of twelve per cent per annum, payable semi-annually, and default in payment of