

FROM THE
LIBRARY OF
Deane Francis Babbitt

THEOSOPHY

RELIGION AND OCCULT SCIENCE

BY
HENRY S. OLCOTT

PRESIDENT OF THE THEOSOPHICAL SOCIETY

WITH GLOSSARY OF EASTERN WORDS



LONDON
GEORGE REDWAY
YORK STREET COVENT GARDEN

—
MDCCLXXXV



CONTENTS

	PAGE
FOREWORDS	9
THEOSOPHY OR MATERIALISM—WHICH?	13
ENGLAND'S WELCOME	33
THE THEOSOPHICAL SOCIETY AND ITS AIMS	49
THE COMMON FOUNDATION OF ALL RELIGIONS	81
THEOSOPHY: THE SCIENTIFIC BASIS OF RELIGION	116
THEOSOPHY: ITS FRIENDS AND ENEMIES	166
THE OCCULT SCIENCES	198
SPIRITUALISM AND THEOSOPHY	216
INDIA: PAST, PRESENT, AND FUTURE	257
THE CIVILIZATION THAT INDIA NEEDS	284
THE SPIRIT OF THE ZOROASTRIAN RELIGION	301
THE LIFE OF BUDDHA AND ITS LESSONS	349

THEOSOPHY OR MATERIALISM—

WHICH ?*

Sixty-six years ago Schopenhauer declared his opinion that the greatest advantage of the nineteenth century over previous eras lay in its access to the Vedas through the Upanishads, and predicted for the study of Sanskrit literature an influence upon intellectual development not inferior to that of the revival of Greek in the fifteenth century.† He spoke of “the sacred, primitive Indian wisdom” as the best preparation for his own philosophy. And it is worthy of remark that the reputation of this great thinker is culminating at a time when his anticipation, which at the date of publication must have seemed strange or extravagant to all but a few far-seeing scholars, is in course of scarcely doubtful fulfilment. A parallel similar to that suggested by Schopenhauer has been drawn by Max Müller, who has also testified to the already pervading influence of the

* The author thankfully acknowledges the valuable aid given him in the collation of materials for this chapter, by an English friend, whose modesty forbids the mention of his name.

† Preface to “The World as Will and Representation” (Hal-dané and Kemp’s translation).