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Theosophy in the Nineteenth Century
CHAPTER 1

Historical Introduction

Commemorating the birth centenary of Helena Petrovna Blavatsky in 1931, the Blavatsky Association of London (a group formed to encourage study of her writings) issued a bibliography. Covering the various editions of her works, the booklet also listed some 325 books, pamphlets and articles about Mme. Blavatsky. It remains to date not only the major bibliography about H.P. Blavatsky but of Theosophy. If the present attempt succeeds further it owes a great deal to Dr. Robert Ellwood Jr., Bashford Professor of Oriental Studies in the School of Religion at the University of Southern California. It was Dr. Ellwood who suggested the project to me and outlined the chapters much as they now stand.

A concerted effort collecting the material found throughout the pages of the present volume began twenty-five years ago when I entered the library of the Toronto Theosophical Society looking for a copy of H.S. Olcott's *Old Diary Leaves*, then out of print. I soon discovered that this branch of the Theosophical Society was one of the oldest surviving in North America, its charter having been signed by Mme. Blavatsky the year she died, 1891. The library's shelves were crammed with an assortment of Theosophical authors then unknown to me, along with numerous copies of the *Bhagavad-gita* and other Indian scriptures, books on Hermetica and mythology. Large glass-covered cupboards held reference works ranging from folios of Thomas Taylor's 1804 translation of Plato to red and black printed Egyptian masonic rituals. But what fascinated me were two slim volumes by an author I had not seen before —Beatrice Hastings. Like myself Mrs. Hastings was not a member of the
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Theosophical Society but a writer who felt that the case for Mme. Blavatsky commended itself to further research. Mrs. Hastings had examined the events in Blavatsky’s life against the allegations about her and noted certain discrepancies. She planned a number of studies outlining her findings but this was cut short by her death in 1943.

Trying to learn more about Beatrice Hastings’ work I found that her files were sent from England to A.E.S. Smythe in Canada after the War. Smythe, a veteran newspaper editor, had been General Secretary of the Canadian Section of the Theosophical Society from its inception in 1919 until a year before his death in 1947. His library went to McMaster University in Hamilton, Ontario, and so began the first of many journeys by myself to institutions in search of Theosophical material. Although I saw Smythe’s books, Mrs. Hastings’ papers were not there. Still hoping that her files had survived, I began a wide ranging correspondence with a number of Theosophists who had written on the life of Mme. Blavatsky. Many were too old to help beyond sending letters in a wavering scrawl.

Persistence was eventually rewarded by the location of Mrs. Hastings’ material at a private collection in British Columbia known as the H.P.B. Library. The Library had been built up around the books left by Alice Leighton Cleather, a personal pupil of Blavatsky’s, and it had gone from Victoria to Vancouver to the Okanagan Valley in the interior of B.C. Springtime in the Rockies can be one of the most picturesque sights. The custodian of the Library was a retired country gentleman who served me tea on the lawn of his spacious grounds daily at three. A haze hung over the hills in the distance and hedges of lilac and wild rose bloomed in profusion, but I was more interested in being indoors than partaking of the scenery. Tibetan tankas sent by Mrs. Cleather from Darjeeling hung from the walls. In her seventies she had gone from India to Peking to meet the Panchen Lama, who had left Tibet, and received an invitation to join him at his lamasery near Shigatze, where Mrs. Cleather believed her teacher Mme. Blavatsky had studied. The sudden death of the Panchen Lama in 1937 put an end to her plans and she returned to Darjeeling to die.

The Hastings Collection consisted of books and pamphlets relating to the history of the Theosophical movement and the life of Blavatsky, all heavily annotated by Mrs. Hastings. When she could not get originals of some early pamphlets she had copies typed. Included was her correspondence with the Theosophists of the 1930s as well as her notes. During the three subsequent visits I made over the years to the H.P.B.
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Library, I was able to go through all of Mrs. Hastings' books and pamphlets, as well as discover material belonging to William Kingsland, another pupil of Blavatsky's, and books from the library of the Blavatsky Association which had been dissolved in the 1940s.

My work in New York City since the early seventies allowed me to take advantage of the resources offered by the area. The Research Division of the New York Public Library houses one of the best public collections on Theosophy. This may have been due to C.H.A. Bjerregaard, an early Theosophist who was librarian at the Astor Library before it was merged with the Lenox Library to form the Research Division. While the beaux-arts building at West 42nd Street and Fifth Avenue contains much that is useful, part of the collection relating to Theosophy, especially journals and pamphlets, has been moved to the Annex on West 43rd Street. For anyone having the time and patience, the scrapbooks of Saram Ellison in the Magic Collection at the Library of the Performing Arts at Lincoln Center are worth perusing.

As with my previous books, Butler Library at Columbia University has been my base of research. While not having an extensive selection on Theosophy, it is distinguished in background material of the period, especially 19th century journals and newspapers. It would not be out of place to cite the efforts of the staff at Interlibrary Loan there, who obtained many scarce items for me. Other Columbia libraries, such as the Avery Library of Fine Arts, the East Asian Library, the Library at the School of International Affairs, and even the Science Library, were able to supply some unusual things. The nearby library at Union Theological Seminary was most useful, especially for missionary journals. Mention should also be made of the Eileen J. Garrett Library at the Parapsychology Foundation and the library of the American Society for Psychical Research in New York.

The university library having the largest collection of 19th century Theosophical literature is the Andover-Harvard Theological Library at the Harvard Divinity School in Cambridge, Massachusetts. The books on Theosophy came from members of the former Theosophical Society in America, and I found editions there that were not in the National Union Catalogue or anywhere else. Its Department of Manuscripts has a number of important letters from Mme. Blavatsky. The catalogue at the Widener Library at Harvard is worth going through if one has the time; stacks are not open to visiting researchers and I must thank the staff for making an exception in my case. The Reference Division of the Boston Public Library deserves a visit, and the nearby Boston Athenaeum has a
complete set of the *Spiritual Scientist*, a Boston Spiritualist weekly that chronicled the efforts of Blavatsky and Olcott before the founding of the Theosophical Society in 1875.

The Department of Manuscripts at Cornell University in Ithaca, New York, has the papers of Hiram Corson, a former Professor of Rhetoric and English Literature whom Blavatsky visited in 1875. The letters of Prof. and Mrs. Corson to their son Eugene give a graphic depiction of their guest. Mme. Blavatsky’s letters to the Corsons are at the H.P.B. Library. The Seybert Collection at the University of Pennsylvania Library holds a large selection of early Spiritualist literature, while the Ferdinand J. Dreer Collection at the State Historical Society of Pennsylvania includes letters from Olcott and Blavatsky from the 1870s.

The Archives and Library of the Theosophical Society, headquartered at Pasadena, California, has the most extensive amount of material dealing with Theosophy in America. An ongoing attempt has been made to collect works relating to Blavatsky and the Theosophical movement. The reference library has numerous editions of 19th century Theosophical authors. The archives of the Society has preserved letters from Theosophists, including those of Blavatsky to W.Q. Judge, Minute Books, scrapbooks, and photographs. The Los Angeles Public Library before it burnt down provided some obscure items.

The Olcott Library at the headquarters of the American Section of the Theosophical Society at Wheaton, Illinois, represents the literature of that branch of the Theosophical movement with headquarters at Adyar, Madras, India. While most of its books deal with the 20th century aspect of Theosophy, the Olcott Library has a good selection of Theosophical magazines. It houses the library of Mary K. Neff, an American member who catalogued the archives at Adyar during the late 1920s, and the Boris de Zirkoff Collection made up of the books and papers belonging to the compiler of the *H.P. Blavatsky Collected Writings* series (hereafter *B: CW*). The Department of Special Collections at the University of Chicago has a large correspondence on Theosophical matters in the Helen I. Dennis Collection, but the time period covered is the early 20th century.

Having come this far, the selection offered by the former British Museum Reading Room in London duplicates much of what is already available in America. The Department of Manuscripts there is famous to Theosophists for the letters from the Mahatmas to A.P. Sinnett. The nearby collections of the Harry Price Library at Senate House of the
University of London and of the Warburg Institute are worth seeing if one has larger area interests, and I must thank Leslie Price, then editor of the journal *Theosophical History* (now edited by Dr. James A. Santucci, Dept. of Religious Studies, California State University, Fullerton, CA 92634-9480, U.S.A.), for dragging me there and also providing my introduction for the library of the Society for Psychical Research and the library of the College of Psychic Studies, formerly the London Spiritualist Alliance started by W. Stainton Moses in 1882.

The reference library of the Theosophical Society in England at 50 Gloucester Place, London, has some books that belonged to H.P. Blavatsky and these have been noted in Chapter 3. There is also an extensive selection of bound pamphlets, some quite scarce. The Mahatma Letters Trust Library also in London is a private collection which has preserved books belonging to A.P. Sinnett and material gathered while putting together the various editions of *The Mahatma Letters to A.P. Sinnett*. The journey to the Newspaper Division of the British Library at Colindale is tedious but rewarding if one knows what one is looking for, the same can be said of the India Office Library. While in England I travelled to Worthing in Sussex to meet the executrix of Beatrice Hastings with whom I had corresponded over the years and who had sent me the remaining possessions of Mrs. Hastings. We talked about the last years of that remarkable woman and I saw the sketches drawn of her by the artist Modigliani when she lived with him in Paris. Walking through the streets of Worthing where Mrs. Hastings had written her pioneering books on Blavatsky, I felt that a certain part of my odyssey had been completed; there were new roads to discover and I left for India.

My research at the Adyar Library and Archives at the international headquarters of the Theosophical Society in Madras would take a year, and I would return to India for another two years. The Adyar Library founded in 1886 was the brain-child of Col. Olcott, President-Founder of the T.S. It was meant to be a repository of Asiatic literature and was initially built up around the personal library of H.P.B. and Olcott. Mme. Blavatsky’s books have since been transferred to the Archives, but the Adyar Library remains a sort of Theosophical Library of Congress. The Archives holds the twenty volumes of press scrapbooks put together by Blavatsky for 1875 to 1885, Col. Olcott’s diaries for 1878 to 1907, correspondence, even samples of their hair.

The headquarters of the Indian Section of the Theosophical Society is in Varanasi, but although the grounds had been the home of Annie
Besant until her becoming President of the Society in 1907, the Tibbetts Memorial Library there is quite small. The library at Benares Hindu University, which Besant helped form, is of interest if one is surveying 19th century Indian history. The Blavatsky Lodge in Bombay is the oldest surviving branch of the Theosophical Society, having been founded in 1880. Its library and that of the Bengal Theosophical Society in Calcutta, chartered in 1882, supplied some obscure pamphlets. The National Library in Calcutta (the former Imperial Library), though impressive in structure, was disappointing in connection with Theosophy.

After travelling so widely and having read so much, it is still not an easy task to define Theosophy in the 19th century. It is relatively simple to cite ideas from books as representing Theosophy, but the overall acceptance by members of these ideas is still difficult to ascertain. Unlike established religion no set of beliefs were required to be a Theosophist. There were Theosophists who remained Christian, Hindu, Parsi, or Buddhist in outlook. Mme. Blavatsky, who is regarded as the main architect of the modern Theosophical movement, had postulated three propositions as the framework for her 1888 *Secret Doctrine*. A solitary sheet in her handwriting in the T.S. Archives at Adyar summarizes it as follows:

(a) An Omnipresent, Eternal and boundless Principle, beyond the reach of words or thought, or in the words of the *Māṇḍūkya* "unthinkable and unspeakable." In the *Aitareya Upanishad* this Principle is referred to as the SELF, the only one—as just shown.

(b) The Eternity of the Universe as a fixed abstraction, with periodical appearances and disappearances of objective manifestation; like a regular tidal ebb of flux and reflux; coeval with, as being in one sense identical with the One Principle.

(c) The unity of all the Souls with the OVERSOUL or the unknown Root, and the continuous transmigration of each ray of the One infinite Light, in accordance with cyclic and Karmic Law, during the whole Cycle of Necessity; that is to say from the beginning of Manvantara to that of Pralaya, the *Mayavic* Self starts as a pure Emanation and returns as a purified *Pāramārthika* Self, merged in the One Being (or Non-Being)—the absolute "Pāramārthika."
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But even the analysis of the human entity offered in her 1889 *Key to Theosophy* did not pass into general use.

We are on surer ground when we come to document the origin of the Theosophical Society. A large amount of first-hand testimony survives from those present at the initial gatherings of Sept. and Oct. 1875. Henry Steel Olcott who was elected President published his *Old Diary Leaves* (items 192, 196, 198, 199, 200, 201) first serially and then in book form starting in 1895, "The First Leaf of T.S. History" (188), and his *Historical Retrospect* (195). William Quan Judge, named Counsel to the Society, contributed "Historic Theosophical Leaves" (139) with a facsimile of the minutes of the first meeting of Sept. 8, 1875, and "The Theosophical Society" (141). Henry J. Newton, the first Treasurer, was interviewed in the New York *Herald* of Nov. 10, 1895 (item 452), as was the first Librarian Charles Sotheran in the *Herald* of Aug. 16, 1891 (365). Emma Hardinge Britten, an initial Councillor, supplied her own memories in "The Theosophical Society" (305).

*The Dawning of the Theosophical Movement* (338) and my subsequent articles (340, 342) utilized these accounts, plus the original by-laws of the Theosophical Society, minutes, the first Inaugural Address, and contemporary newspapers reports to examine the emergence of the movement in America. Contrary to the opinions of Theosophists and their critics, the origin of the Theosophical Society was not cloaked in mystery. It grew out of the interest generated by scientists in psychical research. Before the founding of the Society, Col. Olcott and Mme. Blavatsky had been working in conjunction with a group at the Imperial University of St. Petersburg to find a medium who would travel to Russia to be tested. Their growing dissatisfaction with the failure of the Spiritualist movement to undertake adequate test conditions for mediums and the lack of interest by the scientific community in America, contributed to their decision to form a Society whose initial objects were "to collect and diffuse a knowledge of the laws which govern the universe."

As the 1875 Preamble to the by-laws of the Theosophical Society noted:

> The title of the Theosophical Society explains the objects and desires of its founders: they seek "to obtain knowledge of the nature and attributes of the Supreme Power and of the higher spirits by the aid of physical processes." In other words, they
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hope, that by going deeper than modern science has hitherto done, into the esoteric philosophies of ancient times, they may be enabled to obtain, for themselves and other investigators, proof of the existence of an "Unseen Universe," the nature of its inhabitants, if such there be, and the laws which govern them and their relations with mankind.

Whatever may be the private opinions of its members, the society has no dogmas to enforce, no creed to disseminate. It is formed neither as a Spiritualistic schism, nor to serve as the foe or friend of any sectarian or philosophic body. Its only axiom is the omnipotence of truth, its only creed a profession of unqualified devotion to its discovery and propagation. In considering the qualifications of applicants for membership, it knows neither race, sex, color, country, nor creed. (item 182)

With only limited success in America, Olcott and Blavatsky left for India at the end of 1878, settling first in Bombay and in 1883 at Adyar, Madras. In India the objects of the Theosophical Society received the form known throughout the 19th century:

First.—To form the nucleus of an Universal Brotherhood of Humanity, without distinction of race, creed or color.

Second.—To promote the study of Aryan and other Eastern literature, religions and sciences and vindicate its importance.

Third.—To investigate the hidden mysteries of Nature and the psychical powers latent in man.
(Rules of the Theosophical Society 1882)

It was also in India that the movement gained its identity as a champion of Eastern literature. Unlike the leading Orientalists in the West who thought it unnecessary to travel to India and who gained their information from texts, Blavatsky and Olcott associated themselves with some of the country's leading exponents of Hinduism and Buddhism. They came in contact with the spirit of Indian life at a time when it struggled to retain an identity against imported British culture. It is no surprise that the Theosophical Society formed a link organization for a time with the
Indian reformer Swami Dayananda Saraswati or that it became vigorously involved with the cause of Buddhist education in Sri Lanka. By 1885 the movement had developed a network of 95 branches throughout the subcontinent, making it the first all India organization promoting social interaction between the differing races and castes.

Histories of the movement usually neglect the work in India after Blavatsky's departure. Certainly her presence in the West coincided with a period of dramatic growth for the Theosophical Society, which had eleven minimally functioning branches throughout Europe, England, and America at the time of her settling in Wurzburg, Germany, at the end of 1885. In 1886 William Quan Judge began publishing the Theosophical monthly *The Path* and the American Section of the T.S. was organized later that year. The Theosophical Publishing Company, established in London after Blavatsky moved there in 1887, soon found it necessary to have its own printing press to accommodate the flow of Theosophical literature. The adherence of public figures like Annie Besant in England and Ella Wheeler Wilcox in America brought the movement increased visibility.

Yet the movement in India and Ceylon continued to contribute to the national life of those countries. In 1885 A.O. Hume, an Anglo-Indian member, helped form the Indian National Congress, which would be instrumental in winning India's independence. The emergence of organizations like the Congress, and the outlet provided by the growth of educational and social reform movements, drew many socially-minded Indians who had previously played an active part in the Theosophical Society, such as Justice Ranade who had joined in 1878 and the young Jawaharlal Nehru who became a member in 1903. Annie Besant, when President of the Theosophical Society, became the last European to head the Indian National Congress and the first woman to do so.

The part played by Theosophists in the Buddhist revival which helped reinforce cultural identity cannot be denied. Col. Olcott brought consensus to the rival Buddhist groups of Ceylon and travelled through South East Asia promoting Buddhist unity with his Fourteen Fundamentals of Buddhism as points of agreement. Christmas Humphreys, a Theosophist who helped popularize Buddhism in England, reports that when he travelled through Burma, Thailand and Ceylon in the 1940s, Olcott's "Fundamentals" were still a starting point for Buddhist dialogue. Another member, the Anagarika Dharmapala founded the Maha
Bodhi Society in 1891 for the restoration of Buddhist sites in India, and his Society has become a major avenue for the Buddhist revival in India.

In the West the Theosophical movement made its impact through the arts. The influence of Theosophy on the Irish literary renaissance has been well testified to by Theosophists William Butler Yeats and George Russell. Blavatsky has percolated through modern literature in the works of James Joyce and D.H. Lawrence. William York Tindall in his study on *The Literary Symbol* believed that like many other writers "Lawrence, for example, found the key to analogy in the works of Madame Blavatsky." L. Frank Baum, author of the American children's classic *The Wizard of Oz*, had been a member of the Theosophical Society and the color symbolism in his book reflects Theosophical concepts. Abstract artists Kandinsky, Paul Klee, and Mondrian acknowledged the influence of Theosophy on their work. Kandinsky in his manifesto *Concerning the Spiritual in Art* observed that "Mme. Blavatsky was the first person after a life of many years in India, to see a connection between these 'savages' and our 'civilization.'" The Russian composer Scriabin wanted to set Blavatsky's *Secret Doctrine* to music. W.Y. Evans Wentz, editor of the *Tibetan Book of the Dead*, cited her favorably in his books, while Dr. Edward Conze, whose translations made Buddhist Prajna Paramita literature accessible to the English reader, told Mircea Eliade that he thought Blavatsky a reincarnation of the Tibetan reformer Tsong-kha-pa (Eliade, *No Souvenirs*, 1977, p. 208). Her writings continue to be noted from Einstein (see item 733) to Elvis (item 832).

In spite of the acknowledged influence of her ideas, Helena Petrovna Blavatsky remains associated with controversy. In 1968 millions of American television viewers were erroneously informed that she had written a Manual for Revolutionaries advocating the assassination of public figures. *Time* magazine of July 19, 1968, in a follow-up story claimed that "Controversial wherever she went, she was accused in 1885 by the Society for Psychical Research in London of fraud, forgery and even of spying for the czar." Although the Secretary of the S.P.R. wrote to the magazine to correct their article, stating that "Comments on Madam Blavatsky were contained in a report by Richard Hodgson in Part IX of Proceedings dated December 1885 and any accusations therein are the responsibility of the author and not this organization," his letter was not printed. (The Theosophists' unsuccessful attempt to obtain redress from the media in this matter is told in item 867.) The story of S.P.R. Committee investigation of Theosophical phenomena will be found in
Chapter 8. Richard Hodgson's findings published as part of the 1885 S.P.R. Committee report have been under criticism for over a century though constantly cited as conclusive by those who have not researched the case. In 1986 on the centenary of the report, the *Journal of the Society for Psychical Research* published an analysis of Hodgson's methodology by Dr. Vernon Harrison. Harrison concludes,

I cannot exonerate the S.P.R. committee from blame for publishing this thoroughly bad report. They seem to have done little more than rubber-stamp Hodgson's opinions; and no serious attempt was made to check his findings or even read his report critically. If they had done so, its errors of procedure, its inconsistencies, its faulty reasoning and bias, its hostility towards the subject and its contempt for the "native" and other witnesses, would have become apparent; and the case would have been referred back for further study. Madame H.P. Blavatsky was the most important occultist ever to appear before the S.P.R. for investigation; and never was opportunity so wasted.

Nor can I exonerate the quondam Council of the Theosophical Society for their failure to allow their founder fair defence. They seemed concerned only with saving their own reputations. Whether she was imposter or not, H.P.B. was entitled to a fair hearing. She never had it. Had she been allowed the legal and expert help she begged for, both Hodgson and the Society for Psychical Research would have been in dire trouble. (item 1851)

Far more disruptive than anything written about Mme. Blavatsky, were the events after her death known as the "Judge case." In 1894 Annie Besant brought charges against William Quan Judge, Vice President of the Theosophical Society, for circulating letters purporting to come from the Mahatmas. The case remains divisive among Theosophists to this day, and even the nature of the offense remains unclear, for Mrs. Besant revealed that "I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading form to messages received psychically from the Master in various ways without acquainting the recipients with this fact" (item 1989).
Unlike the charges against Blavatsky, this matter was widely reported by the press. In 1895 the American Section of the Theosophical Society declared its autonomy, electing Judge President for life. After his death a year later, E.T. Hargrove was elected President of Judge's Theosophical Society in America until Katherine Tingley reorganized it in 1898. Mrs. Tingley, a charismatic figure who receives slight coverage in this volume as the majority of accounts deal with her work in the 20th century, closed the lodges in America and moved the headquarters of her Universal Brotherhood Society to Point Loma California where it flourished till 1942. Members who disagreed with her policies were barred by Col. Olcott from rejoining the Adyar Theosophical Society, and were forced to form numerous splinter groups or drift into the more liberal Christian denominations, leavening American culture with Theosophical ideas through groups like New Thought and Unity.

Undoubtedly part of the attraction of the Theosophical movement lay in its colorful personalities: the enigmatic Madame Blavatsky, devoted disciple of remote Indian adepts, granddaughter of a Russian princess becoming an American citizen; Indians who broke Western stereotypes by becoming spiritual models, such as the Vedantic scholar T. Subba Row, who gave independent testimony to the existence of the Mahatmas and whose early death at the age of 33 robbed the movement of an important contributor; Damodar K. Mavalankar, a young Brahmin from Bombay who abandoned caste and inheritance to work with the Theosophists and who left for the Himalayan ashram of the Masters; Mohini Chatterji, who accompanied Blavatsky to England in 1884, another disciple of the Masters, whose philosophical conversations left a lasting impression on young Irishmen like Yeats. When the social reformer Annie Besant joined in 1889, W.T. Stead, editor of the Review of Reviews, proclaimed it the greatest Theosophical wonder of all: "To have secured Mrs. Besant for Theosophy is an achievement much more wonderful to me than the duplication of any number of teacups or tinkling of whole peals of 'astral bells'" (item 444). Mrs. Besant's explanation of her conversion to Theosophy reveals the deeper level of the movement's appeal, "There is sore need, it seems to me, in our unbrotherly, anti-social civilization, of this distinct affirmation of a brotherhood as broad as humanity itself" (item 10).

The Theosophical movement arose at a time characterized by Arthur Schlesinger Sr. as a "Critical Period in American Religion, 1875-1900" (see Religion in American History, ed. by John M. Mulder and John F.
Wilson, 1978). The static social order upheld by religion had been challenged not so much by science, which was far from agreement on evolutionary theory that posited gradual change, but by the rapid strides created by industry, the new consumer classes, and the growing movement to literacy. Spiritualism with its testimony to an after-life filled with unlimited progress was a timely response and captured the public imagination. But it lacked a spiritual philosophy that could explain the glaring social inequalities of the time. This helped to make the Theosophical Society such a success with its imported message of reincarnation and karma, or as Blavatsky defined it, hope and responsibility.

The Spiritualists and the clergy became the harshest critics of the Theosophists. According to Spiritualist W. Emmette Coleman, "Such visionary views of man, nature, and the spiritual realm were rapidly dying out in civilized lands. But through the efforts of one woman, H.P. Blavatsky, there has sprung up a temporary revival of these moribund superstitions" (The Carrier Dove, July 27, 1889). Blavatsky may have had critics like Coleman in mind when she wrote that "an old woman who has had enough wit from her childhood to make fools of all who came near her, who for the last fourteen years has been able to deceive—let us say hypnotize—hundreds of intelligent men and dozens of personages of the highest society, including some brilliant minds very well known as men of science, such a woman surely deserves to pass into history, and, we hasten to add, her victims with her" (item 1831).

And pass into history she has. Like Shakespeare’s heroine it seems that "Age cannot wither her, nor custom stale her infinite variety." The philosophy she helped popularize can be dismissed or ignored, but the attendant terminology it brought, such as Avatara, Bodhisattva, Deva, Dharma, Karma, Mahatma, Mantra, Maya, Rishi, Shamballa, Yoga, and so on, has enriched our language. She opened the field of the occult to women as no one before her had done. She worked to foster a movement that encouraged dialogue that did not disqualify because of race, creed, caste, sex or color.

Every attempt has therefore been made to have the present bibliography as comprehensive as possible. Although the focus is on works in English, some exceptions are made with those few books or pamphlets that have been quoted extensively from other languages, such as René Guénon’s Le Théosophisme (350). The overall emphasis is on historical and biographical material published up to 1992, and every item
has been seen by myself. Providing annotations was sometimes difficult, for Theosophists seem to have no concept of a thesis or conclusion in what they write. I am reminded of Mark Twain's words in this matter, "The researches of many commentators have already thrown much confusion on this subject, and it is probable that, if they continue, we shall soon know nothing at all about it."

The division of Chapter 2 into histories and biographies of the movement by Theosophists and non-Theosophists allows a distinct perspective. Theosophists chose to describe personalities—Olcott has 39 entries solely about him, Judge 23, Besant 19, Damodar 10, T. Subba Row 7. Non-Theosophists dealt more with events, though Olcott still received 18 items and Besant 16. Not all non-Theosophists were dismissive, and the trend seems to be to examine the movement in the context of larger social issues, such as Diana Burfield's "Theosophy and Feminism" (306). Nor were all Theosophists credulous; the studies by Ellwood (82) and Wickremeratne (269) remain among the most insightful things written about Theosophy in the 19th century.

In dealing with the source material for Mme. Blavatsky's two major works in Chapter 3, I chose those books that served her best, listing the location of her copies that have survived. She was also familiar with the Old and New Testaments, citing Genesis and Exodus heavily in Isis Unveiled and The Secret Doctrine. Aside from the translations of world scriptures, she quoted extensively from Greek and Roman authors Aristotle, Herodotus, Hesiod's Theogony, Homer's Iliad and Odyssey, Plato, Pliny's Natural History, Plutarch, Porphyry, Proclus, Psellus in her books. The caliber of the occult literature that was being produced when Blavatsky was writing provides a useful contrast and these have been mentioned in part C of Chapter 3. Only 19th century editions of Blavatsky's works are listed in Chapter 4; future volumes of the bibliography on Theosophy in the 20th century will cover reprints during the time period when they continued to appear.

Works about H.P. Blavatsky form the largest segment of the bibliography, some 600 items. Here Mme. Blavatsky can be found in her various roles. There seems to be a preoccupation with her appearance, her smoking and swearing—as she told one of her followers, "I like your English language, you can say so much with one word—Damn!" As in Chapter 2, the focus is on biographical material. How often have I spent hours or even months tracking down some obscure pamphlet or article mentioning her, only to find it having very little to do with Blavatsky,
such as T.F. Day’s pamphlet (not listed) Madam Blavatsky and the Message of Bellamy which says a lot about Bellamy but next to nothing about Blavatsky. The more controversial aspects of her career are covered in Chapter 8.

So much has been written about the Mahatmas and their correspondence with A.P. Sinnett that a chapter is reserved for this subject. Initially, knowledge of Blavatsky’s Indian teachers was limited to the elect, till Sinnett placed the matter before the public with his 1881 Occult World dedicated to "Mahatma Koot Hoomi." Blavatsky in turn was forced to reveal that "the Master [K.H.] is a Punjabi whose family was settled for years in Kashmir" (item 707). Of her own teacher she wrote in a letter that "Morya lives generally with Koot-Hoomi who has a house in the direction of the Kara Korum Mountains beyond Ladak, which is Little Tibet and belongs now to Kashmir" (162). It has never been explained why Mme. Blavatsky should choose to create human Mahatmas, who would eventually require tangible evidence for their existence, at a time when Spiritualists believed implicitly in disincarnate guides and when the modern occult movement functions successfully with astral adepts. The idea of the Mahatmas as spiritually evolved human beings survives in India to this day, and in the course of my research I met relatives of those early Indian Theosophists who testified to meeting M. and K.H. physically; their family tradition assures them that such meetings were neither fabricated nor later denied.

A.P. Sinnett’s writings utilizing this unique source on Theosophy are also given in Chapter 6. Other 19th century Theosophical authors will be found in Chapter 7. Here again only editions of the period are given, reprints will be listed in the volumes of the bibliography covering the 20th century. Theosophical periodicals contributed heavily to the literature of the movement and a complete coverage of these publications is in Chapter 9. No overall study of the literature of the Theosophical movement in the 19th century exists. Alvin Boyd Kuhn’s 1930 Theosophy: A Revival of Ancient Wisdom (150) analyzes the teachings of Theosophy based on the writings of Blavatsky and the Mahatma Letters. An informative study guide to what Theosophists have come to refer to as the source literature, distinguishing it from later additions, has been produced by the Los Angeles Center for Theosophic Studies (available from Nautilus Books, P.O. Box 2803, Turlock, CA 95381-2803, U.S.A.) as an introduction to the video titled "The Perennial Wisdom." Although
only 146 pages, it provides a succinct summation of Theosophy with recommended reading and a bibliography of the literature still in print.

The successful completion of this bibliography would not have been possible without the computer skills of Eldon Tucker and Jerry Hejka-Ekins, who contributed in a large way to the final formating. Fellow researchers went through different sections while the book was in progress, and I thank them for their comments. I thank also those who allowed me access to their personal collections, especially Walter A. Carrithers of Fresno, California, Anita Atkins of New York, and Mr. and Mrs. E. Pelletier of Edmonton, Canada. Mr. Ted G. Davy, former editor of *The Canadian Theosophist* and one of the most knowledgeable people on the history of the movement, was kind enough to read through the proofs with me. The Theosophical movement under various forms is represented in 60 countries today. Most major cities have some Theosophical branch or lodge or society which has built up a library relating to its study. Researchers will find these resources an interesting adjunct to their scholarly pursuit.
"Demon est deus inversus," Mme. Blavatsky reminds the reader in one of her chapters in *The Secret Doctrine*, and the present chapter on histories and biographies of the movement by Theosophists and non-Theosophists illustrates the point. As Theosophists see it, they are involved in a great work, part of the Divine Plan, for which the early leaders labored under great opposition and slander. As seen by their critics, Theosophists were at best dismissed as self-deluded, and at worst tools in Satan's ploy to enslave mankind. One thing is certain, after going through hundreds of titles, and that is the same handful of sources have been utilized over and over.

Our perceptions of Theosophy have been shaped to a great extent by Henry Steel Olcott's six volume narrative of the movement, *Old Diary Leaves* (items 192, 196, 198, 199, 200, 201). This was the first major history of the Society, written at a time when Olcott had become quite critical of Blavatsky, and as it was based on his daily diary kept from 1878 to the year he died, 1907, it could not afford to be overlooked. Scattered throughout his pages are references to correspondence with leading Theosophists, including Mme. Blavatsky, quotes from contemporary papers, and material no longer extant.

Going over the same sources for my study on the beginning of the movement in America (item 338), I found his reporting to be pretty accurate. If anything he played down his own early leading role in the Society. His intention was to give a realistic pen portrait of his late colleague, and he corroborated the phenomena witnessed in her company by references to similar incidents seen in his travels, ranging from the
yogis of India to Charcot's hypnotized patients in France. Consequently there are frequent digressions for examples on the reality of occult phenomena. He sometimes "puts horses before carts," as critic Beatrice Hastings remarks about his presentation, and events and dates are jumbled, but these are few considering that his account was written for monthly installments in The Theosophist, often while on tour with no chance of correcting proofs. The Colonel's 1896 Historical Retrospect (195) prints the text of many of the documents referred to, and forms a useful means of adjustment.

Olcott's narrative begins abruptly with his meeting Mme. Blavatsky on Oct. 14, 1874. Little background is given, not only on the two Founders, but of the period that shaped the movement. This is remedied in part by Annie Besant's Autobiography (12) ending in 1893, four years after becoming a Theosophist. The moral anguish of the time, the religious doubt, the soul-searching is well articulated. Her visit to the Oxford Divine, Dr. Pusey, in the hope of calming her turmoil, reveals the prevailing attitude that led many to Theosophy.

He probably saw I was anxious, shy, and nervous, and he treated me as a penitent going to confession and seeking the advice of a director, instead of as an inquirer struggling after truth, and resolute to obtain some firm standing-ground in the sea of doubt. He would not deal with the question of the Deity of Jesus as a question for argument. "You are speaking of your Judge," he retorted sternly, when I pressed a difficulty. The mere suggestion of an imperfection in the character of Jesus made him shudder, and he checked me with raised hand. "You are blaspheming. The very thought is a terrible sin." Would he recommend me any books that might throw light on the subject? "No, no; you have read too much already. You must pray; you must pray."

"It is not your duty to ascertain the truth," he told me, sternly. "It is your duty to accept and believe the truth as laid down by the Church. At your peril you reject it. The responsibility is not yours so long as you dutifully accept that which the Church has laid down for your acceptance. Did not the Lord promise that the presence of the Spirit should be ever with His Church, to guide her into all truth?" "But the fact of the promise and its
value are just the very points on which I am doubtful," I answered. He shuddered. "Pray, pray," he said. "Father, forgive her, for she knows not what she says."

Alvin Boyd Kuhn’s *Theosophy* (150) remains the sole attempt to analyze the teachings of the movement based on 19th century sources. Kuhn’s work was probably the first study on the movement to help earn a doctoral degree. More recently Dr. Robert Ellwood (item 82) has placed the initial development of the Theosophical Society in the context of the growth of American religious life. Prof. Carl Jackson (item 367) has followed the movement till the end of the 19th century seeing it as one of the avenues for the popularization of Indian philosophy in America. Bruce Campbell (307) fails on history, but the questions raised in his conclusion on the conflicting positions Theosophists have sometimes adopted should be taken into account.

For critical evaluations, Wm. Emmette Coleman’s 1893 "Critical Historical Review of the Theosophical Society" (item 312) has served as the outline for many subsequent works. His summations of criticisms from the early Spiritualist press against the Theosophists have been circulated as actualities by later writers who have obviously never checked his sources. Farquhar (324) refined Coleman’s position, elevating him into an authority, and lamented that "It is greatly to be regretted that Coleman’s promised book [exposing Theosophy] never appeared."

Asian writers have been more appreciative in their treatment of the movement, whether they were eyewitnesses like Dharmapala (items 63, 64, 65), Sri Prakasa (417), Rangaswami Aiyer (218), Sen (230), Subramania Iyer (245), or modern commentators like Wickremeratne (265, 266, 267, 268, 269), Malagoda (389), Suntharalingam (449), Kirthisinghe (377, 378, 379), and Kamerkar (373).

Outstanding among modern Theosophical histories is Josephine Ransom’s *Short History* (item 219), if only for the brief references it gives to the relevant material in the Archives at the international headquarters of the Theosophical Society, Adyar, Madras, India. My own *Dawning of the Theosophical Movement* (338) shows how the movement was covered by the New York press at its inception. The earliest meetings of the Theosophical Society are further examined in two articles (items 340, 342) using the 1875-76 Minute Book, and material relating to the Sept. 7, 1875 gathering when the Society was proposed.
Although most writers in this section appear to be in deadly earnest about their subject matter, Thomas Anstey Guthrie’s 1886 novel *A Fallen Idol* (354) offers a welcome comic relief. More than this, it helps toward a better understanding of the period, without which the Theosophical movement and the motivations that led people to it remain unintelligible. Too many of the titles listed err by depicting Theosophy as springing solely from the fertile imagination of Mme. Blavatsky, like Athena full-born from the head of Zeus. The error is further compounded by going on to equate the movement’s existence with her life, so that a recounting of her faults can be considered sufficient reason for dismissing Theosophy. Great care has therefore been taken in this section to separate publications that are actually histories and biographies of the movement from those relating to H.P.B.’s life. Works that are really biographies of Blavatsky are given in Chapter 5.
A. By Theosophists


Stresses Olcott's work in the development of the Maha Bodhi Society during the 1890s. Gives some background on Dharmapala and subsequent developments.


Short reminiscences of Col. Olcott from prominent Theosophists, including Blavatsky, Sinnett, Besant, Leadbeater, and Indian members, previously published and collected together for his birth centenary.


Itinerary and press coverage of Mrs. Besant's 1893 lecture tour of India.


Miss Arundale reviews Sinnett's posthumous *Early Days* (236). Reminds the reader that Sinnett was writing as "an Englishman with all the prejudices of an Englishman." Differs with some of his interpretations and recollection of events.

* Arya Asanga. See Hamerster, Albertus Jacobus

"The real source of his reticence, one feels, was a general reluctance by men of the East, which he shared, to make available too easily to the materialistic men of the West something so profound as their understanding of the ancient wisdom."


Brief synopsis of Olcott's achievements before leaving America.


Theosophical life in the 1890s at 19 Avenue Road, Mrs. Besant's home, which became headquarters for the movement in Europe.


Biographical "Speech made at the unveiling of Damodar's bust at Adyar, Dec. 14, 1956." Miss Beechey was Keeper of the Archives of the Theosophical Society at Adyar. Has photo of bust.


Bennett, the famous American freethinker, arrived in Bombay Jan. 10, 1882. Recounts meeting Olcott, Damodar, describes the Theosophical headquarters, gives speeches from the Jan. 1882 Convention, and copious
extracts from Sinnett’s *Occult World*. Bennett joined the Society in Bombay Jan. 14, 1882.


Lecture at the Hall of Science, London, Aug. 4 and 11, 1889, condensed into a pamphlet. Explains her avowal of the Theosophic cause: the Society’s principles interest her as they offer a solution to the riddles of psychology that her materialism could not answer. "I ask no other epitaph on my tomb, but SHE TRIED TO FOLLOW TRUTH."


Besant’s path to Secularism and the Hall of Science, where she first lectured in 1875. Now given the choice between deleting references to Theosophy in her lectures there or leave the platform, she bids them farewell. Says she has received letters from the Masters since H.P.B.’s death.


Mrs. Besant’s story of her experiments with Truth. Charts her course from storm to peace as a clergyman’s wife to freethinker, promoter of birth control and Fabian socialist to Theosophist where it ends at 1893. Originally serialized in *The Weekly Sun*, London, starting
April 23, 1893, as "Through Storm to Peace." The 1939 Adyar edition includes an additional survey of her life by George Arundale, and biographical notes for 1889-1933, compiled mainly from her writings.


Olcott's final days from Jan. 14 to Feb. 17, 1907, when he breathed his last at 7:17 in the morning. Says three Masters and H.P.B. were present. Rept. includes item 14 and Besant's Presidential Address.


Obituary of Olcott that appeared in the *Pioneer*, the *Hindu*, and other Indian newspapers. "India has had no more faithful helper in the revival of her religions than this noble American."


A lecture given at the Town Hall, Benares, March 27, 1907, dealing with his agricultural work, investigation for the U.S. government, and legal and journalistic life.


Short biographical sketches of William Quan Judge, Bertram Keightley, George Robert Stowe Mead, Alexander Fullerton, Narendranath Sen, the Countess Wachtmeister, Dominique Albert Courmes and C.W. Leadbeater. The piece on Leadbeater was reprinted in *The Theosophist*, April 1934, pp. 71-74.

On Damodar and T. Subba Row. Says Subba Row has reincarnated and is a 16 year old boy who will be "one of the future workers for the Society."


Olcott and Blavatsky with two portraits.


Gives 60 Theosophical titles by Besant between 1889 and 1900. Lists a total of 437 books and pamphlets by Besant by 1923.


Says that Olcott’s lecture "The Spirit of Zoroastrianism" delivered in Bombay, Feb. 14, 1882, "kindled the fire of religious revival once more in the heart of the Parsi community."


Account of the first meeting, May 19, 1887, of the Lodge of the Theosophical Society formed around Blavatsky after her arrival in Maycot, England.

In reply to a charge that Col. Olcott was an adventurer come to India, Blavatsky prints Olcott’s credentials and achievements. Says "his name has been widely known in America for nearly thirty years as a promoter of various public reforms." Reprint gives only Blavatsky’s introduction without the testimonials to Olcott.


Letter to the editor of the *Bombay Gazette* replying to an editorial on Swami Dayananda’s connection with the Theosophical Society. "Neither the Arya-Samaj nor the Theosophical Society as a body, was ever a branch of the other....Both the societies as bodies, were perfectly independent from each other, the ‘Theosophical Section of the Arya Samaj’ being a branch of both."


Counts item 38 by outlining the initial concept for the Society, showing the evolution of the Society’s rules. Supplies a strong defence of Olcott as President.

Theosophy in France mainly during H.P.B.'s lifetime. Prints her letters to French members Commandant Courmes, M. Biliere, and Mme. Lemaitre.


Bonggren, who joined the Society in America in 1883 and helped form the Chicago Branch in 1884, says there were originally three grades in the Society, the third being the Masters. Gives "The Course as a Beginner" circulated to members at that time.


Contains biographies of Blavatsky, Olcott, Judge, Sinnett, Wachtmeister, Besant. Attempts to deal with the Coulomb and S.P.R. accounts.


Miss Bright, daughter of the Labour MP, the Hon. Jacob Bright, joined the Society in Sept. 1891. Her "Memories" are aided by Mrs. Besant's letters to her and extracts from Miss Bright's diary. Considerable background on the musical and political life in London during the 1890s—Joachim, the Parnell Case, Gladstone, as well as the role played by prominent Theosophists.


Life at the Theosophical headquarters at 19 Avenue Road, London, during the 1890s. Says that H.P.B.'s pupils "looked on Mrs. Besant as a newcomer."
H.P.B. sums up this "Manifesto," written Sept. 23, 1886, in a letter to W.Q. Judge, Oct. 3, 1886, as "Society useless; Brotherhood a flapdoodle; President—a vain, worldly, conceited, un-theosophical and unbrotherly and pernicious fool. Down then, with President, Headquarters, Society and all." This is an oversimplification. Actually the authors took issue with the fact that the Society's power was vested in the President, and that the admission fee amounted to a form of taxation on members and was inconsistent with the principle of Brotherhood. Replied to by item 24.


Soobiah Chetty's father figured among those who invited Col. Olcott and H.P.B. to Madras to help form a branch of the Society in 1882. The younger Chetty accompanied them on their visit to the neighboring towns of Tiruvellam, Nellore, and Mylapore, and was present when the purchase of Huddleston Gardens on the bank of the Adyar River was decided on.


Another variation on the arrival of Col. Olcott and Mme. Blavatsky in Madras in 1882, and the buying of the Adyar headquarters which his family advanced the down payment for.


When Clark joined the Society in San Diego in 1888 there was "a three quarters of an hour long initiation ceremony." Ate porterhouse steak with Judge on the West Coast.

The monthly letter on happenings at headquarters in London contributed by Mrs. Cleather from Mar. 1890 to May 1895, by Basil Crump, June and July 1895, while she attended the American convention. As she followed Judge, it was continued by E.F. Aug. 1895, E.A.I. Sept.-Oct. 1895, and A.B.C. Nov. 1898 to Dec. 1899.


Mrs. Cleather, who formally embraced Buddhism at Buddha Gaya in 1920, gives the events that led her to this. Read Sinnett's *Esoteric Buddhism*, joined the Society 1884, met Mme. Blavatsky in 1887. Adds that "Madame Blavatsky’s ‘Esoteric Buddhism’ is in line with what I find taught by the Mahayana School of Northern Buddhism."

* Collins, Mabel. See Cook, Mabel Collins


Less a history and more a "brief popular outline of so vast and far-reaching a movement as Theosophy" from its earliest beginnings in ancient Egypt and India. It provides an interesting analysis of Theosophical literature as seen from the 1890s and a chapter on the work of Annie Besant for Theosophy.

Judge's letters of advice, mainly to American Theosophists, 1882-1891, taken from copies in his letterbooks in the Archives of the T.S. Pasadena.


On the psychic methods used in the writing of the Idyll of the White Lotus and her other Theosophical books. Gives a facsimile of the altered script that the Idyll was written in.


Experiences with Spiritualism in London before she joined the T.S.


On the publication of Light on the Path in 1885, which M.C. credits to the efforts of the then President of the London Lodge, T.S., Mr. G.B. Finch.


Cooper says he has 28 sub-headings for areas where the Theosophical movement has influenced important people or other social movements. Gives the examples of A. Dharmapala, Alexandra David-Neel, Prof. and Mrs. D.T. Suzuki, the Roerichs, Edward Conze, Alan Watts, F.L. Woodward, Dr. Evans-Wentz.

Damodar's mysterious disappearance for three days at Jammu, North India, Nov. 1883.


A printed letter telling about the headquarters and lecture hall at 19 Avenue Rd., London, and the working staff resident there.


The editor of the "Wisdom of the East" series recalls his transit through the Theosophical Society in the 1890s, noting the books and people who influenced him.


55. ———. "Light on the Path." Letter to the Editor, The Occult Review (London), April 1929, pp. 263-64.

These two letters on his late step-aunt, "the medium" Mabel Collins Cook, reveal that Light on the Path was inspired by the Theosophical adept "Hilarion." A facsimile of the title page of Crump’s copy annotated by Mabel Collins bears this out, see B:CW 8, 428.


The major part of this typescript covers the events leading to his meeting Mrs. Cleather in 1892, and their support for Judge. (Probably written in 1938 at the time of Mrs. Cleather’s death.)


A misleading title as this short article deals mostly with the life of Mme. Blavatsky and tells little about Col. Olcott and his contribution to Buddhism.


Describes the evolution of Theosophy in Kristiana (now Oslo), Norway, in the early 1890s, the chartering of the first lodge in Aug. 1893, the nature of its meetings, and the effect of the Judge split.


Datta’s lecture, delivered at the T.S. Convention of 1933, recalls Besant’s work for India from her arrival in 1893. He had heard her
lecture in Calcutta in Dec. 1894, and became one of the foundation members of her Central Hindu College in 1897.


"The question is whether the Theosophical Society was born on October 30 or on November 17." Davidge says Oct. 30, 1875, the Society was organized, the by-laws adopted, officers elected, and Olcott was ipso facto President. Upholds Nov. 17 as that of its inauguration. An Appendix reprints the prophecy of Ramalingam Swami, a South Indian yogi who died in 1874, that "the time is not far off when persons from Russia, America and other foreign lands will come to India and preach to you this same doctrine of Universal Brotherhood."


Quotes from Olcott's diary, July and Sept. 1879, on the starting of the magazine.


A bibliography giving translations and commentaries by Theosophists on the Gita with notes on the authors.

Letter to C. Jinarajadasa, 1921, giving background on his contact with Theosophy, from his first hearing about it in 1878 to his meeting Olcott and Blavatsky in 1880 and his visit to Adyar in 1884.


Of the two sketches item 64 offers an overall assessment of his work especially in relation to Buddhism; item 65 is more personal, discussing in detail his relations with Mme. Blavatsky and Col. Olcott, ending in 1891. "In those days the Himalayan Adepts were a reality....I was then a devoted follower of the Master K.H. and I loved to do work in his name."


Extracts from Dharmapala’s diary of Aug. 1 to Oct. 1893 dealing with his visit to Chicago as the delegate for Southern Buddhism at the World Parliament of Religions and the various Theosophists he met en route.


Mrs. Cleather talks about her negative experiences with Mrs. Tingley and the doubts she experienced as part of the 1896 Theosophical crusade around the world.

Letters from H.P.B., mainly to Olcott, letters from K.H., Damodar, plus selections from H.P.B. on the Masters, Spiritualism, the T.S., in twenty installments.


Description of the Society's headquarters in 1891, the Adyar Library, living conditions, and work carried on there.


Miss Edger became the first General Secretary of the New Zealand Section of the T.S. in 1896. She toured Australia and New Zealand with Col. Olcott on his 1897 visit, and was taken back to India with him to deliver the Adyar Convention lecture. She went on to spend six months with him on a lecture tour of some 50 Indian branches. Gives something of his character.


Damodar's writings mainly from *The Theosophist* 1880-84 arranged according to subject matter such as "Metaphysical and Occult," "Historical." An Appendix reprints Judge's reworking of their correspondence as "A Hindu Chela's Diary." Includes item 226.

Biographical sketch of Damodar's Theosophical career 1879-1885, recounting Blavatsky's predictions for him.


A preprint of the bibliographical sketch of Judge from item 74.


A chronological compilation of the articles of Damodar K. Mavalankar with his correspondence and in-depth biographies of his fellow Theosophists. Eek says that he figures as one of the "chief architects of the early Theosophical Society."


The initial chapter of item 74 reprinted as a pamphlet.


Judge’s contribution to the Theosophical movement, with a bibliography of his works, and 12 of his articles.

77. ———. "William Quan Judge, His Life and Work." In Echoes of the Orient (item 78), pp. xix-lxviii.
The biographical sketch to item 76 slightly expanded. Adds an Appendix containing Judge’s Will.


Judge’s articles from the *Path* presented chronologically from 1886 to 1896, along with his "Occult Tales."


Judge’s contributions to the *Irish Theosophist, Lucifer, The Theosophist*, miscellaneous items from the *Path*, as well as his answers to questions from the *Theosophical Forum* and other Theosophical publications, plus his series "Faces of Friends" from the *Path*. Unfortunately the original photos that accompanied this series of biographical sketches are not always used.


Reprints tracts and pamphlets by Judge, as well as obscure newspaper pieces by and about him, and the Eastern School of Theosophy papers issued by Judge in the 1890s.


Olcott’s work compiling his *Buddhist Catechism*, lecturing on Buddhist unity in Japan and for the Maha Bodhi Society in Calcutta, plus his Fourteen Fundamental Principles of Buddhism as a platform for Theravada and Mahayana.

Analyzes the emergence of the Theosophical Society from the Spiritualist movement, and the motivation of Olcott and Blavatsky in the context of growing American alternatives to orthodox religion.


Extracts from item 24 stressing Olcott’s character.


Brief background on Wilder (1823-1908), the editor of Blavatsky’s first book, *Isis Unveiled*, who remained a peripheral figure in the movement.

A pastiche from Olcott's book dealing with phenomena at the Eddy mediums in Vermont leading up to his meeting with Blavatsky on Oct. 14, 1874.


Olcott's encounter with the mediums William and Horatio Eddy at their Vermont farmhouse, 1874, adapted from his *People From the Other World*.


Early mimeograph compilation of Damodar's literary output. Includes "A Hindu Chela's Diary" from the *Path* 1886.

89. "Friends of our Movement." *Mercury* (San Francisco), Sept. 1898-Apr. 1899.

Short biographies with accompanying photographs of Mrs. Kate Buffington Davis, George E. Wright, Marie A. Walsh, C.W. Sanders, A.P. Sinnett, Dr. A. Marques, C.W. Leadbeater, and the Hon. Otway Cuffe, Gen. Sec. of the European Section.


Concise sketch dealing extensively with Olcott's life before the founding of the T.S., sent to branches of the Society in America for use by the press in anticipation of his lecture tour.

Fullerton, a former minister, was Judge's T.S. assistant from 1888, becoming Gen. Sec. of the American Section, Adyar, after the 1895 split. He had met Mme. Blavatsky in London, and had been out to the headquarters in India. His "reminiscences" are more detailed than most Theosophical accounts, and convey a vivid sense of the period.


History of the movement "Founded in New York City in 1875 by H.P. Blavatsky, continued under William Q. Judge, and now under the direction of their successor Katherine Tingley."


The history of the Theosophical movement in the 19th century as written by members of the United Lodge of Theosophists. Described as "a study of the operation of the law of Karma," the main actors are H.P.B. and Judge. Olcott is reduced to figurehead who often fails, and is at odds with Blavatsky. The Esoteric Section was formed by H.P.B. because the T.S. had proved a "dead failure." Half of the 1925 edition deals with the events after Blavatsky's death known as the Judge case. The 1950 revision drastically pares down the material, and adds two new chapters on "continuing currents" in the 20th century. Comments on Olcott's "injudicious behavior" are toned down, and Annie Besant's joining the Society is given a page and a half. The Judge case takes up only a quarter of the book.

"Many have charged Mrs. Besant with inconsistency and ‘extremes.’ Her life on the contrary was one grand growth and expansion towards the very principles which theosophy revealed." Mainly a review of Besant’s Autobiography (item 12). Introduction says it was written 16 years before.


On Olcott’s lecture-tour of New Zealand, Sept. 1897, with Lilian Edger.

* H. B. M. See Mitchell, Henry Bedinger


Compact entry of achievements.


Joined the T.S. in 1883 as a college student and was initiated by Col. Olcott. Believes that "it was a great mistake on the part of H.P.B. to include occultism in her public programme." Basil Crump replied in the Dec. 1924 issue, pp. 615-16.

Crookes' interest in the occult and its influence on his work told through letters from the Masters and Blavatsky.


1940 marked the Diamond Jubilee of the Theosophical Society in India and Ceylon. Hamerster gives background on the founding of the first branches in the sub-continent: Bombay T.S. organized April 25, 1880; Galle (Ceylon) May 25, Colombo June 8, Kandy June 13, Lanka June 17, Panadure June 20, Bentotu June 20, Matara June 28, Welitara July 10; and the Punjab T.S. (Lahore) Nov 25, 1880.

100. ———. "Leaves from the Archives XV. How the Founders and Damodar became Buddhists and how a Buddhist King became a Theosophist." *The Theosophist* 62:6 (March 1941): 500-507.

On H.P.B. and Olcott publicly becoming Buddhists in Ceylon on May 19, 1880, and (unknown at the time) the King of Siam, privately joining the Society.


Sir William Crookes joined the Theosophical Society Nov. 20, 1883. Hannon gives background on his relationship with occult research.

Judge had gone to South Carolina in Oct. 1895, returning to New York Feb. 3, 1896, hoping for a change of health. Hargrove found him weaker. They took an apartment at 325 W. 56th St. On Mar. 19th Judge took a turn for the worse and died two days later.


Introduces Mrs. Katherine Tingley (1847-1929), the new "Outer Head" of the Eastern School of Theosophy to members. "What follows is not Private, but members should not show the paper to non-members, and should use great discrimination in giving out the facts it contains."


Hargrove publically announces that "Mrs. Tingley is no longer the Outer Head of the 'E.S.T.,' is no longer the representative of those who are called masters or adepts, and the adepts who have already appointed her successor."


Obituary of Dr. Keightley (April 19, 1859-Nov. 18, 1930), who helped edit *The Secret Doctrine*. Gives Blavatsky's inscription in her presentation volume to him, "My days are my Pralayas, my nights my Manvantaras. H.P.B., Feb. 3, 1889."


On Katherine Tingley's "Universal Brotherhood of the Theosophical Society." On Feb. 13, 1898, Mrs. Tingley formed a new organization The Universal Brotherhood, the T.S. becoming its literary
department. The two groups moved their headquarters from New York in 1900 to Point Loma, California, until 1942.


Details of Dr. Hartmann's life. Born Nov. 22, 1838, Donauwerth, Bavaria. Studied medicine at the University of Munich. Left for America in 1865 as doctor on an immigrant ship. Went to meet Olcott and Blavatsky in Madras in 1883, arriving Dec. 4. Describes Mme. Blavatsky, her phenomena, and the events of the summer of 1884 that caused her downfall. Accompanied Blavatsky to Naples on April 1, 1885. Gives his subsequent experiences on the fringe of the Theosophical movement.

* Head, Joseph. See Pope, Joseph


Came across Sinnett's *Esoteric Buddhism* in 1884, "which was just then making a tremendous sensation." Corresponded with the author, met H.P.B. in May 1888, and Judge later the same year.


Documents the ownership of the Adyar headquarters property based on titles and deeds from 1800 to 1892.

Read Sinnett’s *Esoteric Buddhism* in 1884, formed the Harrogate Lodge in Yorkshire in 1892 with several others. Narrates events of the 1892 T.S. Convention in England.


The story of Annie Besant’s activities from 1891 onwards, told in her own words compiled from *The Theosophist*, *Lucifer*, and other Theosophical journals. The series covered up to the years 1911 by the Sept. 1929 issue.

* Holloway, Laura. See Langford, Laura Holloway


Mrs. Hotchener, then Mrs. Russak, nursed Col. Olcott during the last year of his life, and was present at his death-bed. They met in England early in 1906, and she accompanied him back to India as his private secretary. On the ship to Italy he slipped and fell down a flight of fourteen steps. By the time they arrived at Adyar on Dec. 11, 1906, his condition had worsened. He became unconscious after Feb. 11, and died early in the morning of Feb. 17. Says that Mahatma M. appeared and told Olcott to appoint Annie Besant his successor as President of the Society.


Olcott’s comments from *Old Diary Leaves I*, on the drawings of their rooms in New York reproduced in A. Rawson’s article in *Frank Leslie’s Popular Monthly*, Feb. 1892.

Short account based on Olcott’s *Old Diary Leaves* on how the property known as Huddleston’s Gardens on the bank of the Adyar River in Madras came to be chosen for the Society’s headquarters.


Seven articles and lectures by Olcott, Blavatsky, Besant, and C. Jinarajadasa, all previously published, on the purpose and work of the Society. The fourth article, from Olcott’s 1900 Presidential Address, lists seven fields in which the Society has made a contribution.


Early history of the Theosophical Society in New Zealand. There were members of the Parent Society as early as 1879. E.T. Sturdy, who joined in 1885, and founded the Wellington Lodge in 1888, went to London and became a personal pupil of Blavatsky’s. Foreign lecturers who contributed to the growth of the movement in New Zealand were Mrs. Cooper-Oakley in 1893, Annie Besant in 1894, Countess Wachtmeister in 1895, and Col. Olcott in 1897.


Reports from the San Diego Union, Mar. 30, 31, Apr. 1, 1901, of that weekend’s talks at the Fisher Opera House by Katherine Tingley, E.A. Neresheimer, and other members of her cabinet in response to Olcott’s recent visit to San Diego. Robert Crosbie’s "Some Facts in the History of the Theosophical Society" refers to "the immortal three" of the 19th century—H.P. Blavatsky, W. Q. Judge, and Katherine Tingley.
Histories and Biographies

* J. V. M. See Van Manen, Johann


The second installment (Oct.-Dec. 1938) deals with Jackson’s part in starting the Irish Theosophist, one of the more literary Theosophical magazines. AE was a major contributor. Daniel Dunlop was editor. The first issue was out Oct. 15, 1892.


H.P.B.'s letters to Olcott and Gen. Francis J. Lippitt, extracts from her entries in Col. Olcott’s diary for 1878, newspaper clippings relating to the Theosophists in the 1870s, along with Blavatsky’s reply to item 38 published here as "The Organization of the T.S.,” all annotated by Jinarajadasa in eighteen installments.


This "brief history of the Society’s growth from 1875 to 1925" issued to commemorate the Golden Jubilee of the T.S. features a chronological diary of events from 1875 to 1925, along with the evolution of the Society’s objects, and hundreds of faded photographs from the Society’s archives.

Notes of Subba Row's conversations dealing with rays of development, the chakras, etc., circa 1886 in Madras, from Sir Subramania Iyer's copy.


Background on Leadbeater along with facsimiles of Blavatsky's dedications in his copy of *The Voice of the Silence* and *Key to Theosophy*.


Gives facsimiles of the "original notice of the meeting at which the Theosophical Society was organized" according to Olcott, Thomas Edison's Pledge of Secrecy in the Society, and examples of early diplomas.


Twenty-three letters from Judge to Olcott covering the period from Aug. 7, 1877, to his arrival in Bombay, July 15, 1884, from the T.S. Archives at Adyar.


Over two hundred historically oriented pages dealing with the Colonel's life, illustrated with photographs and facsimiles of the documents quoted.

Résumé of Olcott's life and achievements in India on the occasion of his birth centenary.


Miss Arundale, Treasurer of the London Lodge, was a close friend of Olcott's. These informative letters from him cover the crucial years 1884-1886 for the Society.


A compilation derived mainly from Olcott's Old Diary Leaves and H.P.B.'s Scrapbooks.


Contains facsimiles of Leadbeater's Application for Membership, Nov. 20, 1883, and Obligation. He was elected Dec. 16, 1883 and initiated Feb. 24, 1884.


Furnishes the date of Gandhi's becoming an Associate Member of London's Blavatsky Lodge, T.S.—March 26, 1891—and the pledge taken by Associate Members. Gives some background on the Lodge and Mr. Gandhi's attitude to Theosophy.
Names Olcott’s *Buddhist Catechism*, his movement for village schools under the direction of Buddhists, his obtaining Wesak as a holiday, the Buddhist flag for propaganda, the development of high schools started by Theosophists into colleges, and Olcott’s attempt to foster a dialogue between the Buddhists of Ceylon, Burma and Siam, as examples of his services for Buddhism.

Rawson (1828-1902) was a shadowy figure in the early days of the T.S. He had travelled with Mme. Blavatsky in the Middle East, and surfaced in New York in the 1870s. He helped initiate the first lodge of the Society in America in Rochester, N.Y., 1882, but faded out until his 1892 remembrance of Blavatsky in *Frank Leslie’s Popular Monthly* (item 1121).


Johnston reviews his twenty-two year participation in the Theosophical movement in this address delivered at the convention of the independent Theosophical Society in America, April 1907. Speaks in detail of Hodgson’s report for the S.P.R. and its impact (it "ushered in her [H.P.B.’s] greatest and most creative period"), and the Judge case.
Defines the Theosophical Society—one of the "expressions" of the Theosophical movement—as "a state of mind, or rather an attitude of heart."


On the contribution of Clement Acton Griscom (d. Dec. 1917) to the Theosophical movement. Johnston says he was a key figure who aided Judge during the 1895 "split," and afterwards helped continue the Theosophical Society in America.


Olcott’s travels from his 1874 visit to the Eddy’s in Vermont till 1883 culled from *Old Diary Leaves*.


Judge recalls his acquaintance with Olcott from 1875 in New York and the Colonel’s subsequent achievements in India. "The wisdom of his selection as President has been vindicated by our history."


Facsimile and transcript of the first entry of the Minute Book of the Theosophical Society, Sept. 8, 1875, and the minutes for Sept. 13 (misnumbered 18) and Nov. 17.


Judge states that Theosophy is a Western plant, and that "It is the destiny of the West to raise the East from its darkness, superstition, and ignorance, to save the world."


"Historical Sketch" read to the delegates at the 1895 American Section Convention who decided to declare their autonomy. Says that the T.S. founded in N.Y., Sept. 8, 1875, by some 18 people,"never had any legal existence outside of the United States," but has had a continued descent in America. The American delegates represent the original body and are therefore free to decide their manifest destiny, to be shown by electing W.Q. Judge permanent President of the Theosophical Society in America. The version in the *Path*, also in item 79, has been considerably toned down.
* K. H. See Hillard, Katherine


"Jasper Niemand" was the pseudonym of Mrs. Julia Wharton Lewis Campbell Ver Planck Keightley, a Theosophical writer who married Bertram's nephew Dr. Archibald Keightley.


Biographical sketch written while Judge was still alive. States that he met Blavatsky at "40, Irving Place" [1875] after writing Olcott "for the address of a good medium." The version in volume 2 of Letters That Have Helped Me has been condensed. The Theosophy Company "semicolonnennial edition" reprints the account from the Irish Theosophist.


Prints the Will of W.Q. Judge, May 12, 1891, bequeathing the publishing part of his business to Mrs. Keightley, then Mrs. Campbell Ver Plank, and E. August Neresheimer, and the correspondence between them relating to the division of the company.


Compares Annie Besant's career with that of the Neo-Platonic martyr Hypatia. "According to the Secret Doctrine it generally takes about 15 centuries for a soul to reappear again on earth, and after a little
more that 14 centuries, we find a soul similar to that of Hypatia taking birth in Annie Besant....The coincidence is remarkable."


Replies to Sinnett's "Vicissitudes of Theosophy" (item 235), which attempts to correct Theosophical "mythology" by stating that Olcott and Blavatsky simply "drifted to India." Khandalavala gives Sinnett's earlier statements to the contrary, as in his 1886 *Incidents* where "her [HPB's] Theosophical mission appears to have had India as its prime objective point from the outset." Adds that "If any mythological beliefs have been created regarding the Theosophical movement, Mr. Sinnett, in a large measure, has helped to bring them about."


Brief recollection of a T.S. Convention at Adyar by one of the earliest Japanese members of the Society.


The evolution of the Society seen through the transformation of its objects, from seven in 1879, to four in 1881, to the standard three by 1882.


Overview of Judge's achievements, from his founding the *Path* magazine in N.Y., 1886, to the participation of the American Section in the World Parliament of Religions, 1893.

Published as Volume 2 of the American Religion Series, Kuhn's history supplies one of the best introductions to the Blavatsky era of the movement. It is one of the few studies that offers any comprehensive account of the teachings of the group. Originally submitted as part of Kuhn's doctoral work at Columbia University in New York.


What the New York newspapers—the *Tribune*, *Sun*, *Graphic* 1874-75—said about Col. Olcott and Mme. Blavatsky. Says the *Tribune*, Sept. 26, 1872, has the story of a Russian noblewoman arriving in New York by steerage. [Tribune checked—no reference found.]


Judge's letters from London, while waiting for Olcott and Blavatsky to arrive from India, tell of dining on vegetables at the Sinnetts, visits to the British Museum and Albert Memorial. At the end of March 1884, Mme. Blavatsky, Col. Olcott, and Mohini Chatterji, arrived in Paris. Judge was at the station to meet them. Writes about Mohini, the Masters, H.P.B.'s sudden exodus to London. "In the morning I have coffee and bread; at 1 o'clock, rice; at 6, dinner of vegetables." Suffers deep depression.

On Judge's reunion with H.P.B. and Olcott in Paris and his going to India in 1884. Langford, then Mrs. Holloway, says she told Olcott and Blavatsky that Judge would go to Adyar but not stay.


Meeting Olcott in New York in 1906, Mrs. Langford says he told her in conversation that he had "wronged Judge, not wilfully or in malice," and regrets it.


The London Lodge was constituted in June 1878 as The British Theosophical Society, with C.C Massey its first President. Dr. Anna Kingsford suggested the change of name as the London Lodge during her Presidency in 1883. A.P. Sinnett was elected President Jan. 7, 1885, and remained at its head till the turn of the century. After the formation of the Blavatsky Lodge in London in 1887, the London Lodge carried on as a private autonomous group. Leadbeater was Secretary.

156. ———. "Faithful Unto Death." In the Souvenir of Twenty-Second Annual Convention, American Section, Theosophical Society, Chicago, September 13, Nineteen-Hundred-Eight, in honor of Colonel Henry Steel Olcott. Chicago, 1908. 8 pp.

Furnishes Olcott's incarnations from "a million years ago" in Atlantis, to that of King Gashtasp of Persia, and King Asoka of India. "His own wish is to take another body quickly, so as to work along with Madame Blavatsky in her present incarnation."


Recalls his initial contact with the Masters through the mediumship of William Eglinton and the voyage out to Adyar with Blavatsky and their stay in Cairo en route. Mentions her ability to speak Arabic. Repeated in detail in item 159.


Chronicles his early interest in Spiritualism, his meeting Mme. Blavatsky in 1884, and the voyage out to India with her. Begins: "My first touch with anything that could definitely be called Theosophy was in the year 504 B.C." Ends in 1885. In the Feb. 1929 *Australian Theosophist* installment Leadbeater revealed that Olcott had reincarnated as the son of Arthur E. Powell, a prominent Theosophist.


Leadbeater spent 47 days with Olcott travelling through the jungles of Ceylon in a bullock cart as a young man, says he got to know him pretty well. Describes his character.

Letter from Leadbeater to Francesca Arundale, August 25, 1895, on Besant’s learning to use her astral vision, "which is not only a never-ceasing delight to her, but a great help to me, as I have now another person to help to check my recollection of things."


Letters from H.P.B. to Judge, Judge to members and the press, and Abner Doubleday to members. This series, including Fussell's "Inner Group," Apr. 1940-Apr. 1941 (item 823), ran through 87 issues of the magazine.


The first half of this "personal appraisement of the period," pages 1-32, covers the nineteenth century. It is a brief review of the main events in the life of the Theosophical Society, and was commissioned by the General Council of the T.S., Adyar, for the centenary of 1975, but was not published at the time.


Mainly comprised of letters from Judge.

Rambling first-hand account of the New York days of the Society by one of its earliest members, who joined Sept. 23, 1875; also covers Mabel Collins whom Lovell published, and Annie Besant's visits to New York. Among the early American Theosophists dealt with are: Henry J. Newton, George Felt, Charles Sotheran, Judge, Gen. Abner Doubleday, James Pryse, Laura Holloway, Julia Campbell Ver Plank (Jasper Niemand). Initially prepared as a talk at the N.Y. Lodge, Nov. 6, 1928. Excerpts were published in the *American Theosophist*, Nov. 1946, pp. 241-42.


Dr. Hübbe-Schleiden (1846-1916) served as the first President of the Germania T.S., organized 1884, and edited the German monthly *Sphinx* for the decade 1886-96.


Obituary of Dr. Ami Brown, who joined the Society in 1876. Died Mar. 8, 1898 in Boston. Includes portrait sketched by Judge.


Mead explains his membership in the T.S. since 1884, and his reason for resigning in 1908. He founded the now defunct Quest Society in 1909.


During the 46 years of his connection with the Theosophical movement, Johnston (1867-1931) contributed 16 articles to *The
Theosophy in the Nineteenth Century


Questions Julia Keightley's 1896 statement (rept. in the July Canadian Theosophist from item 2039) that "as early as June, 1894, Mr. Judge told me of the standing of the present Outer Head in the School, and spoke of her work at that time and for the future." Morris maintains that "the story that Mr. Judge appointed Mrs. Tingley as his successor originated with E.T. Hargrove."


Speeches to and by Annie Besant during her first visit to Bombay, Mar. 15-22, 1894.

172. Murdoch, Hugh S. "The First Member of the T.S. in Sydney. Professor John Smith—M.D., hon LLD, M.L.C., C.M.G."

Prof. John Smith (1821-1885), of the University of Sydney, became the 16th Australian member of the Theosophical Society. He met Blavatsky and Olcott in Bombay in 1882 and provided an account of a test for phenomena devised by him. This article traces his transit through Theosophy and his interests.

The life and times of Col. Olcott told in a chronological progression with no indication of sources. No analysis is attempted of Olcott’s contribution to Theosophy or South Asian Buddhism and education. Appendix D and E are copied unacknowledged from the Olcott centenary number of *The Theosophist*, Aug. 1932.


Olcott’s decision to buy a property at Ootacamund in the Nilgiri Hills "as a sanitorium for us all," told through the entries in his diary for 1888 and the 1890s.


Annie Besant’s comments in the *National Reformer*, June 18, 1882, on Olcott’s lectures reported in the Madras freethought journal *The Philosphic In quirer*.


Historical outline of the growth of the Adyar headquarters of the Theosophical Society, with digressions by Annie Besant, H.S. Olcott, J. Krishnamurti, and others. Gives plan of the ground floor of the headquarters building in 1882.


A compilation from early by-laws and Olcott and Blavatsky’s statements.

It came out of the correspondence between William H. Terry, editor of the Melbourne Spiritualist weekly Harbinger of Light, and Mme. Blavatsky in Bombay in 1881, according to this presentation, which continues to Mrs. Besant's 1895 lecture tour and the formation of the Australian Section of the Society. Miss Neff, an American, was a former Gen. Sec. of this Section.


Narrates the persecution of Rev. Neill as a result of his profession of belief as a Theosophist.


Neresheimer, a New York diamond merchant, had been an important financial contributor to the T.S. in America and continued his support to Katherine Tingley. He met Mrs. Tingley through Judge's introduction in the fall of 1893. Speaks of her cognizance of T.S. matters though not actively involved, her methods of occult training, and her assuming the position of Outer Head of Judge's E.S. after his death in 1896. Neresheimer, who was Judge's executor and who went through his papers with C.A. Griscom and E.T. Hargrove, says Judge left nothing naming Mrs. Tingley as his successor.

The allegorical method of interpreting the Gita used by Theosophists T. Subba Row, Mohini Chatterji, Judge, Annie Besant, and Charles Johnston.


The earliest publication issued by the Theosophical Society. Olcott's enduring legacy to the Society.


Prints correspondence between Olcott and J.R. Pieries, Headmaster of the S.P.C. Mission School, to arrange a debate between the Christians and Theosophists at Panadure, and its outcome.


"An Address delivered at Framji Cowasji Institute, Bombay, February 27, 1881, at a Public Meeting to Celebrate the Second Anniversary of the landing in India of the Founders of the Theosophical Society." Olcott responds to criticism raised against the Theosophical Society during its first year in India.


"Being a Report of the Proceedings at a Public Meeting held at the Framji Cowasji Institute, Bombay, on the 20th of January 1882, called
to hear the Society's Answer to recent public aspersions by Mr. Joseph Cook, Missionary Lecturer, of Boston, U.S.A. Also (by request) a reprint of Col. Olcott's Lecture on 'The Civilization that India Needs'; and 'A Few Words to Ladies desiring to join the Theosophical Society.' Contains documents on Olcott's background.


The Theosophists account of their relationship with the Arya Samaj supported by copies of their New York correspondence.


Obituary of T. Subba Row (July 6, 1856-June 24, 1890). He broke out in boils in April 1890; when Olcott saw him in June, he was "a mass of sores from crown to sole." Biographical data and his importance to the movement.


Olcott's "First Anniversary Address" as President of the T.S. delivered in N.Y., Oct. 4, 1876.


First-hand account of the triumphs and achievements of Besant's first Indian tour comprising 121 public addresses and covering 6,500 miles.
Olcott commenced this "series of historical reminiscences of the T.S. and H.P.B. under the title of 'Old Diary Leaves'" (as his Diary of Jan. 16, 1892 describes it) in response to what he perceived to be the mythology growing "up around the memory of H.P.B. and her literature." He proceeded to do this for over a decade in monthly installments in The Theosophist. Six volumes were issued from the series which ended with the year 1898. Edited volumes should be compared with the magazine. The Adyar T.P.H. 1941 edition of item 192 contains a useful chart showing what was added or deleted in that volume.

The President-Founder's vision of the work of the Society, the function of its constitution, and the historical unfolding of the movement. Gives the reason for going to India, "A Theosophical Society with its base outside India would be an anomaly; that is why we went there."

"Since I am to tell the story of the birth and progress of the Theosophical Society, I must begin at the beginning and tell how its two founders first met." Tells of his meeting with Mme. Blavatsky in 1874, their work among the Spiritualists, the subsequent development of the T.S., which is given in detail, his eyewitness account of the writing of Isis Unveiled, and the terminology it brought into existence. Ends with their departure for India in 1878. Especially noteworthy is Olcott's
description of the first public cremation in America paid for by the Society.


Reprints the minutes of meetings of the Society, July 16, 1877, and Aug. 22, 1878, empowering the President to transfer the headquarters to any country where he might be in residence, to form branches, and induct members into the Society. Has valuable comment by Olcott on how this was applied when they transferred their sphere of activity to India in 1879.


Association of Marie, Lady Caithness, Duchess de Pomar (1830-1895), with the Theosophical Society in France. "Soon after the appearance of *Isis Unveiled*, H.P.B. received a most enthusiastic letter from the Countess about the book, offering her friendship and inviting us to pay her a visit on our way to India, rumours of which journey had reached Europe. From that time on, correspondence has been kept up between her ladyship and ourselves and our relations have continued unbroken."


The historical part of Olcott’s 21st Anniversary Address before the Society, Dec. 27, 1896, giving the full text of a number of documents relating to its history. Replies to item 141 justifying the autonomy of the Society in America.

Starts with the voyage out to India in 1879, settling in Bombay, tours of North India and Ceylon, meeting the Sinnetts, and A.O. Hume at Simla, the first visit to South India, and the removal of their headquarters to Madras in 1883.


The Society's achievements at the completion of its first quarter century. By 1900, 607 branches had been chartered and members existed in 42 countries. Olcott gives seven areas where he feels the Society has made a contribution.


Meeting Mahatma K.H. at Lahore with W.T. Brown, Nov. 1883. Olcott's Buddhist Mission to the Home Office in England on behalf of Sinhalese Buddhists, 1884; the London Lodge election and Anna Kingsford; the "Coulomb Missionary Conspiracy"; departure of Damodar for Tibet and HPB for Europe in 1885; the founding of the Adyar Library; and Blavatsky's new magazine in London, 1887.


Lecturing in Japan for Buddhism; his growing conflict with Blavatsky over the running of the Society, and the formation of her
Esoteric Section; the arrival of Annie Besant, whom he met in 1889, and the departure of Blavatsky in 1891.


The impact of Mrs. Besant's first Indian tour of 1893, and the events of the "Judge case" and the American "secession" of 1895. Closes with Judge's death in 1896.


The years 1896 to 1898 that end Olcott's "Diary Leaves" are ones of reconstruction and consolidation for the Theosophical Society. Sixty-seven new branches were added in 1897, bringing the number to 402.


Entries from Olcott's New York diary for Jan. 8 to Feb. 13, 1878. Additional entries are by Mme. Blavatsky.


"The arc of life reaches to a point between the 23 October and 5th November 1915." Olcott died Feb. 1907.


"Annie Besant will live to her 60th year, but will not reach her 60th birthday." She lived to be 86.

Lengthy interview with Mohini Chatterji on relations between East and West, Christianity, socialism, and misconceptions about the Theosophical Society.


A talk given at Adyar, Feb. 17, 1938. Miss Palmer came to India in 1898 to help the Colonel with his Panchama Schools. She retired after half a century of teaching.


Announces that the London Lodge has withdrawn from the T.S. for the second time during its existence. Peacocke gives the history of the Lodge and its autonomous status with the Society.


Quotes Olcott’s list of duties for the President of the T.S.: he must live at Adyar, develop the Library, keep up The Theosophist, push on the educational work in Ceylon and South India. Mrs. Peterson gives Olcott’s background and achievements as fulfilling these requirements.

Reading the *Light of Asia* led her to *Esoteric Buddhism* and the *Occult World*. Joined the London Lodge at the beginning of 1889. "Topics discussed were Karma, Reincarnation, Devachan, etc." Attended Blavatsky's cremation at Woking; describes the service in the Chapel. Became a member of the Blavatsky Lodge because "there was so much practical work going on there in which I felt a desire to join."


Laudatory presentation of the Theosophical movement and its founders composed of quotes from influential admirers of the movement, with extracts from the works of Blavatsky and W.Q. Judge on the subject of reincarnation.


Letter from C.C. Massey, Oct. 1882, on the resignation of Dr. George Wyld, July 2, 1882, as President of the British T.S. Part of Price's "S.P.R. Archives" series.


The development of Theosophy in England, from the establishment of the British Theosophical Society in 1878 and its vicissitudes as the London Lodge under the leadership of Anna Kingsford and A.P. Sinnett.

On the Theosophical writer Mabel Collins Cook who died in 1927. Pryse says her antagonism against H.P.B. was later resolved, and she rejoined the Society.


Notes on Mrs. Besant’s printing office in London, the magazine Lucifer’s financial distress, Mrs. Cleather and erysipelas.


This material comes from a larger study of Theosophy, Blavatsky, and the Indian Renaissance, left by Psaltis in near-final draft form at her death in 1981.


Written to commemorate the 50th anniversary of the Adyar Library founded by Col. Olcott. Quotes from the Pioneer, and Olcott’s lecture on the need for such a venture as a prelude to a revival of interest in Indian literature. Includes a photograph of the Indian religious representatives who officiated at the opening in 1886.


Presents the career of the South Indian Vedantin scholar T. Subba Row (1856-1890) in relation to Blavatsky’s. "His occult status was considered to be almost the same as Madame Blavatsky’s."

The series "From Twilight to Dawn" recounted the reasons that led various members to join the Theosophical Society. Rangaswami, who became a member in 1896, gives the Indian response to Theosophy in the 1880s.


Theosophical history written with a shovel. Mrs. Ransom covers from 1875 to 1937 with a brief and all too hurried reference to relevant material in the Adyar T.S. Archives. According to the author, the Theosophical movement in the 19th century can be divided into three "well-marked" phases: from its inception in 1875 to 1884, from 1885 to 1891, and 1892 to 1907.


Originally each new branch of the Theosophical Society was called a "Society," i.e., the British T.S., the Bombay T.S. After becoming President, Anna Kingsford substituted the term Lodge. Gives the development of the objects which defined the field of endeavor for the early lodges.


Mainly on his four-fold classification based on the Taraka Raja Yoga system, as opposed to Blavatsky's septenary division.

When the Founders were in Madras in 1882 arranging the purchase of their permanent headquarters, they were invited to Nellore to start a lodge there. Reddy who met them at the time describes some incidents of the journey. H.P.B. asked members to start a Sanskrit school which by 1928 had become a college.


Contrasts the work of the Theosophical Society and Blavatsky's Esoteric Section with that of S.L. Mathers' Hermetic organization the Golden Dawn started in London March 1888.


Awards Olcott the place of "an out-standing Pioneer in Buddhist renaissance, and a great man of the American people."


Letter to H.R.W. Cox, B.C., Canada, on "Mrs. Cleather's belief that the last link between the Theosophical Society and the Masters had been broken when H.P. Blavatsky passed away."

"Damodar’s significance in the Theosophical Movement lies largely in the fact that he became a high exemplar of the Theosophical life in spite of extraordinary difficulties, and that almost alone among hundreds of other earnest aspirants was he found qualified to proceed to the Tibetan mountain-home of the Founders of the Theosophical Society, Mahatmans Koot Hoomi and Morya."


Commentary on a letter from Blavatsky to John Ransom Bridge, c. Nov. 1889, where she discusses the fall of Mabel Collins Cook and the "Occult Venom and close relationship to Tantrika Black Magic" of Rule 20 of Cook’s Light on the Path. The full text of H.P.B.'s letter is printed in the Oct. 1944 Theosophical Forum, pp. 471-74.


Extracts from the first three volumes of Old Diary Leaves covering the meeting of Olcott and Blavatsky in Vermont in 1874 to their work in India until 1885.


Overview of the history of the Theosophical Society introduces Theosophical epistemology: Cosmic Mind, Evolutionary Theory, Hierarchy of Being, the role of humanity, Karma and Reincarnation.

"An Address at a public meeting in Bombay at Framji Cowasja Hall." "I have watched them very closely, and have had many opportunities of judging of their character, their motives and their labors; and I can tell you most confidently that at this moment, India cannot have better and more sincere friends than these persons." Sen was editor of the Calcutta Indian Mirror.

* Sepharial. See Old, Walter R.


Olcott’s life based on Besant’s pamphlet (item 15) and Theosophical obituaries at the time of his death in 1907. Says that his life story after he founded the Theosophical Society "is that of the Society; the two are one and cannot be disjoined."


The origin and early years of the Theosophical Society, the move to India, and afterwards till Mme. Blavatsky's death, are outlined. The author believes that "The Theosophical Society as it exists today is to a very large extent Colonel Olcott’s creation."

Historical and philosophical overview of the function of the Theosophical Society with special emphasis on India.


On the "very remarkable cures that have lately been effected in India by Colonel Olcott." Quotes a testimonial from the Indian Mirror of Apr. 27, 1883, and adds his own account. Credits the Adepts behind the Theosophical movement for Olcott's success with mesmeric healing.


Replying to an article by George Batlow in the Contemporary Review, Sinnett claims that the publication of his own books "represented for the West a new development of thought" which has become known as Theosophy. If only Mme. Blavatsky had stayed in India. Replied to by item 146.


The history of Sinnett's association with Theosophy in India and England reinforced by extracts from documents no longer extant, such as the Minute Books of the early British Theosophical Society and London Lodge, and the 29 volumes of diaries kept by Mrs. Patience Sinnett. Published posthumously. Reviewed by items 4, 440, 780.


A more personal version of item 236, giving his career before his association with Theosophy and his continuing attempts to keep in touch with the Masters after relations cooled with Blavatsky. The original typed
manuscript was dated June 3, 1912, with a ten page addendum covering the years 1916-1920.


The achievements of the T.S. till 1889 with extended consideration of the attacks on the Society, especially that of the Coulombs. Pointing to the work of Mme. Blavatsky, "a Russian," and Col. Olcott, "an American," it announces, "thus, in the very inception of the Theosophic organization, woman leads the way, she points out to man his duty."


Brief synopsis of Judge's life stressing his position as "a co-founder of the Society and the first President of the Theosophical Society in America."


Smythe evaluates Judge's contribution to Theosophy on the fortieth anniversary of his passing. Describes meeting Judge in 1884, who was returning from India, and the eleven days they spent on board the *Wisconsin* from Liverpool to New York.


Prints two letters from Judge to T.P. Hyatt, June 15, 1895, and 1894.

Reminiscences of her life in London during the 1880s and meetings with Blavatsky, Anna Kingsford, the Sinnetts and their circle, including Mohini Chatterji. Like her paintings, vivid but not always accurate.


His doctor lent him a copy of Sinnett's *Occult World* in 1887 and then *Esoteric Buddhism*, but only after hearing Annie Besant lecture in Melbourne in 1894 did he join the Society.


Notes of an anecdotal nature relating to Olcott's visit to Melbourne in 1897.


Argues that the Esoteric Section organized by Blavatsky in 1888 grew out of the original impulse of the Theosophical Society to investigate unexplained laws of nature and powers latent in man.

Tribute paid at the unveiling of Col. Olcott's statue, Dec. 7, 1907. Sir Subramania Iyer, who met Olcott in 1882, contrasts India at the time of Olcott's arrival when Indian philosophy was "looked upon as the lifeless remains of bygone superstitions," with the work accomplished by Theosophists in the Indian renaissance.


More than twenty-eight years have passed since Damodar left for the Master's ashram. "It is stated by good authority that he is waiting for the time when he shall be sent forth into the world to do his Master's will." Gives a short sketch of his life, and reprints extracts from a letter of his, Jan. 8, 1883, in *The Theosophist*, Dec. 1908.


Survey of Gandhi's comments on Theosophists and the role they played in his life. Never a member of the Society, he did become an associate member of the Blavatsky Lodge, London, on March 26, 1891, for six months.


Account sent from Paris, May 31, 1884, on the progress of the Theosophical delegation of Olcott, Blavatsky, and Mohini Chatterji, detailing their arrival in Marseilles, March 13, on to Nice and then Paris as the guest of the Duchess de Pomar and the eminent people met in her salon.

Extracts and summations from various Theosophical sources—Sinnett’s *Incidents*, the *Mahatma Letters, ODL*—presented by the Theosophical Club, Point Loma, on the 65th anniversary of the T.S. Concludes: "The Society was established in the West to promote Brotherhood and Good-will among men by throwing a ray of spiritual light into darkness, to arouse men to a recognition of their own inner divinity."


While serving as a Report on the Theosophical Congress held in conjunction with the World Parliament of Religions, this volume is itself a historical document. Aside from the ethical talks on Theosophical tenets by main speakers, Annie Besant, Judge, Gyanendra Chakravarti of India, and J. Buck, it contains papers which tell a great deal about the movement’s relation to the time period. See Henrietta Müller’s "Theosophy and Woman," Jerome Anderson’s "Reincarnation as Applied to the Sex Problem," and Claude F. Wright’s "The Theosophical Society in its Organized Life, Organization, Methods of Work, Propaganda," which lists the number of schools operated under the T.S. in India and Ceylon. Reprints the informational leaflet sent to members on "Theosophy at the World’s Fair."

A study course in the history of the Society circulated by the American Section of the T.S., Adyar. Taken mainly from Josephine Ransom, item 219, but the biographies of the leaders are original.


Account of the group that followed E.T. Hargrove in 1898 as The Theosophical Society in America. Says they alone represent the continuation of the original impulse of 1875.


Review of the growth of the Theosophical Society from 1875 to 1900, with information on the development of the Sections around the world, centers in America, connected groups like the "Golden Chain" for children, and short biographies and photographs of Blavatsky, Olcott, Besant, Sinnett, Bertram Keightley, C.W. Leadbeater, and G.R.S. Mead.

Talks and reminiscences on the occasion of the silver jubilee of the Blavatsky Lodge, Bombay, organized Apr. 23, 1880.


Xifré (pronounced Sheeffray), 1846-1920, played a leading role in the development of Theosophy in Spain; among his many achievements was a translation of Blavatsky's *Secret Doctrine* into Spanish. Quotes conversation with H.P.B. delaying his departure which saved his life.


Short outline of T. Subba Row's life from the author's longer serial in Telugu printed during 1959 in the *Krishna Patrika* of Masulipatnam, India.


Year by year listing of the main events in the life of William Quar Judge (1851-1896) with bibliography of his writings.


Repulsed by the idea of a cruel God, the Countess became interested in Spiritualism after the death of her husband. Read *Isis Unveiled* and joined the Theosophical Society in 1881. Says she ha...
evidence of the existence of the Mahatmas before meeting Mme. Blavatsky.


A history of the Theosophical Society’s oldest surviving Lodge, the Bombay T.S., now called the Blavatsky Lodge.

261. ——. "Four pillars of the Theosophical Society." *The Young Theosophist* (Ahmadabad), December 1932, pp. 5-10.

The lives of Blavatsky, Olcott, Besant and Leadbeater.


Judge’s life in special relation to his 1884 visit to India and his contribution to the promotion of Oriental culture in America.


Depicts Olcott as "a strikingly effective agent for the promulgation of the religious truth in whose terms he lived out his long and industrious life."


Miss Whitney, who died in 1941, became a member in New York
in 1892 and came out to Point Loma in 1899. She spent the last ten years of her life compiling her history of the movement made up of extracts from early Theosophical works. Installments cover 1873-79, 1879-85, 1885-91, 1891-98, and the "closing cycle of 1897-98."


Wickremeratne marks the visit of Olcott and Blavatsky to Ceylon in 1880 and the psychological effect of their championing Buddhism as "a very real turning point" in the Buddhist revival and the nationalist movement that it engendered. Cites Olcott's work to bring together the various opposing Buddhist sects that existed on the island.


Records the shift of Theosophical attitudes towards Theravada Buddhism after Olcott's death. While the Founders of the Society had openly supported Buddhism, Annie Besant, who succeeded Olcott as President, was more involved with Hinduism and the cause of Indian nationalism. Describes the friction this caused, contrasting it with work of another Theosophist, Dharmapala, for Buddhism in India.


In 1967 a statue of Col. Olcott was unveiled by the Governor-General and various ministers of state in the heart of Colombo. Cites the causes for Olcott's survival as one of the few Westerners remembered in Sri Lanka from the colonial period. Quotes a letter from Olcott to the U.S. Secretary of State in Washington, D.C., 1880, on conditions in Asia as he found it.
Note on the Government of Sri Lanka special celebrations on May 17, 1980 to commemorate the centenary of the first of seventeen visits to the island by Olcott.

In spite of formidable odds," Olcott and Besant were accepted as part of the Buddhist and Hindu community. Comments on the "Hindu ethnocentrism" and Buddhist attitudes they had to overcome, and their eventual "religious indigenization." Olcott came to be regarded as a bodhisattva by Sri Lankan Buddhists, and was invested with the Brahmical thread by a Hindu pundit. Besant’s "devotion and idealization of Hindu culture put to shame many an orthodox Hindu."


Willard, who worked as a reporter for the Boston *Globe*, describes his association with *Theosophy* mainly during the 1890s. He joined the Boston Branch T.S. in 1889. Met Besant on her first American tour of 1891, and "sized her up as a very ambitious woman....To prevent the Society from being wrecked by this woman’s ambition, it [was] necessary to declare [the American Section’s] autonomy from the Society whose Headquarters was then at Adyar, India." Ends in 1900, and was written when Willard was 80.

Corrects the editor's statement that Robert Crosbie, George Ayers, and Louis Wade, were the "big figures" at the American Section Convention of 1895 that voted for autonomy. "Ayers and Wade, 'yes,' but Crosbie decidedly not."


Letter to W.F. Sutherland. In 1886 Charles Sotheran in New York suggested that Willard meet Judge. "I found him to be of medium height, with a short cropped beard, pale of face, with very clear grey eyes." As a reporter in Boston, Willard met Bertram Keightley and Annie Besant.


Covers the events leading to the organization of the Theosophical Society from Sept. 7 until Nov. 17, 1875, as described in the first volume of Olcott's Old Diary Leaves.


The development of Theosophy on the Pacific Coast through the Golden Gate Lodge, chartered in Oakland in 1885, moving to San Francisco in 1888.


Activities at the London headquarters reported to the American members. Installment of June 1891 contains a description of the last hours of Mme. Blavatsky. Series was later changed to "Mirror of the Movement."


Wright narrates the almost insurmountable difficulties faced by Theosophists to gain representation at the 1893 Chicago World Exposition. Shuffled from committee to committee for six months, they were suddenly informed that the Religions Committee had unanimously decided to grant the Society its own Congress during the World Parliament of Religions of Sept. 1893.


Mrs. Wright's parents were Theosophists and their home in Chicago served to entertain visitors to the Theosophical Congress at the 1893 Parliament of Religions. Mentions Dharmapala, who represented Southern Buddhism, Gyanendra Chakravarti, the Brahmin delegate for Hinduism, Mr. Judge, Annie Besant, and other prominent Theosophists. She married Theosophist Claude Falls Wright, and their wedding in New York in 1896 served as the first public appearance of Katherine Tingley in connection with Theosophy.


Claims that the year 1883 was an important one for the Theosophical movement for it "saw a culmination of what might be looked upon as the relatively peaceful period in the expansion of the society, to be followed very soon by serious troubles and obstacles." Gives the main events—transference of the headquarters from Bombay to Adyar, Madras, Olcott's tours of North India and Ceylon, and his meeting of Mahatma K.H. at Lahore in Nov. 1883.

Facsimile of the Sept. 8, 1875 minutes of the founding of the Theosophical Society with brief biographies of those present, taken from Ransom’s Short History (219).


Calls for recognition of Judge as one of the Founders of the Theosophical Society.


An eight part series covering events from 1873 to the publication of Isis Unveiled in 1877.


"The individual known under the name of William Quan Judge was a Hindu initiated disciple, a Yogi as a matter of fact, who had taken over the body of an Irish boy by means of occult áveśa or tulku, i.e. transference of consciousness, when the boy died of typhoid fever."

B. By Non-Theosophists

The greater part of this article covers developments in Theosophy in Finland around 1902, but the introduction traces events back to 1889 and the founding of the T.S. in Sweden by Gustaf Zander.


Theosophy in America in the 19th century is defined by Blavatsky’s activities in New York and elsewhere.


Madame Blavatsky, Colonel Olcott, their meeting in America and removal to India, sketched as an introduction to the tenets of Theosophy.


* Anstey, F. See Guthrie, Thomas Anstey


Dr. Anna Bonus Kingsford (1846-1888), a pioneer British woman doctor, was President of the British Theosophical Society for 1883/84.
This entry focuses mainly on her public career and the causes she espoused.


Mainly philosophical ruminations. Calls Theosophy a "Tour de Force" of the Imagination. Rev. Atkins was minister to the First Congregational Church, Detroit, Mich.


Impact of meeting the young Indian chela, Mohini Chatterji (1858-1936), who accompanied Mme. Blavatsky to Europe in 1884, on Yeats' work. Says Mohini introduced Yeats to Hindu drama through the works of Kalidasa.


Dated Jan. 24, 1887, Madras, Miss Ballard gives a description of the religious representatives at the inauguration of the Adyar Library. Includes their picture.


Massey (1838-1905) was one of the original founding members of the Theosophical Society, though Barrett does not mention this connection. He was the first President of the Society in England, but
resigned his membership in 1884. The obituary deals instead with his contribution to the British study of psychical research.


"An Attempt to show that Spiritualism, Theosophy and Christian Science are Devoid of Supernatural powers and are contrary to the Christian Religion." Section on Theosophy describes its origin and purpose, and its leading doctrines and false position in relation to Christianity. Book has a four page recommendation by the Bishop of Milwaukee.


Interpretative profile of Judge's life. "Although apparently not adverse to trickery, he was of genuinely mystical temperament and believed thoroughly in the occult teachings of theosophy."


"While traces of the charlatan remained with him till the end—seen in the occasional trick, learned from Madame Blavatsky, of invoking the authority of the Mahatmas for his own plans—nevertheless his genial kindness of heart and genuine love of things spiritual made him in the long run, a friend of humanity."

Standard biographical entry. Says her abilities "lay mainly in the field of organization."


The segment on the Theosophists examines the outlets the movement offered women in the last century. "Theosophy afforded them the opportunity of exercising spiritual leadership equal to that of men." Gives the examples of Blavatsky and Besant.


The influence of the pro-feminist attitude of the Spiritualist movement on later groups like the Theosophists.


Olcott’s role strengthening the laity in the Buddhist movement through leadership and Buddhist education, and Dharmapala’s early work with the Maha Bodhi Society influenced by his association with Theosophy.

Bowman claims that in India "Hinduism, which so long has reigned supreme, can never do so again; its system has been for ever discredited." Analyses the claims of Theosophy based on Farquhar (324), Ewing (323), etc. "The whole story is a fabrication from beginning to end. Not one shred of reliable evidence has ever been discovered to support it."


"The Dublin Lodge of the Theosophical Society was as vital a factor in the evolution of Anglo-Irish literature....It formed a rallying-ground for all the keenest of the older and younger intellects, from John O’Leary and George Sigerson, to W.B. Yeats and AE."


Narrates the history of Theosophy in terms of Blavatsky’s life, based on the presumption that "Whatever the truth about her character, there is no doubt that Theosophy owes more to Helena P. Blavatsky than to any other person in its founding and as the channel through which most of its teaching has come."


Terry, the founder-editor of the Melbourne Harbinger of Light, was one of the earliest members of the Theosophical Society in Australia, joining in March 1880. Provides biographical material.
Although the Theosophical Society is mentioned in the chapters on Spiritualism in India and America, Mrs. Britten, at whose home in New York some of the formative meetings were held, makes it clear that the Theosophists do not represent the Spiritualist viewpoint. Mentions Baron de Palm's funeral where she delivered an oration, and the occult work she edited in 1876, *Art Magic*. Says she remained a member of the Society's first Council as long as it existed "on its original lines."

Recounts the origin of the Society mainly from Mrs. Britten's letters to the Spiritualist press of the time.

Focuses on some of the ways "women with feminist aspirations used the Theosophical movement as a means to express and realize their needs and beliefs." Biographies of Dr. Anna Bonus Kingsford (1846-88), Isabelle de Steiger (1836-1927), and Isabel Cooper-Oakley (1854-1914) are used to explore this relationship as "leaders, loners, and disciples." Situates the Theosophical Society in England in the context of the 1880s.
Tries to cover the impact, in the East and West, made by the Theosophical movement and its ramifications during the last 100 years. Defaults on the history of the movement by too easy an acceptance of second hand sources, but the questions raised in the second part of the book relating to the dilemmas and inherent conflicts sometimes created by Theosophical positions should be taken into consideration. Reviewed by item 1254.


The founding of the Society culled from the first volume of Olcott's Old Diary Leaves, and Corson's Some Unpublished Letters of HPB, as an "Epilogue" to an abridged edition of Olcott's 1875 Inaugural Address.

* Cheiro. See Hamon, Louis


Reprinted from The Month (London), Jan.-Mar. 1892. "To put the matter in plain English, Theosophy is a false anti-Christian, godless system, teaching doctrines subversive of all belief and true morality, and putting forward as its credentials wonders which are neither more nor less than simple devilry." Replied to by Annie Besant, Theosophy and the Society of Jesus (1483), and Herbert Burrows' Theosophy and Catholicism (1556).


The development of the occult and New Age movement in America, including the part played by Blavatsky, the Theosophists, and the 1893 World Parliament of Religions. Illustrated.

The early history of the T.S. from the meeting of Olcott and Blavatsky in 1874, to their leaving for India in 1878. Tries to prove that the Founders were Spiritualists who turned against Spiritualism.


Coleman's paper was read at the Chicago Psychical Science Congress of 1893, presided over by Elliott Coues (see Ch. 8). While claiming to review the history of the Society, it ends up being a long denunciation of Blavatsky. Like his other writings on her there are many tantalizing allegations. "Conclusive proofs," which he says are in his possession, were postponed till the publication of his definitive exposure of Theosophy. He died in 1909 without it appearing.


A selection of testimonials to Olcott's character relating to his early career, reprinted from the London *Daily Chronicle*.


The *Tribune* reviews the career of its former agriculture editor.

Introduction to the film made by the United States Information Agency which runs 22 minutes.


"And what or where is Adyar? It is the centre of the new cult called Theosophy." Relates his Jan. 1884 visit to the Theosophical headquarters on the banks of the Adyar River with its "large and leafy park" and "handsome mansion." "I came away with an impression that the movement has a deeper hold on Young India than is generally supposed."


The exhumation of buried literatures, the new sciences of comparative Mythology and Religion have produced its parasite, Theosophy, "which in one decade reached dimensions beyond those attained by Christianity in two centuries." Recounts his visit to Adyar, Eglinton's phenomena on board the *Vega*, and the Coulomb exposure. Concludes that Theosophy is simply Spiritualism "with chocolate complexion and turban."


"Within the last twenty years Oriental religions have penetrated Europe and America to an extraordinary extent." The writer proceeds to give a long examination of the spread of the Theosophical movement, its teachings, and Hodgson's report, including his plan of Mme. Blavatsky's rooms at Adyar, quoting his conclusion. "But, admitting all this, one fact remains unsolved....Whence came the writings of Theosophy? Even Mr. Hodgson refrains from touching on this mystery, besides which all the rest is mere vapor smoke."

A visit to the London home of the popular Theosophical writer Mabel Collins Cook, who had just severed her connection with the Society. She is described as being "about 35 years of age, tall and graceful, with fair complexion and rare auburn hair."


Discusses Olcott's role testing the Eddy phenomena for the N.Y. *Daily Graphic*, and with the Holmes mediums in Philadelphia. According to the creator of Sherlock Holmes, "Reading these, it is difficult to suggest any precaution which he had omitted."


The history of the T.S. in the 19th century, mixed up, as usual, with H.P.B.'s life. Says the Society, in spite of its "jumble of misunderstood Hinduism, Buddhism, and the occult traditions of East and West," helped contribute a "cultural self-confidence to India which led to its national self-assertion."

* Eglinton, John. See Magee, William K.

Ellinwood, Sec. of the Presbyterian Board of Missions, examines the movement. "It was originated by a Russian adventuress named Blavatsky."


Originally delivered as an address, this second and enlarged edition claims that "No religious movement in India is of such importance at the present time as Theosophy. It seeks to conserve ancient Hinduism by stating it in new forms."


Farquhar’s treatment of Theosophy was part of a series of eight lectures delivered at the Hartford Theological Seminary, Oct. 1913, designed to prepare students for the foreign missionary field. While a great deal of space is spent exposing Blavatsky (57 pages) and Besant (20 pages), very little analysis is given to the reasons for the movement’s immense success in India, still its largest membership. There may be something in his claim that "Theosophic accounts both of Madame Blavatsky’s life and the history of the Society are extremely unreliable," but he is not above slanting evidence to suit his argument. An example is shown in the reason he gives for Blavatsky’s founding of the Theosophical Society. He quotes her as writing, "Here, you see, is my trouble, to-morrow there will be nothing to eat. Something quite out of the way must be invented." Yet these words are not hers at all, but V. Solovyov’s interpretation of what she has written (see Ch. 8).

Theosophy in the Nineteenth Century

Olcott’s meeting with Blavatsky at the Eddy farmhouse in Vermont, New York days of the Society, the move to India, and Olcott’s work for Buddhist unity throughout Asia. But nothing on how the Theosophists contributed to the growth of Buddhism in America, except that Dharmapala, a member from Ceylon, represented Buddhism at the Chicago World Parliament of Religions.


Background on the "Hiraf" club, composed of F.W. Hinrichs, W.M. Ivins, James C. Robinson, C.F. Adams, and W.E.S. Fales. Their collective article "Rosicrucianism" in the July 1875 Spiritual Scientist provoked Blavatsky’s "first Occult shot" in reply. Ivins, and later Hinrichs, both represented Blavatsky in the courts.


On Besant’s sudden conversion to Theosophy. "The news fell upon the Freethought party like a bolt from the blue....There was apparently no gradation in change. At one leap she left Atheism and materialism and plunged into the depths of the wildest pantheism and spiritualism....Surely no intellect like Mrs. Besant’s could undergo such rapid changes by itself. Madame Blavatsky on the one side, and Mr. Herbert Burrows on the other, may supply the explanation." Reviews Mme. Blavatsky’s career and teachings. Replied to by item 631.


Foote fumes that Annie Besant is now "going round the country preaching Theosophy from our [Secularist] platform." Gives reasons why her new position is inconsistent with that of Secularism.

Evaluates the functioning of the Theosophical Society in 19th century India especially in relation to the Arya Samaj. "While the movement's activities were in the direction largely of defense of the traditional social structure, it was not blind to India's problems."


The story of the Theosophical Society is synonymous with H.P.B.'s life in this abbreviated account which ends with an announcement for J. Krishnamurti's talks to be held in Ojai.


"Towards the end of my second year in England I came across two Theosophists, both brothers, and both unmarried. They talked to me about the Gita...and invited me to read the original with them....I regard it today as the book par excellence for the knowledge of Truth....They took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs. Besant. "The "brothers" were actually uncle and nephew, Bertram and Archibald Keightley.

Concentrates on the events that developed Theosophy in Ireland—Mohini Chatterji's visit in 1886, Judge and Archibald Keightley on Nov. 27, 1888, and Olcott in Oct. 1889. Quotes from the Attendance Book of the Dublin Lodge dating from Sept. 1888.


Life at the Theosophical household at no. 3 Upper Ely Place, Dublin, where George Russell resided from about 1892 to 1896. Says that if the Irish Theosophist had not been started in the autumn of 1892, Russell "might have ceased writing altogether for a time." Items 332 and 333 are adapted from Gibbon's Ph.D. diss., Dublin University, 1947/48, "The Early Years of George Russell (AE) and His Connection with the Theosophical Movement."


The genesis of the Theosophical movement in France, which the author says began officially with the formation of Duchess de Pomar's "Société Théosophique d'Orient et d'Occident" in 1883. Traces the development of subsequent Branches—Isis, Hermes—and the personalities involved, especially the part played by Gerard Encausse, "Papus."


Recalling the Hermetic atmosphere of the early Theosophical Society in America during the 1870s, Godwin suggests an affiliation between Blavatsky and the mysterious Brotherhood of Light.

The influence of the Theosophists on the growth of secular leadership in Sri Lanka through pioneering organizations like the Buddhist Theosophical Society and the activities of Dharmapala.


Based on a talk at the Nov. 1984 Diamond Jubilee of the Vasanta Youth Lodge, Adyar, India, this article addresses the impact of Theosophy on the life of a young Hindu, Damodar K. Mavalankar. Clarifies the "mystery" of his sudden departure for the Himalayas in Feb. 1885 at a most crucial time for the Society.


The only detailed examination of the 1874-78 period of the Theosophical movement since Vol. I of Olcott’s Old Diary Leaves almost a century before. Covers the Spiritualist background that the movement arose out of, the first public cremation in America, Isis Unveiled and Coleman’s criticism of it, and the relationship with the Arya Samaj of India. One reviewer has estimated that "over 300 references from books, periodicals, letters, etc." mainly from the 19th century are quoted, making it a source book for the period.


Brown, the publisher of the weekly Spiritual Scientist, is sometimes referred to as a third figure in the early Theosophical movement. His actual contribution and his relationship with the Theosophists, as mirrored in the pages of his journal, are outlined.

The American years of the Society told mainly from the Minute Book of the T.S. for 1875-76.


Olcott’s position as a key figure in the year of the Society’s founding. He had 27 published pieces, including a major book, in 1875. Gives sources.


Contesting views by observers on the September meeting in Blavatsky’s rooms in New York where at Olcott’s suggestion "a Society be formed for the study and elucidation of Occultism, the Cabala, etc." Reprints the report of the Rev. Wiggin in the *Liberal Christian* of Sept. 25, 1875 (item 465).


Maj.-Gen. Abner Doubleday (1819-93), an early New York member, became President of the Theosophical Society after Olcott’s departure for India in 1878. The development of the Society in America under Doubleday’s guidance until the formation of the American Board of Control in 1884 is documented from information preserved in his notebooks.

Examines the effect of Mrs. Cook's connection with Theosophy on her literary work using the text of a discarded chapter for her *Idyll of the White Lotus*, 1884, from the original short story published in 1882.

345. ———. "Anagarika Dharmapala and the Theosophical Society." In the *Centenary Souvenir of the Maha Bodhi Society*. Madras, [September 1991, 7 unnumbered pp.].

The association of Dharmapala (Don David Hewavitarne, 1864-1933) with the Theosophical Society. Covers his meeting Blavatsky and Olcott in Colombo in 1880, to his participation at the Chicago Parliament of Religions in 1893. Contains two rare photographs of Dharmapala at the Adyar Theosophical Conventions of Dec. 1889 and 1893.


Seminar paper delivered at the University of Madras, Oct. 28, 1991, on Olcott, Blavatsky, and Dharmapala's contribution to the Buddhist revival in India, constrained by the non-sectarian platform of Theosophical Society. Presents background on Olcott's role in aiding Tamil untouchables convert to Buddhism in 1898.


The story of Parbati Churn Roy's path to scepticism and return to Hinduism through Theosophy after meeting Blavatsky in 1882. Reprints five of her letters to him from item 1131.

The efforts of Blavatsky, Olcott, Besant, and the doctrines of Theosophy. "Theosophy offers itself, not as a new religion, but as that supremely ancient, profound, and universal knowledge which is at the root of all religions. Its 'colour' is, however, so strongly Oriental, that it has constantly been confused with *Buddhism.*"


Covers the emergence of Theosophy in America, the rise of Katherine Tingley (1847-1929), successor to Judge as head of the Theosophical Society in America, her World Crusade of 1896, and the establishing of her Theosophical community at Point Loma, California.


Guénon's thesis is that "Mme. Blavatsky was above all a 'subject' or instrument in the hands of individuals or occult groups sheltering behind her personality, just as others were in turn instruments in her hands."


The story of the Eddy family of mediums at whose Vermont farmhouse Blavatsky and Olcott met on Oct. 14, 1874. Gives something of Olcott's investigations there.

A contemporary assessment of the life and work of Dharmapala. Covers his role in Sinhalese nationalism, and gives a useful year by year chronology of his life. According to the statement from Prime Minister Dudley Senanayaka of Sri Lanka which opens the volume, "The Anagarika Dharmapala was one of the greatest men Ceylon has produced."

353. ———. "Henry Steel Olcott’s Association with the Sangha of Sri Lanka." In From the Living Streams of Buddhism. Colombo: Ministry of Cultural Affairs, 1984, pp. 335-59.


A very facetious and amusing novel of a Jain idol which is removed to London and the havoc it wreaks in the life of its possessor. Delicious parodies of the Theosophists.


"After deliberate investigation, close study, and some knowledge of occult science, we are ready unhesitatingly to affirm that Theosophy
is one of the masterpieces of satanic wisdom in these latter days." Mainly a philosophical critique, but mentions the Simla picnic where Blavatsky produced an extra teacup.


General background on the Theosophical Society in the 19th century.


Harrison's book is made up of six lectures delivered to the "Berean" Society in 1893. The first lecture purports to give the inner history of the occult movement in the 19th century. Spiritualism was an experiment to stem the rising tide of materialism, but this failed. Mme. Blavatsky appeared on the scene and was used by various rival groups of the occult brotherhood.


Chapter 3, "Delusions," deals with Olcott's claim in his Inaugural Address for George Henry Felt's intention to make visible the creatures
of the elements by chemical means. Home ruefully retorts, "A faith that promises everything and accomplishes nothing is unlikely to have much influence on the future of the world." Chapter 5, "People From the Other World," criticizes Olcott's statements about Blavatsky (not named) being "one of the most remarkable mediums in the world," and then his about face that "she is no medium," and that the buckle received by H.P.B. at the Eddys was brought from her father's grave. Home counters, "In Russia decorations are never buried with the dead."


"Theosophy boasts of a lineal descent from the Ancient Mysteries." Gives its modern development as "one of many indications that the powers of evil are already closing their ranks for the great conflict of the last days," because Theosophy denies "the Atonement of Christ and of Salvation through faith in His blood alone."


Letters from the Rev. W.A. Ayton from 1886 to 1905. Ayton was an early member of the Theosophical Society and numerous occult organizations, including the Hermetic Order of the Golden Dawn. His letters give something of the personalities of the time.


Originally appearing in the Bombay *Examiner*, 1903/4, this study is one of the few that compares Theosophical teachings with Catholicism. Contrasts beliefs in God, the idea of Evil, Karma.

Gandhi’s contact with the London Theosophical group around Blavatsky, 1889, and their influence on his work.


Establishes Besant’s contribution to Indian education, politics, and the arts. "For a brief period she exerted a profound and salutary effect on the Indian nationalist movement."

* Inquire Within. See Stoddart, Christina Mary


The Countess talks about her life previous to joining the Theosophical Society in 1880, her stay with Blavatsky at Wurzburg, 1885/86, and later at Ostende. "I cannot tell you how we lived through that long dreary winter in the quiet German town, where we had not a single friend."


Lengthy article on Mme. Blavatsky’s potential American successors. The Herald suggests that Charles Sotheran, one of the original founding members, exerted an initial influence and is the most qualified. Gives brief sketches of other prominent U.S. Theosophists.

Well-researched study on the popularization of Indian philosophy in America through the efforts of the Theosophists. One of the few studies that takes into account the later 1890s backlash among American Theosophists against India.


Brief mention of Theosophy and H.P.B. on pages 452-54.


Rev. Jones, an American missionary at Madura, India, comments on the excitement caused by Mrs. Besant’s recent appearance in India. Says she has identified Theosophy with Hinduism. Quotes her as saying in Madura, "I am a Hindu in my religious belief. I believe in the gods and in the sublime philosophy of the Upanishads."


Believes that "Theosophists were thus a socio-religious movement of reverse acculturation, foreigners who adjusted to the realities of South Asia, and in the process reoriented belief, behavior, and social goals." Outlines their history in India till the arrival of Besant. This volume is the first in Part III of *The New Cambridge History of India*. 

Résumé of the relationship between the Hindu reformer, Swami Dayananda, and Olcott and Blavatsky, 1879-82, based on the Arya Samaj viewpoint. "The Swami was enthusiastic at first, but slowly grew suspicious of their beliefs and machinations." For the Theosophists version see item 186.


"Notoriety did not help the fortunes of Theosophy, but failed to eclipse the career of Madame Blavatsky," which is the dominant story told here. There is some mention of the work of Judge and Olcott, and the activities of Katherine Tingley. Some Theosophical ideas, mainly from 20th century sources, are presented as being representative.


Dr. Kamerkar suggests that the "initial association of the Theosophical Society with the Arya Samaj and its leading personalities was very important to the Indian social reform movement." Gives the example of joint membership of Justice K.T. Telang, who belonged to the reformist Prarthana Samaj, the work of Theosophists in the Women's Indian Association and the Boy Scouts.

Quotes Besant and critics of Theosophy on the role of the Society in the Indian national awakening. "There is, however, no doubt that in a limited field it contributed to the growth of nationalism in India by instilling among educated Indians a pride in the country's past and religious heritage."


According to the message from the Prime Minister of Sri Lanka, the Hon. Dudley Senanayake, which opens this volume of testimonials, "Col. Olcott can be considered one of the heroes in the struggle for our independence and a pioneer of the present religious, national and cultural revival." At the time of Olcott's death in 1907, 25,000 children were being educated in schools started by him in Ceylon.


An account of Olcott's work in Sri Lanka, abridged from his *Old Diary Leaves*, issued on the occasion of the 100th anniversary of his arrival on the island, May 17, 1880. Forms pages 59-105 of item 375.


Dr. Kirthisinghe, an eminent Buddhist scholar, compares Olcott's life with events in the Buddha's. "It is a Buddhist belief that Shiri Olcott had taken the Bodhisattva vow before a Buddha, probably at the feet of Gautama Buddha in an earlier life."

Short summation of Olcott's life and work for Buddhism. "Sri Lanka's educational system, the international Buddhist flag, and the Adyar Oriental Library are today living monuments to his greatness."


Focuses on Olcott's work in the field of education, Buddhist and Hindu, and his attempts at Buddhist unification, as shown in his fourteen fundamental Buddhist beliefs.


The stormy friendship of Yeats and George Russell, from their meeting in Dublin in the 1880s. Describes the impact of Theosophy on their lives and gives some background on the Dublin Hermetic Society, the visit of Mohini Chatterji to Ireland, and the Theosophical household in Dublin.


"I think that if the doctrines of the Theosophical Society are compared with what has come down to us of the Gnostic tenets, it is impossible to resist the conclusion that the later system is not only the same in all points as the elder, but that the coincidence is too close to be the result of accident."

The mutual influence of Swami Dayananda and the Theosophists as shown in their writings, especially in the idea of India as the ancient homeland of races, Aryavarta.


Reasons why Theosophy is antagonistic to Christianity: it is pantheistic, teaches reincarnation and karma. Cites the Kiddle incident (see Ch. 6) as evidence of its fraudulent nature.


The events in Mrs. Besant's life that contributed to her greatness. Good until it reaches the 20th century, but then it runs amok.


"The way in which the Gnostics treated the Bible is duplicated by Christian Science and Theosophical methods of its use and interpretation." Gives examples.


Russell's involvement with the Theosophical Society from 1884 to his withdrawal from its organized form in 1898. "It was AE's belief that
during the period beginning 1875 and ending with the death of [W.Q.] Judge [in 1896], there had been a diffusion of spiritual light."


Theosophy depicted as "a fresh form of an old heresy, a new weapon that Satan has employed to work against the spreading of the kingdom of Christ and belief in his divinity." Reviews the lives of Blavatsky and Besant.


Volume 2 covers the events in the life of Kingsford and Maitland from 1881 to Kingsford's death in 1888, and their attempt to establish a "new Gospel of Interpretation" based on her "Illuminations" of Esoteric Christianity and Hermeticism. They were invited to become Pres. and Vice-Pres. of the British Theosophical Society in 1883, but because of differences of interpretation with A.P. Sinnett's eastern approach broke away to form the Hermetic Society in 1884. Scattered throughout the volume are numerous references to leading Theosophists, including Blavatsky, Olcott, Mohini Chatterji, their patron Lady Caithness, and others, enriched by copious extracts from Anna Kingsford's diaries and letters. The third edition of 1913, edited by Samuel Hopgood Hart identifies and restores much matter left out of the earlier editions.


Detailed presentation of the part played by the Buddhist Theosophical Society (B.T.S.) in the Buddhist revival in Sri Lanka. "With its branches in several provincial towns and headquarters i
Colombo, the lay division of the B.T.S. came to provide Buddhist layman with what in the preceding decades they had been wanting to create, a strong and unified organization."


The questionable credentials of Blavatsky, Besant, and the objects of the Theosophical Society, serve as an introduction to "The Doctrines of Theosophy."


Maskelyne declares that he is going to "state the facts of this latest development of a familiar craze," but proceeds instead to ridicule Mme. Blavatsky. "The solution of the problem, then, is this. Theosophy is a direct outcome of Spiritualism."


Metcalfe was Mrs. Cook's companion during her last years. Says she "never talked of her early life and experiences" among the Theosophists.


An astrological interpretation of Blavatsky and the founding of the Theosophical Society, with a prediction for the 1975-2000 period.


Daniel Nicol Dunlop (1868-1935), a pioneering figure in Theosophy in Ireland, was editor of the *Irish Theosophist* (see item 2015). This biography covers his friendship with George Russell, the Theosophical household in Dublin, and his editorial work with the magazine.


The story of why Col. Olcott abandoned his professional career in America for Theosophy, and his successful "psychopathic treatments" in India, healing 8,000 people in 13 months.


Uses the early Theosophical Society in America to contrast the Spiritualist ethos. Since Spiritualism was "the first popular movement in America to insist on empiricism as the exclusive foundation of religiou
thought, it was bound to be associated with many other movements that sought to copy its example.


"Specific treatment has been given to the relations of Theosophy and Nationalism because heretofore they have been wholly ignored." Discusses the involvement of prominent Theosophists—Arthur B. Griggs (Pres. of the Boston Branch), George D. Ayers (Pres. of the Malden Branch, T.S.), Sylvester Baxter, and others—in the Nationalist movement of the 1880s.


Mainly made up of Olcott's correspondence to Moses in 1875.


Biographical sketch of Olcott's contribution to agriculture, law and insurance, psychical research, and the religious and cultural revival of India and Ceylon.


Revives the 1884 Madras Christian College Magazine exposure, the 1885 S.P.R. Report, Coleman's 1893 "Critical Historical Review," and calls on educated Hindus to "Return to the worship of our great
father in heaven," the monotheism which preceded the polytheism of the Vedas.


Includes at the end, four unnumbered pages: "The Visit of Mrs. Besant. An Appeal to Indian Journalists and Intelligent Hindus," by J. Murdoch, Madras, December 1893.


Written to counter the attention Mrs. Besant's visit to India has received from "educated Hindus." Warns that "Madame Blavatsky and her followers are most unsafe religious guides." Features a long section on "how Mrs. Besant was Befooled" by W.Q. Judge.


"An Examination of Mrs. Besant's Plans to the Improvement of India."


Commemorates the sixieth anniversary of Olcott's passing, and the issuing of a postage stamp honoring him by the Government of Ceylon: "His name figures high as the only foreigner on the roll of great men commemorated on National Heroes' Day."

Nethercot's "lives" describe Besant's adherence to various causes as Christian wife, Atheist mother, Martyr of Science, Socialist Labor Agitator, and Chela of the Mahatmas. Her fifth "life" covers her joining the T.S. in 1889, to her speaking at the Theosophical Congress during the Chicago World Parliament of Religions in 1893. An Appendix includes eleven letters written by Besant the year of her joining the Society.


Chronicles Besant's Indian period during the 1890s, including her work for Indian education and the "Judge Case."


Besant's joining the T.S. seen as a turning away from rationalism.


Katherine Tingley's position as "the real successor of Mme. Blavatsky and W.Q. Judge," revealed to the public by E.T. Hargrove at meeting the day before announcing a world crusade to leave New York June 13. Proceeds to give a long interview with Tingley described as about forty years old....stoutly built," and crowned with a "wealth of black-grey hair."

Attempts to show the influence of Theosophy on the Irish literary revival, using a comparative study of Theosophical ideas on the three Irish writers named.


"Practical contributions to the stability in the movement were Olcott's greatest contributions."


Places the Theosophical movement in the context of the growing interest in psychical research in England of the 1880s. Focuses in detail on the Society's departure from Spiritualist beliefs—denial of the reality of post-mortem communications, the promulgation of karma and reincarnation—and identifies leading British Theosophists of the time—C.C. Massey, George Wyld, A.P. Sinnett, Anna Kingsford, Annie Besant and others. "In the ferment of ideas and movements that animated the closing decades of the nineteenth century and the opening years of the twentieth, it was possible to perceive Theosophy as part of a valiant liberation movement designed to topple the materialistic, patriarchal, capitalistic, and utterly philistine culture of the Victorian Age."

Traces Besant’s "dramatic spiritual odyssey, beginning with the High Church fervour of her adolescence, passing through a much publicised endorsement of freethought and materialism, to end at last in the eclectic occultism of Theosophy." Says that "if Theosophy had not existed, Besant might have had to invent it herself."


Credits the charismatic personality of Mme. Blavatsky for the success Theosophy achieved over Spiritualism. "It was the hippy movement of the last quarter of the nineteenth century, and emancipated girls with college education went into it, cocking a snook in the faces of their square elders."


This booklet is extracted from the last three chapters of the author’s longer work, Earth’s Earliest Ages and their Connection with Modern Spiritualism and Theosophy. Mme. Blavatsky refers to it in a letter to Edward Maitland, 1887, in item 388, and says, "In it the kind man combs the hair of all of us with delightful impartiality. You, Mrs. K., myself, C.C. Massey, Sinnett, Olcott, Edwin Arnold, Perfect Way, Isis, etc., etc., all are boiled in the same pot into an olla podrida of Satanism and Devil-worship. We are all servants of the Anti-Christ, and subject to the 'Spirits of the Air' or devils. It reads like the nightmare of an insane Methodist or Bible-lunatic."


Captain Pfoundes’ brief transit through the Blavatsky Lodge, 1888-89. Blavatsky’s letters quoted by him sum it up, "kill me if I know what you are driving at." Says to be continued, but never was.

Each reprint features a new introduction continuing the author's evaluation of Mrs. Besant, who was a close friend of his father Bhagavan Das of Benares. Interesting for the description of the impression Besant made on a young Indian during her lecture tours of India in the 1890s.


Argues that Olcott is best understood "neither as an American Protestant nor as an Asian Buddhist but as a liminoid figure who because of his standing betwixt and between the deep structures of his youth and the cultural and religious grammars of his adulthood was able to construct a syncretic, creole tradition."


Olcott's contribution to the Maha Bodhi Society and his frequently strained relationship with Dharmapala. "Its thesis is that Olcott contributed significantly to the organization's foundation and ongoing mission."


Based on item 452, it conveys the feelings of Henry Newton Treasurer of the Society in 1875, on the origin of the movement.

Ascertains the role of Theosophists in Buddhist education and organization during the 1880s, especially Olcott's part in the restoration of official Buddhists' rights. "A pro-Blavatsky bias among Western Theosophists has resulted in a virtual neglect of this American who 'touched the heart of Asia as no other white man before him had ever done.'"


"Theosophy claimed to have decanted for the layman the nectar of Asian spirituality, but in the final tally it was through and through an American consumer product." Olcott and Blavatsky "teamed up...to fabricate a new cult." "Theosophy and its satellite organizations clearly betokened the baleful side of Gnostic religion in America."


Brief mention of Olcott as "a vigorous dedicated forger of links" between India and America.


"A reprint of Theosophy published by the Religious Tract Society, with a short Preface for Indian readers by the Author." Says that
"Theosophy is Godless," and cites the Madras Christian College Magazine's "Collapse of Koot Hoomi" as evidence.


Explores the development of Theosophy in the Netherlands and the initial contact of Johan van Manen (1877-1943) with Theosophy there during the 19th century.


Covers only the initial impact via Isis Unveiled in the 1870s. Says the book "could well be placed among the volumes of free thought instead of the occult."


The influence of Indian Theosophist Mohini Chatterji, whose conversations in London, according to Roderick, were the model for Australian writer Rosa Campbell Praed's 1886 novel The Brother of the Shadow.


Traces the development of Theosophy in Australia from its first informal phase in the 1880s, through the foothold gained by visits of Olcott in 1891 and Mrs. Cooper-Oakley in 1893, to Besant's tour in 1894 which resulted in the formation of the Australian Section of the Society.
in 1895. Considerable attention is devoted to local sources and the interaction of the movement with contemporary issues.

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Furnishes material on Smith and his connection with the University of Sydney. Analyses his reason for joining the Theosophical Society during his visit to Bombay in Jan. 1882 and the Theosophical phenomena he witnessed.


The life of David Hewawitarne (1864-1933), who took the name Anagarika Dharmapala, with special emphasis on the influence of Blavatsky and Olcott on his decision to work for Buddhism. He founded the Maha Bodhi Society in 1891 for the restoration of Buddha Gaya in India, the traditional site of the Buddha's enlightenment.


Discusses the origin of the modern Theosophical movement and its formative meetings in detail, the function and evolution of its objects, and the impact of the movement. "Although non-theosophists may not agree to the proposition of an underlying Wisdom-Religion, the comparative study of religion in a sympathetic and open manner is an
idea whose time has already come, and this in part through the efforts and accomplishments of the Theosophical Society.


Explores the meaning of the term Theosophy from its use in 1875 with theurgic overtones to the later shift of meaning as "Wisdom Religion." Comparing its Greek origins, the author argues that it has become "transformed from a semantically restricted, literal sense to a title for a particular system that encompasses and encapsulates this branch of knowledge."


Features extensive extracts from Dayananda’s correspondence with the Theosophists. Raises a number of important questions about the motives of the Theosophical amalgamation with the Arya Samaj of India in 1878.


Prints the correspondence of Olcott and Blavatsky during 1877-8 to the Bengali writer Peary Chand Mittra of Calcutta.


"Mrs. Besant’s visit to India has aroused once more the enthusiasm of my countrymen in this weird and obscure creed," so the author has penned this short paper "to consider calmly the claims which are put forth on behalf of Theosophy by some of its adherents." Calls th
"theosophical creed" indefinite, and criticizes Besant's "presumption" for trying to expound Indian philosophy without being acquainted with the literature in its original language.


One of the few in-depth studies of the relationship between the Arya Samaj and the Theosophical Society, marred unfortunately by wrong dates and reliance on secondary sources.


The Theosophical contribution toward the emergence of the Bhagavad-gita as a world scripture. Sharpe notes that before Theosophists took up the text, it was hardly regarded as the epitome of Indian philosophy that it now is. Stresses the allegorical method of interpretation used by Subba Row, Mohini Chatterji, Annie Besant, and W.Q. Judge, and the influence of this method on Gandhi.


Not a comparison, but two separate tracts: one dealing with Theosophy, pages 11-125, and the second part on the history and philosophy of the New Thought movement.

Dr. Shinn, Rector of Grace Church, Newton, Mass., says "It is not an easy task to tell what it is," but makes an attempt in Question and Answer form, comparing the teachings of Theosophy to Christianity. Comes to the conclusion that "Christianity is the religion of hope; Theosophy, the religion of despair."


Long editorial review of Sinnett's posthumous Early Days of Theosophy in Europe (236). "Mr. Sinnett's book is preeminently valuable from an historical standpoint and will serve the good purpose of rescuing the portrait of a great personality from the region of myth and romance. In reading it, however, we should be on our guard to discount the personal element, and not lay too great stress on passages where the author's own predilections and prejudices colour the narrative."


"The impact of Madame Blavatsky on the London intelligentsia during her fleeting visit of 1884 and during her residence there during the last four years of her life makes it impossible to ignore either her or her organization in any consideration of the local heresies of the day.' Describes the Spiritualist scene in London at the time of her arrival, her career and that of Annie Besant.


"Theosophy, while not identical with any of the so-called secret traditions of Buddhism, is in fact based upon, or allied to the Yoga 'car and Tantrika (Kala 'Cakra) schools of Mahayana; although, as I have already intimated, it is so much more Hinduized than even they are the
its center of gravity unquestionably falls a long way within the lines of Hinduism."


Portraits of H.P.B. and Annie Besant along with the Archbishop of Canterbury, Queen Victoria, and other eminent Victorians. Gives note from Besant to Stead while preparing the review of *The Secret Doctrine* for his *Pall Mall Gazette*.


Says the most marvellous of all Theosophical phenomena was the conversion of Mrs. Besant. "We all tried our level best to work that miracle, but we failed. Madame Blavatsky succeeded."


Ten lectures in Dornach, Germany, Oct. 10 to 25, 1915, giving Steiner's version of the occult history of the 19th century. "At a moment when H.P.Blavatsky had already acquired an untold amount of occult knowledge through having worked with the American Lodge [of the Occult Brotherhood], she had to be expelled from it, because it was discovered that there was something political in the background." She threatened to reveal what she knew, was put into "Occult imprisonment," but was released through the aid of certain Indian Occultists who used her or their own end. Lecture 2 expounds this theory, but throughout the book there are references to other occult events. Owes much to item 358.

Relies on Guénon's "well-documented information on the Theos. Soc. showing its gradual growth into an instrument in the hands of some 'inner Government of the World,' an Invisible Power." Goes mainly after Besant. The chapter on Theosophy is only a perfunctory preliminary to the author's revelations about the Order of the Stella Matutina, where she was "for some years a ruling chief."


Reviews the corroboration for Theosophic teachings provided by Besant's *Theosophy and Its Evidences* (1480) and Judge's *Epitome of Theosophical Teachings* (1671). The writer claims that they offer no substantiation. Uses the "Brooch Incident" at Simla, Oct. 3, 1880, as an example of the vague quality of Theosophical evidence.


Russell's growing involvement with Theosophy from his introduction to the subject through Charles Johnston in 1885, the development of Theosophy in Ireland in the 1890s, and the influence of James Morgan Pryse, who came over to Dublin after Mme Blavatsky's death.

In-depth discussion of the relationship between the Theosophists and Hindu revivalism in South India, which is described as "a direct and intimate one."


Besant’s conversion to Theosophy, an account of the workings of the Theosophical Society (from Ransom, item 219), and her first visit to India and subsequent founding of the Central Hindu College.


"It seems to me that if we want to understand a science or religion, or a blending of the two, as is Theosophy, we should go back to its inception." The Founders were Spiritualists, "pure and simple," in 1874, and Reincarnation is their distinctive point of departure. Examines this teaching in contradistinction to Spiritualism which speaks of growth in the spirit-world. Gives some firsthand reports from Olcott.


Interview with Henry J. Newton, Treasurer of the Theosophical Society in 1875, on its origin. Newton claimed not only to have proposed the Society, been appointed its first Chairman, but also to have suggested its name. Says all this "India business was an after thought," and that the Society died a natural death after three years.


Narrates the history of Theosophy in India from Blavatsky’s arrival in 1879 to her departure in 1885. Calls it "the most extraordinary
imposture of the present century," and that "its exposure has been
complete and final, and that, so far as India at least is concerned, it has
and can have no future."


Theosophy gets a brief nod, along with Christian Science, New
Thought, Unity, as groups that have laid the ground for the invasion of
Hinduism into America.

455. Tillett, Gregory. Ch. 1-8 in The Elder Brother. A biography of

These chapters cover Leadbeater’s association with the
Theosophical Society in the 19th century, tracing his rise from an
Anglican curate to the leading clairvoyant in the Society. The big newi
of the book is the variance of Leadbeater’s birthday, Feb. 16, 1854, from
what he claimed, Feb. 17, 1847.


Elaborates on item 455. The first half covers Leadbeater’s life up
to the beginning of the 20th century.

389-90.

Extracts from a paper read before the British National Association of
Spiritualists. Says that "Theosophy is not antagonistic to Spiritualism
but rather a broadening of the latter."

Short reference by Engels on Annie Besant. "These three lines in a private letter are all Engels (or Marx) ever wrote on the Theosophical Society."


On the fiction works of Theosophists, i.e. Sinnett's novel *Karma*, and the moral code they espouse. "We...come from our study with the conviction that theosophy is itself a romance." Ends by criticizing Blavatsky.

* Waterman, Adlai. See Carrithers, Walter A.


Elaborates Guenon's thesis that the "Masters" from whom Madame Blavatsky received her teaching were European cabalists. Ties this in as part of a "Jewish world-conspiracy working through Grand Orient Masonry, Theosophy, Pan-Germanism, International Finance, and Social Revolution." Is more oriented toward Besant's Co-Masonic activities.


"Its strong point," according to this lecture, "is its account of man, his sevenfold nature, and his secret powers." Lengthy quotes from the Rev. Patterson in the *British Weekly*, May 21, 1891, and the *Madras
Christian College Magazine of 1884. Includes plan of the Shrine room at Adyar.


"As Buddhism was the repudiation of sacerdotal and ritualistic Brahmanism, and Protestantism a revolution against Romanism, so the existing Esoteric Buddhism is an upheaval against the prevailing materialism of this day and generation. It is one of the most astonishing events in history, this reaction toward occultism and mysticism, in the face of the most practical and mechanical age that history records." Offers a summation of Theosophical tenets mainly from The Secret Doctrine.


A reprint of two interviews with Annie Besant, one by "Nym Crinkle" in the N.Y. World of Feb. 26, 1893, and another from the Weekly Star, Mar. 11, 1893, entitled "How Annie Besant Works."


Early record of the discussions being held at Mme. Blavatsky's rooms in Irving Place soon after her arrival in New York from Philadelphia and the people present.

A report of the gathering where the Theosophical Society was suggested by Olcott after a lecture by George Henry Felt on the Cabala. Reprinted in item 342.


Besant, who had "tried and discarded every phase of radical thought for over 15 years," is depicted by Williams as having succumbed to Blavatsky's hypnotic charm after a few meetings. Heavy on description and paraphrasing, but no indication of sources.


Written to commemorate the centenary of the Buddhist flag and the declaration of Wesak as a public holiday. Olcott's efforts in obtaining Wesak as a holiday are acknowledged but credit for the design of the flag is given to C.P. Gunewardena.


"Most of us who are writing books in Ireland today have some kind of spiritual philosophy; and some among us when we look backward upon our lives see the coming of a young Brahmin into Ireland helped to give our vague thoughts a shape." Gives something of Mohini Chatterji's philosophy.
In 1895 members of the Society for Psychical Research had an analysis published of "The Sources of Madame Blavatsky's Writings" by William Emmette Coleman. Coleman's paper formed an Appendix to V.S. Solovyov's *A Modern Priestess of Isis* (item 1913), and his accusation of "wholesale plagiarism" has been the prime source for dismissing Mme. Blavatsky's writings. Since Coleman's criticisms are dealt with in detail in Chapter 8, only a short notice of his charges will be given here. Using Blavatsky's first book *Isis Unveiled* as an illustration, he claims that "About 1400 books are quoted from and referred to in this work; but, from the 100 books which its author possessed, she copied everything in *Isis* taken from and relating to the other 1300." He then proceeds to list the works she took her source material, or plagiarized from, as he terms it.

For anyone unfamiliar with her books and those that he cites, his inventory seems impressive, for he tabulates the number of passages taken from each work. On closer reading however, his list shows only 15 books yielding over 20 citations, the rest supplying an average of 6 to 10. This means that in addition to the 15, she read through 85 books, most of them four or five hundred pages in length, to pull out as little as two or three citations dealing with some classical or medieval text. The works that gave her the most references were, as Coleman admits, made up "almost wholly of quotations from and summaries of the writing of other authors, strung together by connecting remarks."

Putting this section together, I found that the titles Coleman listed were actually the ones Blavatsky referred to the most frequently in *Isis*.
Coleman’s list is further misleading for he makes no attempt to deal with what she did not "plagiarize" from, that is, those used as primary sources. Nor did he take the time to track down the vast number of articles from journals that she mentions. She seems to have drawn on anything that would support her thesis, not only books, pamphlets, journals, unpublished material, but even correspondence. In *Isis* she gives letters from the Hon. John O’Sullivan on a seance in Paris, Charles Sotheran on masonry, Albert Rawson on initiation rites witnessed among the Druzes in the Middle East.

Theosophists are depicted as having a blind adulation for everything Blavatsky wrote, but for the past century there has been a constant checking, re-checking, and verification of the data in her books. In 1919 the Theosophical Press at Point Loma, Calif., brought out an edition of *Isis Unveiled* revised by a number of Theosophical scholars, among them Prof. William Gates, a pioneer of Mayan studies in America. Gates wrote of the results of his research when the revision was still in progress to Katherine Tingley, Leader of the Society, May 8, 1912, and, as his findings on "how Isis was written" have not been printed before, I quote a number of extracts.

A certain Spiritualistic antagonist a number of years ago went to much work to tabulate the quotations in *Isis*, to show that they were all "cribbed" from some few books at second hand—by which he sought to prove that *Isis* was a mere faked hotch-potch. It is an old-time dodge to take a few demonstrable facts, and then by throwing a certain light over them, to use them to prove some charge. As if one were to say that since poetry is written in verse, therefore whatever is written in verse must be poetry;—an argument which may indeed weigh with those people who do not know poetry when they see it—which is just the sort it is intended to appeal to. But it is the worst possible tactics to accept the gage on the ground thus laid and prepared for you, by starting to deny the few facts thus carefully selected. Better find out whether they are facts; and if they are, then seek to put them in the right light, as part of the real question.

The other theory is much more difficult; for it is also, it must be—a partial truth, and put forth by H.P.B.’s "avowed"
supporters and friends. It started with the fact that H.P.B. is known not to have been a book-student in the usual way; that her working shelf of books was very small (according to all accounts hardly a hundred volumes); and yet there are 3000 to 4000 quotations in the two vols., a very large number of them to old and practically unprocurable books. From this arose the theory that the very large proportion of the quotations in Isis (that is, practically all the references to such old books as the Kabbala Denudata, and all authors not on her shelves) were read by her in the astral light. And then a ludicrous appendix to this theory, founded not on knowledge of the facts, but on guessing as to how some of the (?) possible "errors") got in, is that H.P.B., thus reading in the astral, overlooked to reverse the picture backwards, "which might easily account for our inability to find her quotations on the pages she gave for them." In short, so intent on an astral phenomenon and wonder, that they try to explain all they don't know by that; and instead of looking at the real greatness of Isis, they look at this only, claim the whole writing as an "astral miracle," and then leave some one to come along and prove that when H.P.B. thus copied down these passages and references from the "astral"—she did it wrong. Instead of a seer and knower of truths, they make of her a half-competent seer of astral books and pages—a mere astral amanuensis, with lots of errors.

All my life in my own studies, I have tried to get back to "the original sources of information"; the first-hand. And no one who has not tried that can know how almost impossible it is. Our modern literature is all at the nth hand in quotations; much less the second. And whether to go back of the book in hand, which provides the reference one needs to use, must in every case be left to the judicious discretion of the writer; to his discrimination, to his insight as to whether the reference is or not substantially fair; whether the labor involved in going back to the hard-to-get original text would or not be worth the trouble. And a writer who knows his subject WILL have an unerring discrimination as to whether any such quotation, at bottom is really apropos and in point—far beyond that of any one who merely knows the literature of the subject; and
immeasurably beyond the plagiarist. And that answers the whole question.

At the very beginning of this present work, I concluded, from the way H.P.B. refers to certain works, and the way footnotes are bunched, that a certain limited number of modern works must have been in her actual hands, and that reference to these would provide a very large number of the footnotes, especially to the more hard-to-get works. I have verified this over and over again; and I have reconstructed H.P.B's working bookshelf, practically complete.

One thing I soon learned, which helped greatly. H.P.B., having to take up so many subjects to weave into her pattern, would take a particular work, use it for a number of pages, and give as footnotes confirmatory the citations of other old authors there quoted. Once this was proved, it made my work a great deal simpler; and I have proved it over and over again. After I had gotten well into the work, I would often say to myself: I believe I want such a book, for the references in this section of the text. H.P.B. was perfectly fair with the writers she took these quotations from. I do not recall an author from which I have found her to extract "second-hand quotations," that she does not explicitly mention that author. Of course she does not repeat at every citation, "Pliny as quoted by Dunlap"; "Kabbala Denudata, as quoted by Mackenzie," etc.; but she does it enough, and in the immediate connection, to lead one to the very work she had physically on her shelf.

Also, there is a marked difference in the way she uses books on her shelf, and those apparently not there; the first get squeezed of every bit of meat there is in them of value to her point; the second get quoted once or twice and no more.

The works she uses most are general histories of her subject, containing just the confirmatory references and quotations she needed....A few of these general writers and compilers she uses, especially Dunlap, whom she uses most, are careless and confusing in their footnotes, and often demonstrably erroneous.
It is these that have given me trouble, and not H.P.B.'s own evident work. But on the other hand, going over the body of books I have listed, they constitute the standard literature of the subject, they are the very best books any one could get, and most of them are as thoroughly reliable as any one can hope to get. If you deny H.P.B. the right to use them in just the way she did, you must equally deny every historian a similar right. And if at times we find their own apt turns and phrases worked in and used, you must destroy your Shakespeare and your Molière before you can say a word. That the work is worth doing, lies in that it is well done. And now that I have been through it, on the principle I gave myself, to take nothing for granted, to adopt no conclusion I could not defend with absolute confidence and honesty, I am convinced of the work, apart from everything else one must think of it and her, as a triumph of straight literary scholarship—and I do not care who says the contrary. (T.S. Archives, Pasadena)

Instead of elaborating further on the general principles used in Blavatsky's books, an example of how she actually incorporated source material into her text will be more germane to this chapter. In her second major work, The Secret Doctrine, Horace Hayman Wilson’s translation of the Vishnu Purana, edited by Fitzedward Hall, served her better than my other book, supplying almost 130 references. The title page of each volume announces that the translation is edited with "notes derived chiefly from other puranas" appearing here for the first time.

On page 89, Vol. 2, S.D., subsection "On the Identity and Differences of the Incarnating Powers," H.P.B. discusses the Progenitors of Man, "called in India 'Fathers,' Pitara or Pitris." Stating that there are 'seven classes of Pitris," she turns to the Hindu Puranas for support. Line 15 of that page, "moreover, the Vayu Purana declares..." compares with Wilson’s note on Chapter XIV, Book III (V.P., Vol. 3, p. 158), Again, the Vayu Purana declares the seven orders of the Pitris have been, originally, the first gods, the Vairajas, whom Brahma, with the eye of Yoga, beheld the eternal spheres, and who are the gods of gods." He proceeds to give the Sanskrit sloka for corroboration. H.P.B. gives quotation marks, no source, beginning "with the eye of Yoga..." following on line 18, "and the Matsya adds..." compares with Wilson’s ote (vol. 3, p. 159), "The Matsya agrees with this latter statement, and
adds, that the gods worship them" (gives Sanskrit sloka). Line 19 adds, "the Harivansa (S.I, 935) distinguishes..." compares with Wilson (Vol. 3, 159), "The Hari Vamsa has the same statement, but more precisely distinguishes the Vairajas as one class only of the incorporeal Pitris."

Line 24, quotation marks, "In the Raivata Manvantara..." to "deities called Rajasas," is a quote from Fitzedward Hall (Vol. 3, p. 17), giving a variation on the sloka. H.P.B. has "Manvantara" for his "patriarchal period." She passes down a few lines and says, "As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall," and gives a quotation by him on the derivation of the term "Manasa" with source "(Vishnu Purana Book III., ch. I, p. 17 footnote)," the only time the book is cited on her page. With all the other passages she is quoting a translation or a summation, but when she gives a personal opinion, she identifies the source.

Since the intention of this chapter is to help the reader identify the background material that contributed toward the superstructure of Blavatsky's two major books, the number of titles for each has been limited to fifty. In this, I have tried to indicate the editions she actually did resort to. Yet these are not necessarily the books she cites the most. In Isis she quotes heavily from Norberg's 1816 Latin translation of the Codex Nazaraeus, which prints the text in Syriac on each corresponding page. I do not believe she had that volume on hand, but Dunlap's Sok: The Son of Man (item 484), translates enough of the relevant parts to provide her with a working text. But I must admit that I am at a loss to decide whether she did have Movers 1841 Die Phönizer, another work she relies on heavily.

A number of the volumes Blavatsky used, bearing her signature, have survived, and I have mentioned those editions. We are further aided, in reconstructing the actual library she did have, by the 1886 catalogue for the Adyar Library, composed partially of books she had left behind in India. When she moved to England in 1887, her books were marked with a circular stamp bearing her initials and her address in London. This helps to further distinguish those that were later added to the Adyar Archives of the Theosophical Society.

The pedigree of the works used in Isis Unveiled and The Secret Doctrine form a marked contrast with the general literature of the occult that developed in the 19th century (see part C). The Theosophical Society helped establish a whole printing industry for the occult, including translations from earlier hermetic, kabbalistic, and alchemical authors, but
these works are not in the same category as the majority of what Blavatsky utilized. No attempt has been made to deal with the vast literature of Spiritualism, now forgotten, that existed at the time of Blavatsky’s writing, and which she paid scant attention to in her books.
A. Major Works cited in Isis Unveiled


    Adyar Archives: copy was inscribed "To Madame Blavatsky in token of friendship and sympathy from her friend Emma Harding Britten."


    Adyar Library.


Adyar Library.


1876 edition eliminates the Chaldean Oracles.


Adyar Archives: in Vol. 5 of bound pamphlets. Signature: "H.P. Blavatsky" on inside front cover.


Adyar Library.

Adyar Library.


Adyar Library. *Isis Unveiled*, I, 21, refers to it as "a great book with a very bad title."


Adyar Archives: signature "H.P. Blavatsky / New York" on inside flyleaf. The book is made up of 13 chapters arranged under subject matter such as, Fire-worship, Cosmogony, the Logos, Polytheism, world-religions, Brahminism and Buddhism.


Adyar Library.


Adyar Library.

Adyar Archives: signature "H.P. Blavatsky" top of title-page.
German text: Geschichte der Magie, Leipzig, 1844.


Adyar Library.


Adyar Library.


Adyar Archives: signature "H.P. Blavatsky" on flyleaf of both volumes.


Publisher's series "Half Hours with Modern Scientists." Huxley's lay sermon was delivered in Edinburgh, Nov. 8, 1868, and published in the *Fortnightly Review*, London, Feb. 1869. Adyar Library.

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Adyar Archives: signature "H.P. Blavatsky / Cor. Sec. of the Theosophical Society" on top of dedication page. The book’s subtitle is A Dissertation upon Worships, Legends and Divinities in Central and Western Asia, Europe, and elsewhere, before the Christian era, showing their relations to Religious customs as they now exist."

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Subtitled "L'initiation et les sciences occultes dans l'Inde et chez tous les peuples de l'antiquité."


Adyar Library.


Adyar Library.

Originally issued in six parts over a two year interval, 1875-77.


Adyar Archives. This volume is the Appendix to the first part of *Des Esprits*: "Manifestations Fluidiques," 2nd ed.


Adyar Library. Published in four vols., mainly vols. 1 and 2 were used in *Isis*. Vol. I covered lectures and essays on the Vedas, the *Aitareya-Brahmana*, Buddhism, Nirvana, and the *Popul Vuh*.


*Isis Unveiled*, 2, 471, quotes Pococke's statement that "The primitive history of Greece is the primitive history of India," and then adds, "In view of subsequent fruits of critical research, we may paraphrase the sentence and say: 'The primitive history of Judaea is a distortion of Indian fable engrafted on that of Egypt.'"


513. [Stewart, Balfour, and P.G. Tait.] The Unseen Universe; or Physical speculations on a future state. New York: Macmillan, 1875. xii, 212 pp.
Adyar Library.

Adyar Archives: signature "H.P. Blavatsky" on top of title-page. The original edition of 1790 gives Amsterdam as place of publication but was probably issued from London.

Adyar Library.

Adyar Archives: signature "H.P. Blavatsky" on the inside flyleaf of both volumes. The inscription in Vol. 2 bears the additional date of "1877."

517. Yule, Col. Henry, trans. The Book of Ser Marco Polo, The Venetian, Concerning the Kingdoms and Marvels of the Eas
Background Works


Adyar Library.


This is vol. 2 of Zeller's Die philosophie der Griechen in ihrer geschichtlichen entwicklung, 1844-52, titled Plato und die ältere Akademie.

B. Major Works cited in The Secret Doctrine


A Russian translation appeared in Russkiy Vestnik, 1859, and was published as a pamphlet, 195 pp. It contains a translation from the Arabic of "The Book of Nabathean Agriculture."


Sacred Books of the East series IV, XXIII, XXXI. Mainly use Part I.


S.D. 2, 266, refers to it as "that wonderful volume," and on p. 93, calls the author "one of the most intuitive writers of the day."


S.D. 1, 72: "who always gives correct facts, although his conclusions are very frequently erroneous."


German text: *Gesammelte populäre Vorträge aus dem Gebiete der Entwicklungslehre*, 1878.


Extracts from the works of Paracelsus have been arranged under headings of "cosmology, anthropology, pneumatology, magic and sorcery, medicine, alchemy and astrology, philosophy and theosophy," along with a good glossary of terms.


Adyar Archives: inscription "H.P. Blavatsky / given to me by / Francesca Arundale / F.T.S." on inside flyleaf.


Contains a translation of the *Asclepios*.


Translated from an Ethiopic Ms. in the Bodleian Library.


Adyar Archives: signature "H.P. Blavatsky" on the title page of both volumes. The fly-leaf of Vol. I bears the plate "From the Author.


Adyar Archives: signature "H.P. Blavatsky" above title page and on inside cover of I, on inside cover of II. III, which bears the publisher’s imprint, F. Watterlier, has the additional date "1885" on the inside cover. All three vols. have the yellow bookplate of the Headquarters Reference Library, The Theosophical Society, European Section, London.

Deals not only with the writings of Ibn Gabirol, but also with the Sepher Zohar, the Pastor of Hermas, the I Ching, the Mystic Theology of Dionysius the Areopagite, the Kabbalah and German commentaries on it.


Copy annotated in H.P.B’s handwriting is in the Adyar Library.


German text: *Descendenzlehre und Darwinismus*, Leipzig 1873.

Adyar Archives: inscribed "To Madame Blavatsky of Madras."


Adyar Archives: signature "H.P. Blavatsky / Ostende 1887" on inside flyleaf. In a letter to Skinner, dated Feb. 17, 1887, Ostende, H.P.B. acknowledges receipt of his MS. and says she has sent it to be bound.


Adyar Archives has a bound volume of *The Theosophist* for 1887, with some annotations in the margin of this article. Has yellow bookplate of the Headquarters Reference Library, The T.S., European Section.


Adyar Archives: signature "H.P. Blavatsky" top of title-page.


C. Nineteenth Century Occult Works


567. Britten, Emma Hardinge, ed. *Ghostland; or Researches into the Mysteries of Occultism.* Boston: Published for the Editor, 1876. 485 pp. Rept. 1897.


Subtitled: "A scientific method of delineating character, diagnosing disease, determining mental, physical, and business qualifications conjugal adaptability, etc., etc., from date of birth."


"Christmas Day, Good Friday, and Easter Day are the three great occasions of the year on which the great culminating ceremonies take place. The other ceremonies are preparatory."


Powers, Migrations, and Transformations. Philadelphia: John R.
Rue, 1882. 253 pp. 2nd ed. San Francisco: Rosy Cross Publishing

574. Encausse, Gerard ["Papus"]. The Tarot of the Bohemians.
George Redway, 1896.
Subtitled: "For the exclusive use of initiates," the book supplies
attributes and Hebrew letters to "The Most Ancient Book in the World."

575. Everard, John, trans. The Divine Pymander of Hermes Mercurius
This is a reprint of Dr. Everard's 1650 translation from the
Arabic, and published as No. 1 of the "Bath Occult Reprint Series" for
Robert H. Fryar. The 1884 edition has an introduction and preliminary
essay by Hargrave Jennings.

Trismegistus. With an Introductory Essay by John Yarker. Bath:
"The Translation here used and followed is from that notable
work, A Suggestive Inquiry into the Hermetic Mystery."

577. Harris, Thomas Lake. The Wisdom of the Adepts. Esoteric Science
in Human History. Fountain Grove, Calif.: Privately Printed,
1884. xxxvi, 527 pp.


Lilly’s treatise was first published in 1647.


"Including lessons, general discourses, and explanations of fragments from the schools of Egypt, Chaldea, Greece, Italy, Scandinavia, etc.' Designed for students of the hermetic-Pythagorean, and Platonic sciences, and Western sciences."


586. ———. *The Key of Solomon the King (Clavicula Solomonis)*. London: George Redway, 1889. viii, 115 pp.

Gershom Scholem, in the entry on the Kabbalah in *Encyclopaedia Judaica*, says that this well-known medieval book "was not originally Jewish at all, and it was only in the 17th century that a Hebrew edition was brought out, a melange of Jewish, Christian, and Arab elements in which the kabbalistic component was practically nil."


According to Scholem, this translation, which is based on a MS. in the Bibliothèque de l’Arsenal in Paris and credited to Abraham the Jew of Worms, "was not in fact written by a Jew, although its anonymous 16th century author had an uncommon command of Hebrew. The book was originally written in German and the Hebrew manuscript of it found in Oxford (Neubauer 2051) is simply a bad translation."


Uses Dr. Everard's 1650 translation.


"An Explanation of the Concealed Forces in every man to open the Temple of the Soul and to Learn the Guidance of the Unseen Hand Illustrated and made Plain with as few occult phrases as possible."


Waite, in his "Biographical and Critical Essay" which opens the work, believes that "The ultimate basis of Eliphas Levi's teaching is not however, to be found in any single dogma, but in Voltairian free-thought..."
and he has read Voltairian principles into the theurgic and theosophic obscurities of kabbalistic writings."


Contains translations of the Fama Fraternitatis, the Confession of the Rosicrucian Order, and the Chymical Marriage of Christian Rosencreutz.


Based on material collected in 1815 and published anonymously.


"A verbatim reprint of his first four treatises: Anthroposophia Theomagica, Anima Magica Abscondita, Magia Adamica, and the true Coelum terrae."


"Embracing An Account of Magical Practices of Secret Sciences in connection with Magic of the Professors of Magical Arts; and of Modern Spiritualism, Mesmerism and Theosophy."


"Now first done into English from the Latin original published at Frankfort in the year 1678. Containing Twenty-two most celebrated Chemical Tracts."


Translated from the Latin version published at Amsterdam, 1685. The original was in German, Leipzig, 1642.


From the Venice edition of 1546. Believed to be written about 1330 by Petrus Bonus of Ferrara.


"Edited with a Biographical Preface, Elucidatory notes, a Copius Hermetic Vocabulary, and Index." Based on the Geneva ed. of 1658,
Vol. 1 featured writings related to "Hermetic Chemistry," Vol. 2 on "Hermetic Medicine and Hermetic Philosophy."


A translation of item 475 with a biographical Preface.


The first part of the book presented the Literature of Ceremonial Magic, while the second gave a Complete Grimoire.


An Appendix translates "An Historical and Practical Treatise on Fascination" from the writings of L. A. Cahagnet.


"Translated from the Hebrew, and collated with Latin versions."


With a Preface and Notes by 'Sapere Aude' [Westcott], Fra. R.R. et A.C.


Dr. Everard's English translation of 1650, with a Preface by the editor.


Preface by Non Omnis Moriar [Westcott]. An Introduction to Alchemy and Notes by S.S.D.D. [Florence Farr].


"A Chymico-Kabalistic Treatise collected from the Kabala Denudata of Knorr von Rosenroth. Translated by a Lover of Philalethes, 1714." Preface, Notes and Explanations by 'Sapere Aude' [Westcott].


Edited and revised by Sapere Aude. With an Introduction by L.O.


With a commentary by S.S.D.D. on Thomas Vaughan's text.

CHAPTER 4

Works of H.P. Blavatsky

Mme. Blavatsky's views on her vast literary output are given in what was o be her last article, written less than two weeks before she died. In "My Books" (item 640), dated April 27, 1891, she asked that the following be aken into consideration: until her first article appeared in the American press in 1874, she had never written in English nor had anything published, she had never been to any college, and what she knew she had aught herself. Therefore, she admits, "I had not the least idea of literary ules. The art of writing books, of preparing them for print and publication, reading and correcting proofs, were so many close secrets to ne."

The writing of her first "monumental work," Isis Unveiled, in 1875, exposed her to the rudiments of literary technique. When she submitted her material to Col. Olcott, he told her it would have to be rewritten. Their evenings were spent correcting her English; some pages "that would yield to no mortal correction, he used to read aloud from my ages, Englishing them verbally as he went on, dictating to me from my most undecipherable MSS." It was Col. Olcott who suggested the ivision of the first volume into Science and the second to Theology. This aused the shifting of many of the chapters and the attempted elimination f repetitions.

Toward the end of 1876, Olcott brought the manuscript to Alexander Wilder (1823-1908), who was engaged in an editorial capacity by J.W. Bouton. Bouton specialized in books on art and literature, but in 1875 had arted to publish and reprint a number of antiquarian works, edited by Wilder, some of which were quite successful. At this stage Wilder
describes Blavatsky's intended book as "truly a ponderous document, and
displayed research in a very extended field, requiring diligence,
familiarity with the various topics, as well as a purpose to be fair to the
writer" (item 1208). But he reported unfavorably on it to the publisher
because of its length.

Bouton thought differently and sent the manuscript back to him to
edit. In abridging the work, Wilder says that he took out enough to fill
a respectably sized volume. It was Bouton who suggested the title, first
to be The Veil of Isis, and then finding this had already been used, turned
it into Isis Unveiled.

When the book was issued at the end of Sept. 1877, the edition of
a thousand copies sold out in ten days, and a second printing was
required before the end of the year. The October 1877 American
Bookseller reported that the sale of Isis Unveiled was "unprecedented for
a work of its kind." After the edition was exhausted, Bouton offered
$5,000 in advance if the author would "unveil Isis a little more" and
produce a second book, but she declined (Olcott, item 1064). Another
reprint appeared in 1878.

Reading through the entire work in India in 1881, for the first time
since its publication, brought home the extent of its "glaring defects"
— "misprints and misquotations...useless repetitions...irritating
digressions...and...many apparent contradictions" (item 640). But the
plates had been stereotyped, Bouton was satisfied enough with sales to let
it continue, and as Mme. Blavatsky had no money to pay for the expenses
of correction, Isis was allowed to remain as it was.

The settlement of a permanent headquarters on the banks of the
Adyar river near Madras at the end of 1882, the growth of Theosophica
work in India, and the prospect of being left to herself for months during
Olcott's commitments lecturing, are additional factors to be considerec
contributing toward the decision to issue a new version of the book
Advertised as The Secret Doctrine, the project was announced in The
Theosophist early in 1884, promising "a new arrangement of the matter
large and important additions, and copious notes and commentaries."

This plan was cut short by the events of 1884 involving the
publication of a number of letters attributed to H.P.B. by Mme
Coulomb, the crucial state of Blavatsky's health, and her eventual
departure from India at the end of March 1885 for Europe. The
appearance of the long awaited report of the committee set up by thu
Society for Psychical Research to examine Theosophical phenomen
served to transform her book. In direct response to the S.P.R. verdict, Blavatsky informed Col. Olcott from Wurzburg, Germany, Jan. 6, 1886, "Secret Doctrine is entirely new. There will not be there 20 pages quoted by bits from Isis....This will be my vindication I tell you" (T.S. Archives, Adyar). Writing A.P. Sinnett, Pres. of the London Lodge, the same day, she told him, "It will show what a Russian spy can do, an alleged forger plagiarist etc" (item 1255, Letter 140).

By the end of Feb. 1886 she had completed 300 foolscap pages of the preliminary volume showing "what was known historically and in literature, in classics and in profane and sacred histories—during the 500 years that preceded the Christian period and the 500 years that followed it: of magic, the existence of a Universal Secret Doctrine known to philosophers and Initiates of every country and to several of the Church fathers" (Blavatsky to Sinnett, Letter 130, item 674). By the time she moved to London at the beginning of May 1887, the manuscript had grown to be over three feet high.

According to Bertram Keightley, her host in England, who read it through, "as it stood the book was another Isis Unveiled, only far worse, so far as absence of plan and consecutiveness were concerned." After consultation with his nephew Dr. Archibald Keightley, it was decided to divide the material into four volumes, each consisting of three parts: 1, the Stanzas of Dzyan, that had so impressed them, and commentaries on it; 2, Symbolism; 3, Science. Instead of making the first volume consist, as she had intended, of the history of some great occultists, Bertram Keightley says, "we advised her to follow the natural order of exposition, and begin with the Evolution of the Cosmos, to pass from that to the Evolution of Man, then to deal with the historical part in a third volume reating the lives of some great occultists, and finally, to speak of Practical Occultism in a fourth volume should she ever be able to write t" (item 946).

The manuscript was typed out and most of the summer of 1887 spent editing it. The Secret Doctrine was to have been issued by the London publisher George Redway, but there was a disagreement over terms, and Bertram Keightley advanced the money for printing it. The first volume appeared under the imprint of the newly formed Theosophical Publishing Company at the end of 1888.

It seems inevitable that The Secret Doctrine should be compared to its predecessor. If Isis Unveiled was "the first cautious attempt to let into the West a faint streak of Eastern esoteric light" (Blavatsky, Theosophist
Theosophy in the Nineteenth Century

Oct. 1883, B: CW 5, 221), The Secret Doctrine revealed some of its tenets. Isis was concerned with marshalling evidence for the existence of an underlying "anciently universal Religion" that had been the primitive source of the "multitudinous religious faiths" of humanity, the key to which was still preserved by certain Eastern adepts. The Secret Doctrine lifted a little further the "exoteric veil thrown over the face of esoteric truth" (S.D. 2, 658), to reveal how this key of interpretation operated. "Everything in the metaphysical as in the physical Universe is septenary" (S.D. 1, 158). This septenary key was applied using Blavatsky's Stanzas of Dzyan as the means of unfolding the story of evolution from the reawakening of the Universe from the cosmic night, or Pralaya, to the appearance of humanity on this planet.

The two volumes on "Cosmogenesis" and "Anthropogenesis" published in 1888 were to be followed by a third and eventual fourth. Nothing further ever appeared during Blavatsky's lifetime, but in 1897 a third volume was issued in London. Readers will find a great deal written about this edition by Theosophists, amounting to almost a fixation, in Chapter 5. But enough evidence exists, especially since the draft of the preliminary volume of The Secret Doctrine survives in the Adyai Archives, to show that this was material intended for the opening volume but shifted by the Keightleys. Since this material was unfinished, the so-called third volume was padded out with an edited version of Blavatsky's instructions to her Esoteric Section started in 1888, and oral teaching to members of this section's "Inner Group," six men and six women chosen by H.P.B. who met on a weekly basis from 1890 on.

The scope of the initial publication of Blavatsky's Esoteric Instructions illustrates how some of the difficulties faced by the early Theosophists were surmounted to become opportunities. Since these instructions were considered too occult to give to a commercial printer, they were, according to an English member, Henry T. Edge, "written out in copying ink and reproduced page by page, by the old-fashionè gelatine graph, the pages being afterwards collected and stiched" (item 804). There were over 200 members of the E.S. by the time mimeographed Instruction I was issued. The first printed edition was done on the Aryan Press of New York, established for that purpose late in 1889. The printer, James Pryse, went to London to start the H.P.B Press, which issued the instructions there in 1890/91.

1889 saw the publication of The Voice of the Silence and The Key to Theosophy. The main part of the Voice, a manual for meditation, was
"translated" at Fontainebleau, France, where Mme. Blavatsky had gone to recuperate. Annie Besant who was with her, recalls that "she wrote it swiftly, without any material copy before her, and in the evening made me read it aloud to see if the English was decent." (item 12). According to an annotation by another member of the Inner Group, Alice Cleather, in her copy of The Key to Theosophy, "The idea of publishing a book on the teachings of Theosophy in the form of question and answers was first mooted by H.P.B.'s pupils. She thereupon told them to 'go ahead,' and collect all the questions they could, and which bore on doubts and difficulties incidental to the beginnings of Theosophical enquiry, in the minds of Western students and those interested in the subject. Some of the replies were written by H.P.B.'s pupils, but everything was carefully edited and corrected by her before the Ms. went to press" (Mrs. Cleather's copy in the "H.P.B." Library, Canada).

At the time of Blavatsky's death in 1891, a massive Theosophical Glossary was in preparation. Her handwritten draft for the title page announced that it would cover "Sanskrit, Pahlavi, Tibetan, Pali, Chaldean, Persian, Scandinavian, Hebrew, Greek, Latin, Kabalistic and Gnostic words and occult names used in Theosophical literature." In this she was "kindly helped for a number of kabalistic terms by W. Wynn Westcott, M.B., F.T.S., Hon. Magus, Soc. Ros., etc. etc." (quoted in The Theosophical Movement, Bombay, Jan. 17, 1932, p. 20). But she lived long enough to see only the first thirty-two pages in proof.

Since this chapter is limited to works issued in book or pamphlet form in the 19th century, no attempt is made to cover the extended magazine and newspaper output of Mme. Blavatsky, estimated at close to 1000 pieces in French, English, Italian, Russian, and filling fourteen volumes of her Collected Writings (B:CW, 1950-1985, compiled by the late Boris de Zirkoff). And as the focus of the entire bibliography is on material in English, with the exceptions noted, only the translations of Blavatsky's Russian writings (her main source of income) that appeared in English are listed. A partial translation of her Indian travelog From the Caves and Jungles of Hindostan by her niece Vera Zhelihovsky Johnston was issued in 1892, and the proofs for another book, The Mysterious Tribes of the Blue Hills, exist but apparently never appeared at the time. Only in 1960 was Blavatsky's extended serial The Durbar in Lahore translated and printed in English. Her commentaries on American life from New York in the 1870s, covering topics like abortion, infanticide,
divorce, women’s rights, American bathing costumes, remain to be published in English, and will add a new facet to her complex character.

It should be noted that Mme. Blavatsky founded and edited gratis two magazines during her lifetime. *The Theosophist* published in Bombay, 1879-1882, and from Madras, 1883-85, is still in existence. *Lucifer*, which she edited successively with Mabel Collins Cook and Annie Besant in London from 1887 to 1891, was later absorbed by *The Theosophist.*

Of Blavatsky’s vast correspondence, items published with commentary are given under the editor’s or transcriber’s name in Chapter 5.

The second edition of 1877 and all subsequent editions (actually reprints) had an additional unnumbered five pages of Table of Contents added to Vols. 1 and 2. The first edition has red cloth binding continuing to 1882 which is brown-grey. 1884 to 1889 are bound in blue-green. Editions of the 1890s are of a puce color. Bouton sold the copyright for Isis to the Theosophical Publishing Company of New York in 1902, but not before issuing one last edition (reprint) under his imprint in 1901.

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A reprint of "Lucifer to the Archbishop of Canterbury, Greeting!" in an unsigned lead article from *Lucifer* Dec. 1887. Issued as *Theosophical Siftings* I, 1.

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The first edition is bound in blue cloth, the American edition having the name of William Q. Judge as publisher on the spine. The second edition is bound in brown. The third edition was edited by G.R.S. Mead and Annie Besant; the American edition has The Path as publisher on the spine. A 335 page index to the third edition was issued by the Theosophical Publishing Society, London, in 1895. It was the work of Mr. A.J. Faulding and contained a table showing "the different paging between the old and revised edition."


Edited by Annie Besant. The second part of the volume contains "Some Papers on the Bearing of Occult Philosophy on Life," which are edited versions of H.P.B.'s E.S. and Inner Group Teachings. A 47 page index to this volume was issued by the Theosophical Book Depot Auckland, N.Z., 1907.

Reprints the seven stanzas on cosmic evolution, and the twelve on anthropogenesis.


Similar to material printed in *Lucifer* Oct. 1888, pp. 145-48, this pamphlet settles the question of the extent to which Mme. Blavatsky could become involved in the external affairs of the Society. She had dissolved the Council of the Isis Branch, Paris, and appointed K. Jaborian, President, during a crisis caused by the death of the Branch President. Quotes the Official Decision by Olcott as President, T.S., upholding her action, and gives extracts from a letter he received from K.H. on board ship before his arrival at Brindisi, as well as a joint note from Olcott and Blavatsky that there is no disruption between them or their "joint devotion" to the Masters and the Theosophical Cause.


Contains an Appendix on "The Planets, The Days of the Week and their Corresponding Colours & Metals."


Marked "Strictly Private & Confidential." Page 23 signed by H.P. Blavatsky as "The Head of the Section." Countersigned: Bertram Keightley, "Secretary of the E.S."


The *Book of Rules* was also reprinted together with the *Preliminary Memorandum* as a pamphlet of 35 pages, London, c. 1890.


Replies to statements by Elliott Coues and Mabel Collins Cook in the *Religio-Philosophical Journal* (see Ch. 8), especially Mrs. Cook's letter stating that Mme. Blavatsky "begged" her to write Coues "four years ago" that Koot Hoomi was the author of *Light on the Path*. Blavatsky gives background on her association with M.C., says she had no contact with her between Nov. 1884, before the book was completed, and 1887. Quotes letters from Theosophists contradicting Mrs. Cook's statements.

The second edition of 1890 contained a 62 page glossary of all the technical terms used in the book. Most of these, according to H.P.B.'s note to this edition, were "transcriptions or abbreviations" from a larger 'Theosophical Glossary" which was in progress and was to be published together with a "Treatise on Archaic Symbolism."


Replies to G.W. Foote's pamphlet Mrs. Besant's Theosophy (327). But, while I have studied and know something of his materialist teachings, he knows nothing at all, I see, of Theosophy. It is not to answer him or dissipate his prejudices, that I notice a few of the mistakes, but to show to those who may have read his misleading pamphlet how superficially he has acquainted himself with that which he vehemently attacks."


"Having learnt that an ex-Fellow of the Theosophical Society, Mr. Michael-Angelo Lane, is going about the United States spreading false and malicious reports about the Society he once belonged to, its founders, officers, and especially about the undersigned; I, H.P. Blavatsky give erewith the true history of our acquaintance with Mr. M.A. Lane." Recommended by W.Q. Judge, Lane had come over to London. "The whole time he remained with us he did absolutely nothing, but go about questioning everyone and trying to pick up all the information he could about me." Nothing further developed.


When first issued in London it was initialed by H.P.B. with certain words and passages filled in by hand. "Owing to the present state
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of things in America, treachery from the first, and still worse treachery recently, the betrayal by one who joined the E.S. with the determined object of getting possession of its supposed secrets, in order to upset the Theosophical Society, and, by crushing me, crush the E.S. out of existence, has put an unavoidable stop to the teachings."


The 1893 edition bears the imprint of the Path, New York, above the London T.P.S., and contains the Stanzas of Dzyan from The Secret Doctrine at the end. H.P.B.'s notes are incorporated at the bottom of each page making the pagination iv, 107 pp. The 1894 "new edition printed on the H.P.B. Press, reverts to the original scheme.


According to a notice sent out to E.S. members April 1891 Instructions I, II, III, had been reprinted in "a compact volume of 12 pages...with the Plates, Diagrams, and Tables bound in... some passage that were at the time of the issuing of the original matter, of the first importance as dealing with personal matters of the greatest interest in the E.S. and T.S. have now been omitted." That is, references to W.Q Judge were deleted from the Preliminary Explanation. The volume actually ran 122 pages with Appendix. Although later American edition of Instruction 3 bear the note that the parts of the Preliminary Explanation relating to Judge omitted in earlier printings were done when H.P.B. "was too ill to supervise, without her sanction, and, as she afterwards said, much against her wishes," the April 1891 E.S. notice referring to this omission was "Approved" by H.P. Blavatsky as Head of the E.S.

"It contains a Precept or Axiom for every day in the year; lines of a Theosophical nature, selected from sources not invariably Oriental, preface each month; and the whole is embellished with drawings from the men of F.W., a lady Theosophist."


"Readers requiring fuller information about any particular term should consult The Theosophical Glossary now in preparation."

Headed "H.P.B.'s Last Article," this is a reprint from Lucife May 1891, with a "Declaration" signed by her 12 pupils of the Inner Group vouching for her veracity.


Edited by Annie Besant, this is H.P.B.'s Oral Teaching to the Inner Group, referred to here as the Third Degree of the E.S. "It was thus given with a view of its being transmitted to members of the Second Degree, and was carefully written down by the students at the time, one of the number reporting it in shorthand. All the notes thus taken were compared, and a fair copy was made by the two Secretaries, Annie Besant and G.R.S. Mead. This copy was again checked by questioning H.P.B. on any point that seemed obscure. By her direction the matter was rearranged under the headings given below."


Translated from La Revue Theosophique, Paris, Oct.-Dec. 1885. According to the note accompanying the translation, "The article 'Alchemy in the Nineteenth Century' was written as a piece of wholesome advice to those self-constituted 'Masters' of magic, etc. which are of such mushroom growth in Paris and other parts of France. Theosophical Siftings IV, 9.

Works of H.P. Blavatsky

Edited by G.R.S. Mead, with contributions by William Wynn Westcott. Contains definitions for 2,767 terms arranged alphabetically.


Two dialogues reprinted from Lucifer Dec. 1888, Jan. 1889, between H.P.B. and her co-editor at the time, Mabel Collins Cook. Theosophical Siftings V, 10.


Originally printed in the Moscow Chronicle, 1879-1882. Rept. in Russkiy Vestnik (Russian Messenger), 1883, 1885-86. Part I was published in book form, 1883, by the University House of Moscow, 508 p., as Iz peshcher i debrey Indostana. Pis'ma na rodinu.

647. ———. Instruction No. V. [London: Eastern School of Theosophy, n.d.,] pp. 147-68.

"Taken from the matter left by H.P.B. \textquoteleft\textquoteleft for such use."


Reprints "Practical Occultism" and "Occultism vs. the Occult Arts," from *Lucifer* April and May 1888, along with the "Comments" on *Light on the Path*, from *Lucifer* Oct.-Nov. 1887, Jan. 1888, attributed to Mabel Collins Cook.


652. ——. *Studies in Occultism*. 2. [pp. 51-119.]

653. ———. *Studies in Occultism*. 3. [pp. 120-69.]

Reprints from *Lucifer*: "Psychic and Noetic Action" Oct., Nov. 1890.


Reprints from *Lucifer*: "Kosmic Mind" Apr. 1890, and "The Dual Aspect of Wisdom" Sept. 1890.

655. ———. *Studies in Occultism*. 5. [pp. 229-311.]


656. ———. *Studies in Occultism*. 6. [pp. 312-59.]


A compilation of H.P.B.'s articles covering the years 1874 to 882, edited by G.R.S. Mead. All her major articles to the American press are included, and her early articles for *The Theosophist* in India till 882, as well as the first three "Fragments of Occult Truth" which were actually by Hume and Sinnett, and her translation in that journal of "The Grand Inquisitor" from Dostoevsky's *The Brothers Karamazov*. Her American articles were supplied from H.P.B.'s Scrapbooks, and sometimes none too carefully. Her "Hiraf" article, her "first occult shot," reprinted here as "Occultism or Magic," breaks off in the middle with no
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indication that it continued. Apparently further volumes were contemplated but never issued.


Originally printed in *Russkiy Vestnik*, Moscow, Dec. 1884-Apr 1885, and published in book form with "The Durbar at Lahore," St Petersburg, 1898. Page-proofs for this translation, which apparently was never issued, exist in the Boris de Zirkoff Collection, Olcott Library, Wheaton, Ill., bearing the bookplate of the Theosophical University Library, Point Loma, and stamped "Property of G. de Purucker."
CHAPTER 5

Works About H.P. Blavatsky

Reviewing John Symonds’ 1959 biography *Madame Blavatsky* and its attendant press, critic Victor Endersby assembled the different portraits generated about Blavatsky:

She was a repulsive, unhealthily fat masculine type of bag with coarse manners and ugly features, the very prototype of everything sexually repulsive to normal men, who had every male in sight struggling to get in bed with her. Especially Barons, Counts, opera singers and such, with the pick of Europe on the platter.

She was "profoundly ignorant on every subject" in a manner to enthrall and thrill some of the most eminent of the intelligentsia of her time, with the range of her knowledge and the brilliance with which she discussed it.

She was a faker of psychic phenomenon who was never once actually caught in the act of a fake, although some of her tricks and contrivances as described would disgrace the intelligence of a ten-year-old amateur magician.

She was a swindler against whom no victim ever lodged a complaint, who lived in poverty, and left nothing but a little jewelry of no intrinsic value.

She was a Russian agent, stirring up revolution in India, who was never even personally questioned by the English Government, and died in London unmolested.
She was a self-indulgent glutton who nearly killed herself with work. (item 809)

From her public emergence in America in 1874 (and one might surmise even before) those who came in contact with Mme. Blavatsky were drawn to fathom her nature, resulting in the contribution to these conflicting images. Thus Elliott Coues who met her in London during her 1884 European tour saw her in terms of physical attributes:

Remarkably small, pretty hands and feet for such a corporeality, though with long, dirty nails; suspicion of pug in the saucy nose; pale, restless eyes; flossy yellow hair, tending to kink; Tartar face with high cheek bones, fat chops, and a dewlap, the latter always hid by hand or fan in her photographs; stature medium; weight perhaps 250 pounds; harsh, strident voice; conversation profane and witty; temper abominable; odor of tobacco abiding; dress a sort of compromise between the robes of a Norma and a robe de nuit. (item 1931)

Mabel Collins Cook, at whose home Blavatsky stayed upon her arrival in England in May 1887, remembered her moral, or in this case immoral qualities:

She had a greater power over the weak and credulous, a greater capacity for making black appear white, a larger waist, a more voracious appetite, a more confirmed passion for tobacco, a more ceaseless and insatiable hatred for her enemies, a greater disrespect for les convenances, a worse temper, a greater command of bad language, and a greater contempt for the intelligence of her fellow beings, than I had ever supposed possible to be contained in one person. (item 774)

To Col. Olcott, who dealt with her daily for ten years, "she was from the first and continued to the end an insoluble riddle" (Preface to item 196).

Was she really "one of the most evil and immoral women who ever lived" (item 1161), or as the S.P.R. committee reported in 1885 worth only to "permanent remembrance as one of the most accomplished
ingenious, and interesting impostors in history" (item 1897)? V.S. Solovyov mockingly termed her "St. Helena, ye ever holy virgin," while Olcott noted with anxiety the tendency of her devotees to view her as "an Earth-visiting angelos" (Preface to 196).

Surveying the 600 entries in this section the reader will find echoes and reverberations of these observations. Truly she appears to have been all things to all people, for everyone seems to have an opinion about her. But when we look for verifiable facts the result is not as accessible and requires some diligent searching. What we are sure of is her pedigree and background. When Mme. Blavatsky arrived in India in 1879 her identity was a matter of speculation. A.P. Sinnett, editor of the Pioneer, wrote to her uncle Gen. Rostislav Fadeyev, Joint Secretary of State in the Home Department in St. Petersburg, through a third party on the Viceroy’s staff and received the following reply dated Sept. 18, 1880:

I certify by the present that Madame H.P. Blavatsky, now residing at Simla (British India), is from her father’s side the daughter of Colonel Peter Hahn, and grand-daughter of Lieutenant-General Alexis Hahn von Rottenstern-Hahn (a noble family of Mecklemburg, Germany, settled in Russia). And that she is from her mother’s side the daughter of Helena Fadeyev, and the grand-daughter of Privy Councillor Andrey Fadeyev and of the Princess Helena Dolgorukov; that she is the widow of the Councillor of State, Nikifor Blavatsky, late Vice-Governor of the Province of Erivan, Caucasus.

Printed in the Preface to The Occult World, 2nd ed., item 1261. The original letter in French is in the Archives of the Theosophical Society at Adyar.

After her marriage at the age of 17 or 18 in 1848/49, and subsequent abandonment of her husband in 1849 and escape to Constantinople, follow 25 years that can only be sketched at best. "We get a vague impression of an adventuress skipping widely about the world—now in Mexico, now in Japan, or Ceylon, or wherever, and for some years nowhere," Coues noted. With her arrival in America in 1873 information becomes more reliable. Anna Ballard, a New York reporter, interviewed her "not more than a week after she landed" in July, and Olcott reproduces her letter about this in the first volume of Old Diary Leaves item 192). Elizabeth Kinsella Holt spent the summer of 1873 with her
at a co-operative home for working women in lower Manhattan (item 882). If we believe Hannah Wolff’s account, Mme. Blavatsky’s first winter in New York was occupied spending money profusely, attending women’s rights conventions, and smoking hashish (item 1217). Court records show she invested $1,000 (a substantial amount for the time) in a farm in Long Island in July 1874. Col. Olcott introduced her to his readers in the Nov. 27, 1874 Daily Graphic, noting her arrival at Chittenden, Vt., on Oct. 14, but she was already on her way to becoming a celebrity and had been interviewed in the Nov. 13 issue of that paper.

By the time the Theosophical Society was suggested at a Sept. 7, 1875 talk in her rooms at Irving Place in New York, a substantial amount of material has accumulated about her. There are letters, her own, and those of prominent Spiritualists, where she is an item of correspondence. There are newspaper accounts, articles, references. These sources increase. Diaries are added, pamphlets, reports. Far from organizing the Theosophical Society as a money-making venture, we see her leaving for the country to visit Prof. Hiram Corson at Cornell during the crucial formative period of the Society, when the by-laws and the positions of the officers and the extent of their powers are being decided. She writes to Alexander Aksakov in St. Petersburg from Ithaca somewhat laconically, "Olcott is now organizing the Theosophical Society in New York. It will be composed of learned occultists and cabalists, of philosophe Hermetiques of the nineteenth century, and of passionate antiquaries and Egyptologists generally" (item 1913).

To enable the reader to chart these and subsequent developments in her life with any degree of certainty, the focus of this section is on biographical and historical material relating to Helena Petrovna Blavatsky. How often have I gone through articles bearing her name in the title only to find an excuse for vague philosophizing. The researcher will not find many of such listed, nor the ubiquitous White Lotus Day address. No reviews, or encyclopedia accounts, or poems, or passing notices. One of the few exceptions being the 27 articles that appeared in her magazine after her passing in 1891, and reprinted In Memory of H.P.B. (695). I offer a genuine outpouring of feeling by those who knew her personally. Some glimpse of her character may be discerned.

Unfortunately no one volume or biography yet written can be unreservedly recommended as conveying or summing up Mme. Blavatsky. Gertrude Marvin Williams 1946 biography (item 1211 assembles the case for the prosecution, while Jean Overton Fuller’s recen
attentive attempt (item 819) is surely a witness for the defense. Marion Meade’s 1980 Madame Blavatsky (1022) is a relative of Williams, but at least she is funny. Victor Endersby’s Hall of Magic Mirrors (809) might be regarded as the best overall attempt to deal seriously with some of the issues in Blavatsky’s life. Mme. Blavatsky’s own letters to A.P. Sinnett, transcribed and edited by A. Trevor Barker (item 674), is an indispensable volume, especially since these letters cover the period Sinnett was working on his biography of her and fishing for data. It has the additional value of including correspondence to Blavatsky and Sinnett by a number of prominent Theosophists of the time. Beatrice Hastings review of C. Bechofer Roberts Mysterious Madame in item 875, Apr. 1938, should be read as a curative against accepting any statement about Blavatsky, pro or con, without checking the sources. In introducing this section I have tried to give an indication of additional relevant material to be found in chapters 2 and 8.
An interest in the "supernatural" and a visit to New York City brought an introduction to Mme. Blavatsky, then living on Irving Place. "I did not at all like her untidy and careless appearance." Lost interest till joining the T.S. in 1892.

A somewhat sensational interview with Mme. Blavatsky occasioned by her delivery to the Daily Graphic office Nov. 12 of a letter on phenomena witnessed at the Eddy mediums in Vermont. She is described as "handsome, with full voluptuous figure, large eyes, well-formed nose, and rich, sensuous mouth and chin." When this interview was reprinted on the front page of the Spiritual Scientist, she corrected a number of passages by hand. To the statement "In 1858, I returned to Paris, and made the acquaintance of Daniel Home, the spiritualist....Home converted me to Spiritualism," she annotated in the margin, "The biggest lie of all. I never saw in my whole life either D.D. Home or his wife. I never was in the same city with him for a half an hour in my life." Adding that "From 1851 to 1859 I was in California, Egypt and India. In 1856-58 I was in Kashmir and elsewhere." In the bound copy presented by her to the British National Association of Spiritualists in 1877, now in the Library of the College of Psychic Studies, London.

Bharati denounces the works of "Lobsang Rampa" as a lie, and as "Blavatsky's work has had signal importance in the genesis and the perpetuation of a wide-spread, weird, fake, and fakish pseudo Tibetan...
and pseudo Buddhic," she is dragged in as the mother of lies. But says that Olcott was "a genuine person," and Annie Besant "a sincere woman," in their work for Asia. Replied to by item 748.


The debate over Blavatsky's phenomena has obscured her "feminine mystique." Establishes her role as a feminist by quotes about her attitude and compares her life with a number of other independent women of the 19th century.


Describes a Saturday evening spent at Mme. Blavatsky's rooms on West 47th Street in New York, interspersed with her conversation and that of Col. Olcott. Prints the entire text of a nine point circular on the work of the Theosophical Society.


First met H.P.B. in London, April 1884, saw her last on March 26, 1891. "The whole tendency of the teaching of Madame Blavatsky has been to awaken India to a knowledge of its past spiritual life, and to bring that life to be better understood by the Western world."


Mme. Blavatsky stayed at Miss Arundale's home at 77 Elgin Cres. in London during the summer of 1884. These reminiscences describe the visitors who came and went to the house—the Indian chela, Mohini
Chatterji, the American clairvoyant, Laura Holloway, Frederick Myers of the S.P.R.—along with insights into Blavatsky’s character, and what it was like having her as a house guest. The reprint is introduced by C. Jinarajadasa, who adds three letters from H.P.B. and the Masters to Miss Arundale, and one from Olcott, Nov. 24, 1885.


Memoranda jotted down by Miss Arundale from conversations with H.P.B. giving places and dates in her travels from 1848 to 1873.

* Arya Asanga. See Hamerster, Albertus Jacobus


Suggests that "in formulating the principle of his 'system' Yeats was mainly recollecting what he had learnt between the years 1885 and 1890 from the Theosophical literature and Society, and from his contacts with Madame Blavatsky." Presents background on Blavatsky and her writings corroborating his thesis.


A White Lotus Day address, May 1920, quoting from Olcott, Mead, and Sinnett, on the "inconvenient frankness" of Blavatsky’s
temperament and method, as a refutation to accusations of "trickery, concealment and fraud."


"Prof." Baldwin, a stage magician, reviews Blavatsky's career. "I am quite sure that her remarkable physical manifestations were produced entirely by deception. But I also firmly believe that in using such deception she was actuated solely and wholly by the desire to create an interest in Theosophy, and had no desire to deceive the public and her friends for the sake of the deception. I believe that she regretted the deception." But her desire intensified until it became "a semi-mania, in which she herself believed in the genuineness of the absolute deception she was then practising."


Cursory narration of Blavatsky's life with quotes from her about the Masters, and extensive extracts from The Secret Doctrine. The other two "remarkable women" covered are Alice Bailey and Helena Roerich.


Explains H.P.B.'s phenomena by the Tibetan term "tulku," a transfer of consciousness from one body to another.

Concentrates on the different ways Blavatsky's books were produced: clairvoyance, precipitation, Tulku, occult dictation, etc.


One hundred twenty letters from Blavatsky to Sinnett covering the period from 1880 to 1887, along with additional letters from Countess Wachtmeister, the Gebhards, Damodar, Anna Kingsford, to Sinnett, and A.O. Hume, W.Q. Judge, Olcott, Subba Row, Babaji, and Elliott Coues to H.P.B. Items 1050 and 1323 provide chronological arrangements.


Refers to an exhibition of Yeats' works in the King's Library, British Museum, in March 1965, where according to Barratt, "a pamphlet written by Yeats in H.P.B.'s defence was displayed alongside an open copy of her Secret Doctrine." Goes on to quote from Yeats' autobiographical Four Years issued by the Cuala Press 1921.


About 19 Avenue Road, London, Mrs. Besant's home, which she turned over to the Theosophical Society, and where H.P.B. spent her last two years. When the lease was given up, Katherine Tingley took it over.

Interpretative profile of Blavatsky's life. "She possessed the rare power of temporarily believing whatever she wanted to believe. Thus she hypnotized others, having first hypnotized herself, and, although one of the most unspiritual women, she gained from her followers a veneration amounting almost to idolatry."


For a work claiming to be "the first critical and unbiased biography of Madame Blavatsky" this book adds nothing new, except that Baroness Meyendorff claimed that her brother-in-law, Baron Nicholas Meyendorff, claimed that H.P.B. was the mother of his illegitimate child. Reviewed by items 875, 1023.


The Minute Book of the Blavatsky Lodge, London, is used to recreate Blavatsky's activities in England and her participation in the branch of the Society named after her.


Translation of two Russian letters from Blavatsky to unidentified recipients. 1, (July or Aug. 1883) Nilgiris. 2, Paris, June 27 (1884). A
translation of a Russian poem by V.S. Solovyov, Elberfeld (Germany), Aug. 31, 1884, is included on page 88.


One from Nikifor V. Blavatsky to H.P.B.'s aunt, N. Fadeyev, Nov. 13, 1858, Erivan, wishing "ardently" that their marriage could be annulled, and another from Michael C. Betanelly, May 7, 1877, expressing similar sentiments for their divorce.


Cursory survey of books and pamphlets that belonged to Blavatsky, now in the Archives of the Theosophical Society, Adyar, India. "Some of the books may seem to be of little consequence or may be out of date from a scientific point of view, but all of them are of significance since they belonged to Madame Blavatsky and the majority of them bear her autograph."


Extracts from Blavatsky's articles and letters are quoted to show her position on social reform, which Beechey says is summed up by her words, "Let everyone become a Theosophist, a true brother to his fellowmen, and half the world's social problems would be solved."


Says that the original signet ring worn by H.P.B., bearing a design of two interlaced triangles with the Sanskrit word Sat below it, went to
Mr. Judge, Mrs. Besant’s being a copy. But see Besant’s statement in
_The Case Against W.Q. Judge_ (1947), and Pryse in item 1101.

Women Initiates, or the Feminine Mystic_. Trans by Michelle

Conventional life of Blavatsky. "Guided by the Cosmic Masters,
she protected the ‘white’ mission of the movement she had established
from all evil, and led the students toward the mystical path."

687. Besant, Annie. "Among the Adepts." _The Pall Mall Gazette_, April
25, 1889, p. 3. Rept. in _The Theosophist_, August 1889, pp.
696-98; _The Adyar Bulletin_, March 15, 1921, pp. 61-66; _The
Theosophist_, January 1939, pp. 262-66; _The Theosophical Journal_,
143-47.

Besant’s review of _The Secret Doctrine_ which led her to meet the
author. Item 443 reproduces a facsimile of a note she sent the editor of
the _Gazette_, W.T. Stead, while writing it. "I am immersed in Mme.
Blavatsky! If I perish in the attempt to review her, you must write on my
Tomb, ‘she has gone to investigate the Secret Doctrine at first hand.’"

688. ———. "The Evolution of the Universe." _The National Reformer_
(London), June 23, 1889. Rept. in _The Theosophist_, Sept. 1889,
pp. 757-60; _The Adyar Bulletin_, Sept. 15, 1921, pp. 244-49; _The

Mrs. Besant’s second review of _The Secret Doctrine_, favorable
like the first.

689. ———. "Mrs. Besant and Madame Blavatsky." Letter to the
Editor, _The Methodist Times_, Sept. 5, 1889, p. 874.
Replies to the Rev. Henry Lunn’s article in the Aug. 29th issue (item 1865) on the character of her new teacher. Says she has read both reports issued by the S.P.R. on Blavatsky’s phenomena, and the day after she finished she joined the T.S.


Three articles reprinted from *Lucifer*, 1890/91. Besant had defined Blavatsky’s position in the Dec. 1890 issue by a number of propositions: “1. Either she is a messenger from the Masters, or else she is a fraud. 2. In either case the Theosophical Society would have no existence without her.” Patterson objected in the Feb. 1891 number that the T.S. held no position binding membership to belief in H.P.B. “Even a recognized leader may be dangerous. H.P.B. herself is always inculcating self-reliance, and discouraging any dependence upon others, hersel included.” Besant countered in the March 1891 issue, “Granted that the Theosophical Society has no creed, and teaches no doctrines; none theless is it without foundation unless it be built on the rock of the Hidden Wisdom.”


"We have fully investigated all the accusations and attacks which have been made against the personal character and *bona fides* of H.P. Blavatsky, and have found them in the vast majority of cases to be entirely false, and in the few remaining instances the grossest possible distortions of the simple facts."
Statement issued to the press after Blavatsky's death to counter "libels as monstrous as they are vile" circulated about her life. This notice was carried during May 1891 in the Daily News, Daily Graphic, Pall Mall Gazette, Black & White, Morning Advertiser, the Star, the Echo, Weekly Chronicle, Eastern Daily Press, Overland Mail, Woman's Herald, Belfast Northern Whig, Manchester Guardian, Manchester Examiner, Agnostic Journal, Westminster Gazette, Suffolk Chronicle, Leicester Journal, Times of India, Montreal Daily Star.

"For some weeks past, descriptions of Madame H.P. Blavatsky, the founder of the Theosophical Society, have appeared in well-nigh every journal of the United Kingdom. Most of these have consisted of a mere outline of her stormy life. Some have been laudatory, others malignant and abusive." Analyzes her character and contribution.

"Looking at her generally, she was much more of a man than a woman. Outspoken, decided, prompt, strong-willed, genial, humorous, free from pettiness and without malignity, she was wholly different from the average female type."


Brief biographical sketch of "The Brother whom you know as H.P.B., but we—otherwise." First of the series "Theosophical Worthies."

697. ———. "In the Twilight." *The Theosophist* 31:8 (May 1910): 1098-1100.

Psychic experiences with Blavatsky at Fontainebleu, France, Brighton, and London.


Recalls Blavatsky's methods of teaching through the work of the Blavatsky Lodge, London.


Short talk at the commemoration of the centenary of Blavatsky's birth held at Adyar, Aug. 12, 1931. After their first meeting, H.P.B. told her, "My dear Mrs. Besant, if you would only come amongst us." Besant said she had an intense desire "to bend over and give her a kiss." She resisted.

Besterman, then librarian and research officer for the S.P.R., London, calls for "the cessation of the useless and embittered controversies about the character of the supernormal phenomena of Madame Blavatsky," when it is her writings "that merit the most serious consideration."


"She was a woman who had read widely, though unsystematically, in many languages, who had travelled extensively and met many learned and cultured persons, and who had spent many years in musing on occult wisdom. She was, besides, a woman of great shrewdness and ability. It is only natural, therefore, that in the mountain of chaff there should be some grains of wheat." Includes a long letter from Olcott to C.C. Massey and Stainton Moses, 1876, giving his belief that "the Blavatsky shell is a shell, tenanted by a copper coloured Hindu Solon or Pythagoras."


Carter Blake, a specialist in anthropology, offers his opinion that Madame Blavatsky certainly had original sources of information (I don't say what) transcending the knowledge of experts on their lines. Gives examples of how she stumped him.

In June 1874 Mme. Blavatsky invested $1,000 in a farm at Northport, Long Island, owned by a Russian couple, the Gerebkos. The property did not live up to her expectations and in August they decided to annul their agreement. Mrs. Gerebko failed to reimburse her, and Mme. Blavatsky filed a complaint, Sept. 9, 1874, with the Suffolk County Clerk's Office. Her letter to the Sunday Mercury narrates the events leading to her impending court case. The judgement was decided in her favor June 15, 1875.


The Jan. 23, 1877, N.Y. World (item 771) carried a long interview with Mme. Blavatsky about her forthcoming book. The Banner of Light reprinted it Feb. 3, and a week later carried a letter from Blavatsky to the World correcting some misstatements. The Banner added a few biographical bits of information which H.P.B. corrects in the issue of Feb. 17. She was not born in 1834, and "Mr. Blavatsky was not seventy-three when he capped the climax of my terrestrial felicity by placing his valetudinarian hand in mine. He might have been older, and he might have been younger; some men are."


Since her arrival in America she has been subjected to "slanderous reports, vile insinuations, innuendo." "At various times I have been charged with (1) drunkenness; (2) forgery; (3) being a Russian spy; (4) with being an anti-Russian spy; (5) with being no Russian at all, but a French adventuress; (6) of having been in jail for theft; (7) of being the mistress of a Polish count in Union Square; (8) with murdering seven husbands; (9) with bigamy; (10) of being the mistress of Colonel Olcott; (11) also of an acrobat. Other things might be mentioned but decency forbids."

"Know please, once for all, that I am neither 'Countess,' 'Princess,' nor even a modest 'Baroness,' whatever I may have been before last July. At that time I became a plain citizen of the U.S. of America—a title I value far more than any that could be conferred on me by King or Emperor."


Writes to "rectify" Lillie's letter in Light, Aug. 2 (item 1396) criticizing G.B. Finch's Observations (item 1341). "Since he chooses to make such liberties with my name, I will tell him plainly that he himself knows nothing, not only of initiations and Tibet, but even of exoteric—let alone esoteric—Buddhism....I have lived at different periods in Little as in Great Tibet, and that these combined periods form more than seven years....I have stopped in Lamaistic convents; that I have visited Shigatze, the Tashi Lhunpo territory and its neighborhood, and that I have been further in, and in such places of Tibet as have never been visited by any other European, and that he can ever hope to visit."


Replies to Lillie's Sept. 6 reply (item 1397) on her Aug. 9th letter. Makes her famous statement, "I never was a Spiritualist. I have always known the reality of mediumistic phenomena, and defended that reality; that is all." Identifies "John King."

Dated March 21, 1885, Adyar, Blavatsky resigns her office of Corresponding Secretary because of ill health. A letter from her doctor, Mrs. Scharlieb, is attached recommending that "she should at once proceed to Europe and remain in a temperate climate."


Russian letter from Blavatsky, Aug. 27, 1885, Wurzburg, giving the reasons for departure from India. Richard Hodgson had publicly declared at a dinner party given by one of the Government officials in Madras that she was a Russian spy. "This gave rise to a terrible tempest....Without even explaining to me in detail what it was all about these friends of mine, afraid on my behalf, decided—upon advice from the doctor, who told them that such an arrest would at the time mean death for me—to send me to Europe without even one day's delay."


Replies to a reference in A. de Grasse Stevens' novel Mis Hildreth on her carrying on espionage work in India. Says that after being trailed for eight months in India the Viceroy, Lord Lytton, issued an Order in Nov. 1879, calling off surveillance. Not interested in politics—"nuisance" and a "bore."


Replies to Colenso's July 6th piece in Light (item 768). Says sh cannot and will not be held responsible for "blunders, inaccuracies an contradictions, in statements about me which are not made over my ow

Deals with Colenso's statement in item 1838 that her flight from Madras in 1885 "universally condemned her" in the Coulomb case. Blavatsky gives the reason for leaving. Doctor's orders did not give her more than ten days to live if she stayed in India. Names Dr. Scharlieb and Mrs. Cooper-Oakley in London as her witnesses.


Letter to Indian members of the Society written in 1890 explaining her activities in India, the events that conspired toward her leaving, and why she chooses not to return. "I can never return to India in any other capacity than as Their faithful agent."


Translation by Zoltan de Algya-Pap of three pages of Russian text by Blavatsky in a notebook dated from Wurzburg 1886, on her astronomic relations.


"The international wandering and experimental liaisons characterizing successive decades of Madame Blavatsky's search for truth have an exotic coloration to all her endeavors. While reports of her early
life contain many claims difficult to verify, it is certain that her imaginative spirit refused to stay within the conventional expectations for marital or religious behavior."


This entry, among 1022 biographical sketches of American women, identifies her as a Spiritualist.


Letters from the Hon. Iona Davey, for the Council of the Blavatsky Association and Council member William Kingsland, who knew Blavatsky personally, to Sir Arthur Conan Doyle regarding his reference to Mme. Blavatsky in Pearson's magazine, Mar. 1924, and Sir Arthur's rebuttal. "One cannot brush away Solovyoff, as if he did not exist....I have no doubt that she had psychic powers. I said so in my article. But they seem to me to be of a low order." Has read Besant's 1907 defence pamphlet (item 1823), and will modify his position when the text is republished. Still says "I don't like her [H.P.B.]—and can't pretend to." Prints Doyle's letter to the editor of Pearson's where he says that as a result of recent evidence he admits that "the Adyar case is non-proven either way."


Four sections list editions and translations in English of Blavatsky's works; subsequent revised and edited editions; miscellaneous writings—letters, magazine articles—published or reprinted in book or pamphlet form; and biographical books, articles, pamphlets, and other
References by various writers, noting those that are hostile. Totals about 32 items. A three page Addenda issued in 1934 covers "Translations and Foreign Editions of H.P. Blavatsky's Works."


Interview with W.Q. Judge just returned from England on Blavatsky's life in London. "She scarcely ever leaves the house and from 3:30 o'clock in the morning until evening is constantly engaged in writing articles for her magazine Lucifer, or other theosophic publications, replying to correspondents, and preparing the matter for further forthcoming volumes of her gigantic work, The Secret Doctrine." Gives tale of her exchanging her first class ticket from Le Havre to New York in 1873 for steerage to help a woman who had been cheated out of her passage.


Detailed examination of Blavatsky's career rectifying the obituary published in the previous day's N.Y. Times (item 1001).


General outline of her life with portrait. She "was bulky enough to have made it possible for her to earn a living as an exhibit had she not chosen an easier and more profitable path."

Dr. Bloede writes to the *Sunday Herald* giving extracts from letters of D.D. Home to him on the state of American Spiritualism. As this source has been used to yield whatever writers wish to say against Blavatsky—witness Marion Meade’s biography (item 1022) p. 164, where Home “retaliated by writing to the Boston *Herald* that Madame was the most notorious cheating medium he knew of”—it is worthwhile to reproduce Home’s entire reference to Blavatsky from the Mar. 9th installment. “You know the very wonderful incident related in Olcott’s book [*People From the Other World*] of where the decoration was brought from her father’s grave. My first wife’s father was a Russian general, and I know that when he passed away not only were his decorations not buried with him, but they had to be returned to the Government. The father of my present wife was Counsellor of State to the Emperor Nicholas, and the same thing had to be done with his decorations. I would not, however, make the assertion till I was more sure, and I wrote to my friend the Baron Meyendorff (this is, I believe the very Baron M. made use of as one of her vouchers in Olcott’s book, He knew her to his sorrow in 1858), and I have his reply, dated at St Petersburg last December, where he says: ‘Never are the dead interred with their decorations. These are only carried as far as the tomb. It is but a short time ago when the relatives were obliged to return them to the Government.’ It would seem that even the grave of her father is not sacred to this woman, who has ‘power over the spirits.’” And that’s all Mme. Blavatsky annotated this clipping in her press Scrapbook I, 214 “And who ever thought or said they were! It is not a decoration but buckle, you spiritualistic fool.” The T.S. Archives at Adyar also contain a letter from Baron Meyendorff to Mme. Blavatsky, April 20, 1877 apologizing “for the trouble unintentionally caused” by Home’s use of his name.


On Blavatsky's "smoking, swearing and slandering." Says that she knew that tobacco was a "psychical disinfectant," that though she used the word "damn," she used it very seldom, and that she was "entirely ree-spoken."


"In her teaching H.P.B. used the method by which she herself had been taught: the method of the Masters. She gave us problems to solve, always with some hints of how to solve them. She told repeatedly that there were different methods of solution; in fact, that there were seven different keys to use, each of them leading to a different result, the results being actual facts on their own plane, all of them."


Beatrice Hastings has written on the title page of her copy of this biography with an astrological Interpretation"—"nearly all borrowed from Olcott at whom they hiss and sneer. H.P.B. would have flayed them."

"Extracts from the notes of personal teachings given by H.P.B. to private pupils during the years 1888 to 1891, included in a large MSS volume left to me by my father, who was one of the pupils."


"At the apogee of her career, Helena Blavatsky was a person of curious contradictions. Far from spiritual in appearance, she was extremely obese, with protruding eyes and short crinkly hair. She loved to play solitaire, smoked incessantly, and frequently gave way to towering rages and profane outbursts drawn from the forty languages she was said to have at her command. While taking great relish in attracting new converts, she always retained a wry self awareness that was one of her more appealing traits."


An Address delivered before the Toronto Theosophical Society Dec. 3, 1916. "The first epoch of the Society's history was marked by the publication of Isis Unveiled in 1877." The Coulomb letters and Hodgson's report formed another. "Thereafter 'phenomena' ceased to play an important part."


Portrays Blavatsky as a medium, who according to the author "was shown up perhaps more comprehensively than any other medium. Reproduces Hodgson's plan of the shrine room at Adyar."

A character sketch based on Solovyov and Olcott's Old Diary Leaves. "Whatever may be the ultimate verdict upon the life and work of his woman, her place in history will be unique. There was a titanic display of strength in everything she did. The storms that raged in her were cyclones."


Brown visited Einstein at Princeton when a student there in 1935; saw a copy of Blavatsky's Secret Doctrine "which sat at the far corner of the large desk" in Einstein's study. Quotes Einstein on Blavatsky.


"Somewhere in South-east Asia I met a man who wears the High Lama's robe," who told Brunton about Blavatsky "when she was a girl and fled from her husband, she accidentally met a group of Russian Buddhist Kalmucks who were proceeding by a roundabout route on pilgrimage to the Dalai Lama of Tibet. She joined the caravan as a means of escape from her husband. One of them was an adept. He took care of her and protected her and brought her to Lhassa. She was initiated in due course into the secret traditions. She visited other parts of Tibet and also India." Mentions her co-disciple "Dorjeff."


A phrenological interpretation of Blavatsky's character based on her features with some commentary. Includes portrait.

"What H.P.B. is to the real workers who have caught the inspiration from her heroic example, these carpers will never know—at least in this incarnation." Buck's contribution to the Besant/Patterson exchange in Lucifer (item 690).


Buck joined the Society in 1878, just before H.P.B. and Olcott left for India. "I found her in the face of her immense knowledge not egotistic, and not only from every sign and all reliable information, free from all personal pride or ambition, but rejecting everything offered to herself in the way of adulation or revenue."

738. ———. Ch. 4-6 in Modern World Movements. Chicago: Indo-American Book Co., 1913, pp. 52-85.

Relates Blavatsky's contribution to the building up of Theosophy through her letters to him of Sept. 1, 1879, Jan. 20, Mar. 1, 1886, March 7, 1887, and personal anecdotes.


Burns says Blavatsky wrote him from Cairo in 1871-72 requesting a medium to come for seances.


Prints a long letter from Blavatsky, Nov. 19, 1877, when she resided in New York, discussing her beliefs. "I completely reject the idea of a Creator or a Supreme God, who is in the least concerned in t..."
owenment of this world." Denies belief in communication with spirits of the dead. Item 840 reproduces the text of this letter. Burr offers his opinion that she was not the author of *Isis Unveiled*.


Burrows accompanied Annie Besant to 17 Lansdowne Rd. in the spring of 1889. "She whom we were there to see was a stout, unwieldy lady, playing Russian 'Patience,' and keeping up a stream of conversation on nearly every subject except the one which was just then nearest our minds....I went to her a materialist, she left me a Theosophist, and between these two there is a great gulf fixed. Over that gulf she bridged the way."


This early biography distinguishes itself by supplying a four chapter summary of the phenomena attributed to Blavatsky. Reviewed by item 865.

* C. S. R. See Ranasinghe, C.S.


A chronological picture of Blavatsky's life created by lengthy excerpts from published reminiscences by her acquaintances. An Appendix supplies an up-to-date bibliography of her writings and relevant studies about her, plus biographical sketches of the writers quoted.


Six letters from Blavatsky, 1889/90, to Arnoûld (1835-95), a leading figure in the Theosophical movement in France, with commentary and notes. In March 1890 he started the Theosophical review, *Le Lotus Bleu*, still in progress; these letters were translated from the March 1989 issue.


An open letter to Gertrude Marvin Williams, Dec. 16, 1946, pointing out a number of discrepancies in her biography of Mme Blavatsky (item 1211).


Reviews John Symonds 1959 biography of Blavatsky (item 1167).

748. ———. "Madame Blavatsky and Occult Tibet (A Critique on the History and Menace of Black Tantrism)." *Theosophical Notes* (Napa, CA), September 1974, 19 pp. + 4 p. Addendum.

Replies to Bharati's reference to Blavatsky in his article "Fictitious Tibet" (661). A 24 page Addendum 2 was issued in the Jan. 5, 1970 *Theosophical Notes* warning further of the danger of "Black Tantrism."

Says Krishnamurti was Blavatsky returned but as "a failure...a retardment...a misfit."


Lengthy interview with Blavatsky about Buddhism, which she defined as "the 'wisdom religion,' and it underlies all religions in their purity. It is perfect monotheism, for it accepts one boundless, infinite, incomprehensible principle." Discusses Nirvana, the immortality of the soul and prayer in Buddhism, esoteric Buddhism and its adepts. When the reporter questioned her as to the practical effects of America adopting Buddhism, she replied, "The people would not commit fraud, either in residential elections, or otherwise. They would abandon licentiousness and crime, because they would have no Jesus on whose back to put their ins."


Soobiah Chetty spent part of the summer of 1883 at the Indian hill station of Ootacamund with H.P.B. and her hosts the Morgans. Says the success of this visit "attracted the jealousy of the Christian missionaries" which led to the Coulomb conspiracy.


Brief talk at Adyar, Aug. 12, 1931. Presents five incidents with H.P.B. illustrating her character. When he remonstrated her on her emper, she told him, "that is my loss and your gain. If I didn't have that emper I should have become an Adept by this time."
Recalls H.P.B.'s trip to Ooty during 1883. K.H. appeared at her house in Mylapore.

H.P.B.'s visit to Adyar in 1882. After seeing the property proposed for their Theosophical headquarters, she said "Master says 'Buy this place.'" Gives something of her character.

Chiero. See Hamon, Louis

Compilations from H.P.B.'s MS. translation in the Archives of the Theosophical Society, Adyar, of her sister Vera Zhelihovsky's article "The Truth About Helena Petrovna Blavatsky" published in Rebus 188. The whole MS. has since been printed in The Theosophist May-Nov. 1991 (item 1227).

"Mme. Helen P. Blavatsky enjoys the proud distinction of being the first female subject of the Czar who has renounced her allegiance to the Empire and become a citizen of this great republic." Interviewed concerning becoming a U.S. citizen July 8, 1878.

Clark claims the "San Francisco Bulletin" for 1854 mentions H.P.B., that she had a box at the Opera, and was accompanied by a tall 'distinguished looking' Oriental.


"To know what influence H.P.B. had it is necessary to know the state of public opinion when she began her work....Due to her writings, words which were rarely, if ever, heard of before her time are now in every sphere of public thought, such words as intuition, karma, reincarnation, mahatmas, cosmic-consciousness, the electrical constitution of matter, and many others."


Mrs. Cleather charges Mrs. Besant with malicious intent toward her teacher by her editorial changes in Blavatsky's writings. Gives some general background on Blavatsky's E.S. and Inner Group, which Cleather was a member of. The rest of the booklet deals with Besant's 20th century exploits and "her blind and fanatical support of the sex pervert and pseudo-occultist C.W. Leadbeater."


Originally published in the *Maha-Bodhi Journal*, June 1922 to May 1923, as "Bodhi Dharma or the Wisdom Religion." Writing as an vowed "personal pupil" and "exponent of what she alone taught," Mrs.
Cleather says Blavatsky did not found the Theosophical Society. "She did no more than 'assent' to the proposals of others, and would only accept the nominal office of Corresponding Secretary." Agrees with Sinnett's view in his Incidents (item 1148), Ch. 9, that "her Theosophic Mission appears to have had India as its objective point from the outset," and that she "came to India to plant the Theosophical Society in the soil where it was destined chiefly to flourish." But the Society failed its test during the "Patterson-Coulomb-Hodgson conspiracy" for not defending H.P.B., and Blavatsky's 1888 attempt at forming her Esoteric school was a last ditch attempt to gather together the worthy. Chapters discuss "The Antiquity of the Wisdom-Religion" and "Main Tenets of The Secret Doctrine."


Recalls her relations with Blavatsky from their meeting in London in 1887 to her death in 1891. "My personal recollections of H.P.B. are so inextricably bound up with what she taught, and with what her teachings did for me, that to recall the one is inevitably to draw the other into one's conscious mind." The second part of the book, pp. 41-74 comprises item 780.


Replies to Pryse's letter in the Canadian Theosophist (item 1098) calling charges of Besant and Mead's mutilation of the third edition of The Secret Doctrine "wholly false." Cleather says that she was shown a few sheets of the MS. of Vol. 3, "and saw the extent to which they were edited."

Appraises Besant's editing of Blavatsky's E.S. and Inner Group instructions in Vol. 3 of *The Secret Doctrine*. "Enough, however, remains to constitute very valuable teaching not to be found anywhere else." Reproduces a page showing alterations.


Cobb says he has known her almost as long as she has been in America. Has received letters from Russia from family members who speak of Blavatsky "in terms of honor, respect and affection."


Believes that H.P.B., though a "cynical and thoroughly dishonest woman," was also "a genuine occultist." "The combination of cynic and true believer is not an uncommon one in occultism, and elsewhere for that matter." Replied to by item 868.


Coleman accuses Blavatsky of the use of intoxicating beverages, strong language, and smoking. Replied to by items 791, 1192, 1207.


Questions Blavatsky's seven years in Tibet. Says her itinerary as given in Sinnett's *Incidents* allows for only five. "Between India and Tibet is the most formidable mountain barrier in the world." How did she get through? And then "how did she get out?" Replied to by items 712, 193.
Colenso replies to his critics. Holds Mme. Blavatsky to seven years in Tibet, but does not elaborate. Deals instead with Bertram Keightley's statements on reincarnation.

* Collins, Mabel. See Cook, Mabel Collins


Colville, a Spiritualist lecturer, sums up Blavatsky's life and work in this talk delivered in Boston, June 7, 1891. "Agree or disagree with some of her theories and actions as we may, we have nothing but admiration for one whose devotion to an unpopular cause was sufficient to draw from her such a voluntary sacrifice."

Blavatsky interviewed on the forthcoming publication of *Isis* "'They have been throwing mud at me ever since I came here, but that has been nothing to what will come when the book appears.' But she laughed heartily at the prospect, and seemed to think that the adverse criticisms which she expected from theologians and scientists would be the best compliments she could receive."

Conway's *Glasgow Herald* article (item 316) revived, adding Mme. Blavatsky's explanation of her phenomena given privately to him at the time. "It is glamour; people think they see what they do not see. That is the whole of it." Replied to by items 821, 929.


Reprises his visit to Mme. Blavatsky at Adyar one last time. Repeats her "glamour" explanation, sneers at Olcott's military title, and reveals that he was in correspondence with Mme. Coulomb.


Extremely unflattering pen portrait of the late Theosophical leader 'By One Who Found Her Out." "She was an imposter pure and simple; out of the first water."


Miss Cooper, who nursed Blavatsky through her last illness, details her condition from April 26 when she came down with influenza to May 8 when she passed away. "One bad symptom was that from the first days of her illness, H.P.B. lost all desire for smoking her cigarettes." Assisted at the last moment by C. F. Wright and W.R. Old, Miss Cooper says "so quietly did H.P.B. pass away that we hardly knew he second she ceased to breathe; a great sense of peace filled the room, and we knelt quietly there until, first my sister, then the Countess arrived."

Corrects Colenso's statement in item 1838 that Mme. Blavatsky left Madras in 1885 to avoid appearing in the witness-box. Mrs. Cooper-Oakley who was there says that H.P.B.'s doctor, Mrs. Scharlieb, whose husband happened to be sheriff of Madras and devised the conveyance for getting her on board ship, "insisted after her severe illness on her leaving before the hot weather set in."

777. ———. "At Cairo and Madras." _Lucifer_ 8:46 (June 15, 1891) 278-82. Rept. in item 695.

Mrs. Cooper-Oakley and her husband, joined later by C.W. Leadbeater, accompanied Blavatsky back to Madras at the beginning of Nov. 1884. Narrates the events of their journey; at Cairo, where they gathered evidence against the character of the Coulombs, the voyage from Suez, where "every insulting remark that could be made about H.P.B. was heard," their reception at Colombo by Col. Olcott, and arrival at Madras. Evaluates the situation in India as Hodgson found it, with "the whole Anglo-Indian community in arms" against Blavatsky.


Corson provides background on Blavatsky's Sept. 1875 visit to his parents in Ithaca, N.Y., where his father, Hiram Corson, was Prof. of Rhetoric and English Literature at Cornell. Gives text with commentary of 18 letters from her between 1875-78, sometimes transcribed none too accurately for this book. Lengthy appraisal of her talents, her critics, and her attitude to Spiritualism. Says "she must be judged wholly as a genius and by what she accomplished." Reviewed by item 983.

* Cranston, Sylvia. See Atkins, Anita

"The tenant occupying that body really left it when it was wounded unto death on the field of battle [at Mentana, Italy, 1867], and another Entity by agreement took it. That incoming Entity was one of 'Those who know,' one of Those who had reached perfection, and who used that body for the purpose of the work of the great Lodge of Masters in the world."


Castigates Sinnett's portrayal of Blavatsky as a fallible human being in his *Early Days of Theosophy in Europe* (236).


"Wondering how best she could employ her leisure during the winter of 1942-43, it was suggested to her that a bibliography of the works and authors quoted in the *Secret Doctrine* by H.P.B. would be a valuable addition to that work. This she steadily worked at with great patience, and produced a well tabulated alphabetical list involving over seven hundred titles." Obituary, *The Canadian Theosophist*, Apr. 1945.


Facsimile of a letter from H.P.B. to G. Soobiah Chetty, July 17, 1883, Ootacamund, with notation by K.H.

Prints the text of H.P.B.'s Will (now in the High Court of Madras), dated Jan. 31, 1885, Adyar, asking that those who would remember her meet yearly at headquarters and read a verse of *The Light of Asia* and *Bhagavad-gita*. This was made the basis of the yearly "White Lotus Day" commemoration by Olcott on May 8, 1892. Identifies those mentioned in her Will, and the final resting place of her ashes.


H.P.B.'s three month stay with General and Mrs. Morgan at Ootacamund during the summer of 1883, as told by a Mr. Oakes. Both Mme. Blavatsky and Mrs. Morgan were interested in the Todas, a tribe in the Nilgiris.


"While as students we love and honor the advanced pupil of the masters who heroically fulfilled her difficult mission of pointing anew the way to wisdom, yet no Theosophist pins his faith to the personal dictum of any teacher. The teachings of the Theosophical Society do not indorse credulity or personal authority."


The author of *The Light of Asia* on Blavatsky. Quotes an interview from the Canadian Theosophical journal, *The Lamp*, Dec. 1895, where he speaks of knowing Blavatsky.

Reprints letter from Blavatsky to C.C. Massey of London, commenting on correspondence in the Jan. 28, 1876 *Spiritualist*. Written at the same time as she was working on her first book, *Isis Unveiled*, this letter shows the evolution of her philosophical ideas away from Spiritualism. Contains her earliest known reference to reincarnation. Massey sent the letter to the *Spiritualist* and it was published in their March 10, 1876 issue.


"Her career has probably never been matched outside the pages of romance....Either she was what she represented herself to be—'a messenger from the Masters'—or she was the most shameless, most gigantic, and most perfect fraud which the century has produced."


Dated from London, May 8, the *Sun* announces that she died three weeks previously. The rest of the obituary is as accurate. "Dr. Elliott Coues...whose interesting disclosures were printed in *The Sun* last summer, believes that she invented the scheme in India to cover political intrigues, and when dropped by the Russian Government, used it as a means of livelihood."


As part of an overall debunking of "pseudo-sciences" and their "credophiles," the chapter on Blavatsky surpasses previous attempts in naccuracy: Baron Meyendorff's sister-in-law "wrote about the episode" of Blavatsky's supposedly illegitimate child; Blavatsky persuaded Olcott to desert his wife and children [divorce proceedings were in progress
before they met]; Olcott’s law practice ruined by his notoriety; Hodgson submitted samples of Helena’s and some Mahatma letters "to a team of handwriting experts" who reported against her, etc., etc. The following sentence is typical: "Helena’s occult glamour caught the fish, while Olcott’s business ability cleaned them for frying."


Mrs. Densmore, who knew Blavatsky in New York in 1875, replies to Coleman’s charges in item 767. "I was a frequent visitor at her house; often saw her at meals. I have a distinct recollection that she not only did not use wine at that time, but that she refused all alcoholic drinks, and explained that she had never been able to use any....Madame Blavatsky did then and does now smoke cigarettes....In regard to swearing: Madame Blavatsky often indulges in a freedom of expression which would no doubt be shocking to the machine-made religionist of the modern Christian Church....Let us be just—be fair. Madame Blavatsky, no doubt has grave limitations; who of us have not?...Let us discuss principles rather than people."


Dharmapala was elected a member of the Blavatsky Association on Mar. 24, 1924. In his letter of acknowledgement he says that Blavatsky came to India to revive the teachings of Buddhism. Mentions his 1884 visit to Adyar.
794. ——. "The Ven. The Anagarika Dharmapala's Speech."  

Speech made in London, Oct. 9, 1925, at a meeting of the Blavatsky Association. Speaks of his meeting Blavatsky in Ceylon, his accompanying her to Adyar at the end of 1884 at the age of 20, and the results of her admonition to him to study Pali. Says he wrote Blavatsky in London about his decision to start a center for the revival of Buddhism in India, "five months before she died, and she had replied 'It is very good work, Continue.'"


Ditson had travelled in the Caucasus and met H.P.B.'s relatives. He presents something of her background. "Of Madam B. herself, I know from the Governor (Baron Nicolaiv) of Tiflis, that she is the widow of the late Governor of Erivan, and that she had the distinguished friendship of such persons as the Prince and Princess Woronzoff, Prince Kottubiz, and many other notables whom I had the pleasure of knowing in Southern Russia and Circassia."


Doubleday's version of the reason behind Blavatsky's second marriage to Michael Betanelly, in Philadelphia, Apr. 3, 1875. "As she saw that he was impelled by some of the dark denizens on the other side of the line to commit suicide in case he was refused, she consented to the ceremony, but made it a condition that she was never to see him again.... The groom attempted to pursue her, but finding she would have nothing to do with him, obtained a divorce for desertion and married again."

Identifies the six men and six women who were members of H.P.B.'s Inner Group of the E.S. and received private teaching through her from Aug. 1890 to Apr. 1891: Annie Besant, Alice L. Cleather, Laura M. Cooper, Isabel Cooper-Oakley, Herbert A.W. Coryn, Archibald Keightley, Emily Kislingbury, G.R.S. Mead, Walter R. Old, E.T. Sturdy, Constance Wachtmeister, and Claude Falls Wright, along with two special members who did not attend, Rai B.K. Laheri of India and W.W. Westcott.

798. Dunlop, Daniel Nicol. "Interview with Mr. W. B. Yeats." The Irish Theosophist (Dublin) 2:2 (November 15, 1893): 15-17 [misnumbered 147-49].

Yeats reminisces about experiences with Blavatsky in London. Says that she predicted "that the power of England would not outlive the century."


A visit to H.P.B. in London, 1889. "The afternoon and evening were mostly taken up with questions by the circle of neophytes and visitors, and answers by H.P.B. The subjects ranged from problems of abstruse metaphysics and occultism, to those of practical everyday life and presented a most kaleidoscopic display of thought. Her answers were ready, witty and unequivocal."

Dated Feb. 1891, London, the reporter covers an "informal Friday evening reception" at 19 Avenue Road. Describes Mme. Blavatsky—"she is simply immense, and apparently has relinquished all attempt in the way of personal adornment"—Countess Wachtmeister, and Annie Besant.

* E. S. B. See Bates, Ernest Sutherland


Evaluates the contradictory charges against Blavatsky "inventing her teachings and also plagiarizing them from other people; her works are said to be at once a stale rehash, and a new fad." Edge observes that "The riddle of ancient knowledge is not solved by merely collecting the scattered fragments."


Blavatsky in her aspect of a philosophical teacher. Edge made her acquaintance at the end of 1887 and became her pupil.


On the date of Blavatsky's birth. Edge says it might now be between Aug. 12 and 13, adjusting the July 30/31 Old Style date, for since 1900 there are 13 days difference between the Gregorian and Julian calendars.

Edge was introduced to Theosophy through Sinnett’s books in the Cambridge University Library while a student there in 1887. He was a member of the S.P.R. and knew Myers and Prof. Sidgwick. Tells of the effect of his visit to Blavatsky in London at the end of 1887. He joined the Theosophical Society in 1888. "In person she was rather short, and as is visible in many of her portraits, she was at this time corpulent owing to maladies caused by her labors and sufferings; the effect being enhanced by the need for loose and easy apparel."


Reviews Williams’ 1946 biography Priestess of the Occult (1211). Maintains that the book "stands alone in the completeness with which the slanders and misstatements about the founder of the Theosophical Movement have been collected and placed in a narrative that is as false as it is superficially glib." Dismisses it as "simply fiction with historical trimmings" because of its one-sided approach. Presents instances where Williams has embellished on the sources cited.


Compares Blavatsky’s original draft of The Secret Doctrine, now in the T.S. Archives at Adyar, India, with material in the third volume of The Secret Doctrine published in London 1897.

Madame Blavatsky and her influence on Dubliners Yeats, Charles Johnston, Claude Falls Wright, George Russell. Reprints Yeats' "Esoteric Section Journal" 1889/90.


The sources of Theosophical teaching as exemplified in Isis Unveiled—Neoplatonic occultism, the 19th century interpretation of Gnosticism, Transcendentalism, Spiritualism and Freemasonry. Revealing footnote, 22, on plagiarism in Isis.


Started as a reply to John Symonds 1959 biography of Blavatsky (item 1167), Endersby examines not only a number of critical issues raised regarding Blavatsky's life, but also investigates the validity of accepted sources, Williams, Witte, Hodgson. Based on his professional experience as an engineer by profession and contributor to the Encyclopedia Britannica, he reconstructs plans for the "Shrine" cabinet at Adyar and wall measurements. His chapter on the calligraphy of the Blavatsky and Mahatma letters attempts to rival Hodgson in detail. As a result of his research, Endersby concedes that "a major reason for H.P.B. not having been vindicated long ago is that the whole case is so infernally complicated. The needed material is there but the details are infinite, technical and inextricably intertwined."

* Ephesian. See Bechhofer-Roberts, Carl E.

A play in four acts covering major events in Blavatsky’s life meeting her Indian teacher in London in 1851, a gathering in Paris in 1873, receiving the S.P.R. Report at Wurzburg, 1886, to her death in London in 1891.


"Mme. Blavatsky, the high priestess of esoteric Buddhism and founder of the Theosophical Society, has taken up her residence with Annie Besant in St. John’s Wood, a quiet little suburb of London....All events, the colossal Theosophist and her quaint but enthusiastic disciple are living together in peace and comparative happiness."


"Notwithstanding all his past experiences—as soldier, lawyer, journalist—Colonel Olcott met his Waterloo at Chittenden. He sacrificed his common sense and reason on the altar of superstition and credulity. Goes on to give Blavatsky’s antecedents, her phenomena in India with Coulombs, Hodgson’s verdict, Solovyov’s eyewitness account, and end with Coleman’s charge of plagiarism.

813. ———. "Madame Blavatsky and the Theosophists." In Hours with Ghosts, or Nineteenth Century Witchcraft. Chicago: Laird & Lee [1897], pp. 213-97.

A portrait of Blavatsky drawn from Solovyov, Coleman, and Hodgson. "She was the Sphinx of the second half of this Century; Pythoness in tinsel robes who strutted across the world’s stage ‘full of sound and fury,’ and disappeared from view behind the dark veil of Isis which she, the fin-de-siècle prophetess, tried to draw aside during her earthly career."

Brief entry identifying her as a Spiritualist and claiming that in 1885 she "was declared a fraud by the London Society for Psychical Research."


Reprinting Fodor’s outline of Blavatsky’s life, Shepard adds: "The character of this remarkable woman was too complex for instant judgements on whether she was a genuine mystic or a charlatan. In fact, she seemed to manifest genuine paranormal phenomena with the same unconcern as the most childish frauds. She had a great contempt for stupidity, and it is possible that much of her undoubted trickery was performed as a prank, to mock the credulity of foolish followers."


Stung by Blavatsky’s The Thersites of Freethought (631) dealing with his attack on her character (item 327), Foote turns the table on her and quotes Mme. Coulomb and Richard Hodgson on her bona fides.


"Mme. Blavatsky’s death has aroused interest once more in the extraordinary events which made her name famous, and which many of our readers will have half-forgotten, or perhaps never clearly realized."
Begins with Blavatsky's meeting the Coulombs in Cairo, her later rise to prominence during the London season of 1884 led to the Society for Psychical Research and Hodgson's "sweeping indictment" based on the Coulomb letters.


The great Catholic exposure of Blavatsky, "in which the amazing career of this versatile Russian adventuress, as traveller, spiritual medium, bigamist is set forth from her own undisputed letters, and the testimony of her cousin Count S.J. Witte," and like sources. Presents the gist of previous revelations against her, supplies possible motives—"notoriety, power-seeking, vanity, and hatred of Christianity"—as well as a "Who's Who" of the leading participants in the 19th century spectacle known to the public as Theosophy.


Attempts to unravel some of the riddles in Blavatsky's life, but gets lost in the labyrinth of Blavatskiana by too easy a dismissal of material regarded as suspect. Solovyov is an unreliable witness, and so the excerpts of letters from Blavatsky to Aksakov that he quotes are suspect. One is called a forgery because Blavatsky makes a reference to Philadelphia, "but on 13 December 1874, she had not yet been to Philadelphia" (p. 188). Yet by Blavatsky's own words she had attended a seance at the Holmeses there on Dec. 2 and 3rd, *B:CW* 1, 63. The crucial date of the arrival of the Coulombs is pushed up to Jan. 28, 188 on p. 72, as a guess rectifying Olcott's obviously mistaken date of Jun 28 in *Old Diary Leaves* 2. But Olcott's context establishes the date. H describes the appearance of a Mahatma while he, H.P.B. and Damoda were out driving on Worli Bridge in Bombay on the evening of Mar. 25 "Three days later" (the emphasis is his) the Coulombs arrived. Olcott' implication being: who was the confederate here. Miss Fuller's early dat
nisses the point. Mme. Coulomb in her pamphlet (item 1841) p. 7, quite nearly gives the date of Mar. 28, 1880, for their arrival in Bombay. But then Madame Coulomb is a suspect witness.


Met Blavatsky in London, Aug. 1887. "If I have to bless her for great, transcendent benefit which illuminates each day of life, I can also thank her for words and acts which cheer it."


Submits three possible interpretations of Blavatsky's "glamour" response to Moncure Conway (item 772). 1, "I make no secret of my rauds to you, and all the less so because you have a congregation and an 'give me away' to the world. Your position entitles you to unreserved rankness." 2, "No small part of the optical marvels I know how to perform are through illusion." 3, "You soft-headed and innocent old rogue, do you really suppose that I am going seriously to answer a person who proclaims in advance his mission here as you did, and expects to see me execute phenomena whereon he may write a sermon for his London abes?" Fullerton suggests it is the third.


Fullerton compares the transformation between H.P. Blavatsky the eccentric Bohemian, and H.P.B. the teacher, to that of the Society from phenomena to philosophy.

Week by week attendance for the twenty meetings of Blavatsky's Inner Group, held between Aug. 20, 1890, and Apr. 22, 1891, with extracts and summations of the teachings delivered, based on two records in the Archives of the Point Loma T.S. One "copied—July 1891—for W.Q.J." by Alice Cleather, and another belonging to Claude Fall Wright (a third belonging to Herbert Coryn was later discovered). Fourteen members were admitted to the I.G., among whom Fussell placed W.Q. Judge, but Judge was never admitted during H.P.B.'s lifetime.


Suggests that the character of Mrs. Moore in Forster's *Passage to India* is based on Mme. Blavatsky. Furnishes examples of similarities of temperament.


On Mme. Blavatsky's status in the Society. Says she should be defended when slandered.


Countess Lydia Pashkova's account of meeting H.P.B. near the village of Dair Mar Maroon between the Lebanon and the Anti-Lebanon Mts.

Did AE ever meet H.P.B.? Gibbon describes a dinner at Yeats' home with George Russell and others where Blavatsky was criticized. After leaving AE told Gibbon, "They may say what they like of her but have seen her do some wonderful things."


Insists that Blavatsky's Esoteric Section of the T.S., founded in London in 1888, "was created specifically to avert the loss of would-be practical occultists to the ranks of the Golden Dawn [also created in 1888] and to prevent a complete split between the followers of the Eastern and those of the Western Path." Concentrates on the activities of members in Bradford who belonged to both groups. But Blavatsky had aired the idea of forming a private body of students, "a school of my own," as early as the beginning of 1887. See Wachtmeister's *Reminiscences* (item 1195).


"It is hard to overestimate Madame Blavatsky's influence on the American metaphysical scene. Portions of her teachings have been incorporated into virtually every occult group extant though mostly without giving her a credit line."


Cites a reference in Vol. 10 of *The Notebooks of Paul Brunton* of meeting with a Mongolian in Cambodia who relates something of Blavatsky's early history—travelling to Tibet in 1849, penetrating the Cambodian jungle to the temples of Angor, and later meeting "Dorjeff," fellow disciple and protector. Godwin identifies Dorjeff with "Ahamba-Agvan-Dorjiew" (b. c. 1850-d. Leningrad 1938), a Mongolian advisor to the 12th Dalai Lama who had tried to forge a Tibetan-Russian ak.
Blavatsky’s life stressing her literary influence on Yeats, Ernest Rhys, James Joyce, E.M. Forster, and William James.

"Elvis always had on hand copies of Madame Blavatsky’s writings. ....In fact, one little volume purporting to be translations by Blavatsky of the most ancient runes of Tibet, *The Voice of Silence* [sic], was such a favorite of Elvis’s that he sometimes read from it on stage and was inspired by it to name his own gospel group, Voice." But, explain Goldman, "Madame Blavatsky was simply an imposter who was exposed many times in her own day, being driven from country to country, as in each place the truth about her was discovered."

Contributes the context for the 1876 letter from Blavatsky reprinted in item 787, clarifying a number of references in the text.

Transcribes Blavatsky’s footnotes and comments to her sister Ver Zhelihovsky’s article "The Truth About Helena Petrovna Blavatsky, *Rebus* 1883. The manuscript of Blavatsky’s translation, now in the Archives of the Theosophical Society, Adyar, was heavily adapted by Sinnett for his *Incidents in the Life of Madame Blavatsky* (1148), and the
transcription notes where the material was incorporated in Sinnett’s text. The whole of Blavatsky’s translation was printed in *The Theosophist* May-Nov. 1991 with notes by myself. See item 1227.


Blavatsky interviewed by the English *Morning News* of Paris, April 21, 1884. Comments on Moncure Conway’s visit to Adyar, prejudice against women in the East, the 1857 Mutiny in India, and F. Marion Crawford’s *Mr. Isaacs*.


The events that shaped the making of Blavatsky’s *magnum opus*, told mainly through eyewitness accounts supplied by the Countess Wachtmeister.


The text from Countess Wachtmeister’s diary of a letter by Blavatsky to a small group of London Theosophists—Bertram and Archibald Keightley, Ashton Ellis, and others—who were eventually responsible for bringing H.P.B. to London and the revival of theosophical work there in 1887.


Response to Blavatsky by American Spiritualists, 1875, furnished their correspondence to each other. As Epes Sargent (1816-1880) of
Boston explained to Hiram Corson of Cornell, May 19, 1875, "She seems full of energy and persistency, and as I cannot imagine any motive except a sincere and worthy one that impels her to do what she is doing for Spiritualism, I have been disposed to render all the help I could."


Reprints Richard Brodhead Westbrook's 1889 "Reminiscences of Original American Theosophists" (item 1202), about his experiences with Olcott and Blavatsky in 1875 with commentary.


Ten little-known letters from Blavatsky written during 1877-78 reprinted here for the first time.


H.P.B.'s method of dealing with members of the Lodge of the Society formed around her in England, illustrated by four obscure letters from her, 1888/89, to Capt C. Pfoundes reprinted from item 416.

A chronological selection of forty of Blavatsky's most representative articles with background by the compiler on the seven periods in her life when they were written.


Samples the reporting of Blavatsky's death in 1891 by the press in England, India and America.


Mrs. Gordon made the journey to Allahabad, North India, from her home in Howrah, to meet H.P.B. who was visiting the Sinnetts in Dec. 1879. Says "no journey in my life has ever repaid me so well, or been the source of so much and permanent satisfaction." Recites Blavatsky's enduring qualities.


Notes of two lectures before the Los Angeles T.S. giving a brief historical background from item 1195 and a short summation of *The Secret Doctrine*.

From the *Mahatma Letters*, where the writer has located nine references to Blavatsky's "work, her sufferings, her achievements. Provides samples.


Explains that her impact can only be judged against the time she presented her teachings of "Reincarnation, Karma, the Compound Nature of man, the Microcosm within the Macrocosm, Involution and Evolution."


Identifies Mme. Blavatsky's residence while visiting Fontainebleau with American Theosophist Mrs. Ida Garrison Candler in July 1889 at the Hotel de la Ville de Lyons et de Londres at the far end of rue Royal Narrows the date of her arrival to July 5, and that of Annie Besant July 19, from information in *The Fontainebleau Bee (L'Abeille de Fontainebleau)*. Includes postcard views of the buildings demolished the beginning of this century.


Lists 86 books and pamphlets referring to Blavatsky under four categories: Biographies, Accounts for and against, Blavatsky and the Theosophical Movement, and particular studies.

Outline of Blavatsky's life from a Theosophical perspective.


"Oh! how glad I shall be to see my dear Indian home again," Mme. Blavatsky told the reporter for the Daily Graphic, who commented, "and as she arose and wrapped a morning gown of strange design about her, she looked very much the Oriental priestess which she claims she is—not."


"Citizen H.P. Blavatsky, the widow of Nikiforran Blavatsky, and commonly known to herself and intimate friends as 'H.P.B.,' sailed yesterday for Liverpool, en route to India."


The garden of the Gebhards, Elberfeld, Germany, summer 1884. Haemmerle, who was then nine years old, recalls those assembled: reiherr G. Gebhard, Baron and Baroness du Prel, Count and Countess preti (the sister of Franz Hartmann), Dr. Hübbe-Schleiden, Elliott 'oues, Col. Olcott, Mme. Blavatsky, and his mother, Mme. Haemmerle.

Answers by Hall to 100 questions relating to H.P.B. and The Secret Doctrine as part of a class he gave "around 1925."


"Madame Blavatsky's greatest 'miracles' are her books and by her writings she is elevated far beyond the reach of her calumniators. Her literary accomplishments and not materialized teacups are the hallmark of her genius....Remove H.P. Blavatsky, and the structure of modern occultism falls like a house of cards. The Secret Doctrine contains practically all that is known on the subject of occultism that it is permissible to print, and every page is a veritable treasure house of esoteric lore."


Text and facsimile reproductions of pages from a small notebook kept by H.P.B. in England in 1851. First page contains a reference to meeting her Indian Teacher on her 20th birthday, Aug. 12, 1851.


Jottings relating to documents in the Archives of the Theosophical Society at Adyar, bearing annotations by Mme. Blavatsky, concerning the authorship of unsigned articles, and about her rooms at Adyar.

Hamerster's introduction, prepared for the golden jubilee edition of the Voice, provides information on the original printing, eyewitness accounts of the writing of the book at Fontainebleau, 1889, and its reception later that year, along with notes on Mahayana Buddhism and terms used, an outline of the structure of the poem, and facsimiles of copies inscribed by Blavatsky, and her draft for the title page.


Adjusts pagination for four editions of the S.D.—1st and 2nd of 1888, 3rd rev. ed. of 1893, and the 4th Adyar ed. of 1938. Gives the older page headings, along with the chapter and paragraph headings for the original Table of Contents to create a "fairly elaborate ‘Table of Contents’" of the book.


Visited Blavatsky in Ostende, 1887, and was one of the original members of her Blavatsky Lodge in London. Appraises her character and contribution. "Madame did yeoman service, generally, to the West by introducing to its public some Eastern points of view."

Claims to have visited Blavatsky at Avenue Road in London and predicted the date of her death from her palm, where the Line of Health appeared to cut through the Line of Life.


Reviews Baseden Butt's *Madame Blavatsky* (742).


A "Refutation of recently published slanders against the foundress and first leader of the Theosophical Movement" in Count Witte's *Memoirs* (1214). "Count Witte's narrative and comment show that the are not even based upon his own alleged knowledge, but upon tradition and hearsay." Harris gives instances and asks, "Did Count Witte himself really write these defamatory statements against his cousin, Helena P. Blavatsky, or have they been interpolated in his *Memoirs* by another?"

Correspondence by Theosophists with NBC, *Time*, and Walter Vinchell, trying to redress statements circulated by the media in 1968 in connection with Sirhan B. Sirhan’s assassination of Sen. Robert Kennedy that Mme. Blavatsky was the author of a "Manual for Revolutionaries" advocating the assassination of a series of prominent people.


Harris takes Daniel Cohen to task for his portrayal of Blavatsky in *Masters of the Occult* (766). Says Cohen slants statements unfairly against Blavatsky.


Extended philosophical speculation on the "real" H.P.B. "This great soul, and not the dress which H.P.B. used to wear, should be the object of our investigation, not for the purpose of gratifying scientific curiosity—but for profiting by the example."


Six letters dating from Wurzburg, Dec. 1885, to Ostende, Dec. 886, covering explanations on the Masters, the reason for Damodar’s departure for Tibet, and her own trials and tribulations, with notes by Hartmann.

A translation of an article from *Theosophischer Wegweiser*, giving an outline of H.P.B.'s life and travels. Hartmann testifies that he was "fully convinced that H.P. Blavatsky was an Initiate."


Asked Blavatsky for her portrait one day at Adyar, she gave him one of Cagliostro.


A translation of "Errinnerungen an H.P. Blavatsky" from *Neu Lotusblätten*. Extracts from various letters of Blavatsky's are used by Hartmann to convey her temperament. Begins: "I arrived at Adyar on the 4th December, 1883, and H.P. Blavatsky received me very kindly."


"A Postscript to his 'Reminiscences,'" translated from *Lotusblätter*.

On Blavatsky and her Masters, phenomena.


A valuable little journal, between 15 and 29 pages an issue, started by Mrs. Hastings to back up her defence volumes. It contains breakdown of shorter knotty points of Theosophical history, as well as scathing review of Ephesian's *Mysterious Madame* (678) and Rebecca West's review of the same book.

A philosophical appreciation. "She pointed out the way to attain mental and spiritual freedom."

* Heindel, Max. See Grasshoff, Carl Louis von


A different approach for Theosophists, as it questions a number of the myths of H.P.B.'s early life in New York—"poor and penniless," etc. Says her lawyer William M. Ivins, "did not believe she was ever in a state of pecuniary distress while in America." The authorship of this piece has been credited to Laura Holloway Langford, but Boris de Zirkoff believes that it is by William Mitchell, Col. Olcott's brother-in-law.


Mme. Blavatsky's early life and travels before the founding of the theosophical Society. "The present writer has endeavored to make the account given here as clear as possible, though necessarily dry and brief."


Personal observations on Blavatsky in London. "Her frankness was delightful; she no more tried to dress up her mind and heart than she did her body. She lived in mental and moral nudity." Many of the anecdotes are similar to those used in item 1133.

Gathers examples of Mme. Blavatsky's exhibition of phenomena powers given in Old Diary Leaves and Sinnett's Occult World.


Mme. Blavatsky had stayed at her home in Norwood, England, en route to India at the beginning of 1879. Describes the materialization of a teapot by H.P.B. Mrs. Hollis-Billing had decided to test her by asking for "what would be most difficult to bring" at that moment; it appeared instantly, she says.

* Holloway, Laura. See Langford, Laura Holloway


Mrs. Holt, then Miss Kinsella, spent the summer of 1873 at 22 Madison Avenue in New York, a co-operative home for working women run by women, where Mme. Blavatsky was resident. Relates some stories about her neighbor. "There was a sort of suppressed excitement in the house because of her presence, an excitement wholly pleasant and yet somewhat tinged a little with awe."


Good analysis of the problems facing biographers of Mme. Blavatsky. Says the three fundamental propositions in the Proem of his Secret Doctrine sum up the teachings of Theosophy.
Mainly fancy. Believes Blavatsky did it because of "a desire to excite wonder and attract attention to herself." But if attention was the motive there are more immediate and direct ways than sitting and writing thousand page books for ten to twelve hours a day.

Dr. Hübbe-Schleiden writes of his experiences with Blavatsky and her phenomena at Wurzburg in Oct. 1885 and Jan. 1886, when she was working on *The Secret Doctrine*. "I do not estimate the value of H.P.B. from the phenomena she produced (and I saw many of them) but from her teachings, and these I consider to be of the greatest importance, almost inestimable."


A denunciation of Blavatsky from Solovyov, Coues, the Coulombs.


Standard Theosophical biography of Blavatsky.

Humphreys, who joined the Theosophical Society in 1920, gives the basic facts of Blavatsky's life, enlivened by his contact with her personal pupils. In summing up her contribution he says, "She aroused new interest in comparative religion. She taught in Karma and rebirth a two-fold doctrine which many, with fading faith in the Christian God found an excellent substitute, more reasonable and acceptable to the average Western mind. These basic principles, which run through all her writing, have percolated deeply into Western thought, though not, it may be, under the name Theosophy."


Hutch's thesis is that "Blavatsky, while working within the Theosophical Society, radical though her involvement seemed, was expressing less than conscious links with a Russian past within the historical moment of the American present, 1873-78." Pages upon page are spent on patterns of belief in 19th century Russian religion as confirmation of this influence, but if his interpretation of data or events in her life is any indication of the reliability of his analysis, he is woefully off.


A list of authors classified by their subject matter, an alphabetic listing of books quoted or referred to by title, and an overall author index. Part 2, planned but never issued, was to continue listing authors and books not yet identified, and also authors and works quoted or referred to in Isis Unveiled and not mentioned in Part I.

Annie Besant interviewed on Hodgson’s Report, the Coulombs, the function of the Masters, and the nature of Blavatsky’s phenomena. Vouches for Blavatsky’s character calling her "the best, the purest, the ruest, the highest, the most devoted and self-sacrificing human soul that I have ever known or ever conceived."

* Imperator. See Lewis, A. Spencer


Jagannathiah, who wrote under the pen-names of "R.J." and 'Veritas" for the Madras freethought journal *The Philosop hic Inquirer*, visited Blavatsky soon after her arrival in Adyar at the end of Dec. 1882. He questioned her for three days on problems he had come to regard as member of the National Secular Society of England as insoluble. "To ny great astonishment she took up question after question, and answered each most elaborately and satisfactorily.... In three days she shattered my seven years knowledge of atheistic theories."


Visited H.P.B. in London in the fall of 1889 and was told in conversation that Annie Besant would fill Blavatsky’s place.


"Saint or sinner we shall never see her like again. In the face of a rationalistic science, she staged a Paracelsian revival, grafting Oriental occultism upon Occidental minds."

* Jelihovsky, Vera. See Zhelihovsky, Vera


Sends extract from a letter by Bertram Keightley, Dec. 6, 1922, upholding Besant’s contribution to the editing of the third edition of The Secret Doctrine.


Defends Besant against charges of mutilating the third edition of The Secret Doctrine. Quotes letters from A. Keightley to Bertram Keightley, Oct. 29, 1891, G.R.S. Mead to B.K., Nov. 13, 27, Dec. 4, 1891, stating that the revision was justified.


Reproduces the original procedure for opening meetings of Blavatsky's Esoteric School, and a facsimile of a charter for one of the lodges.


The Blavatsky Lecture for 1930, delivered at the Convention of the T.S. in England, July 5, 1930. Jinarajadasa says that "it is impossible to understand H.P.B. unless one enters into her atmosphere, where the Masters are living persons—speaking, listening, moving, ordering—not mere ideal concepts."


H.P.B.'s Inner Group teachings transcribed by C.J. from "a special minute book of the Group" recorded by member Isabel Cooper-Oakley. Covers meetings from Sept. 10, 1890 to April 15, 1891.


A hundred and forty pages made up of unpublished letters from H.P.B. to Olcott and others, manuscripts, including her statement on the Coulomb charges, "My Justification," printed here for the first time, along with numerous facsimiles and illustrations.

Brief address at Adyar, Aug. 12, 1931, describing his visit to Mme. Blavatsky at the age of fourteen with C.W. Leadbeater soon after their arrival in London in Dec. 1889. "I have only the vaguest impression of her—only that of a large lady in a large chair."


Thirteen letters to Besant from 1889 to 1890/91 published in six installments of the magazine. Begins: "I too have long been wishing to make your acquaintance, as there is nothing in the world that I admire more than pluck and the rare courage to come out and state one's opinions boldly in the face of all the world—including Mrs. Grundy."

Series ends with Blavatsky addressing her as "My darling Penelope," signed "Your female Ulysses."


Four letters from Blavatsky, 1884/85, to Miss Arundale in London. Letter of Aug. 29, 1885, Wurzburg, complains of Olcott’s treatment of her, and her present state of existence in exile.


Quotes Bertram Keightley’s "Reminiscences" (item 947) upholding the validity of the material published in the third volume of The Secret Doctrine, as an integral part of the work. Points out that similar material is found in Blavatsky’s original draft.

Recovery of a china teapot produced phenomenally by Blavatsky in London in 1879. Jinarajadasa claims it is the original, and gives a photograph.


The June issue tells of the fate of the Indian chela, Babaji, who accompanied H.P.B. to Europe in 1885. The rest of the series prints extracts from Sinnett’s "Autobiography" with notes by C.J., starting with the invitation to H.P.B. to come up to Allahabad in Dec. 1879 and continuing until Sinnett’s subsequent break with her in 1889 in London.


Jinarajadasa recalls visiting Blavatsky in London in 1889, and attending her cremation in 1891. Tries to explain her habits, like smoking, due to occult causes.


Collects material relating to H.P.B.’s stay in America during the 1870s. Her letters to Olcott, Gen. Lippitt, her aunt, N.A. Fadeyev, plus clippings and annotations from Blavatsky’s press Scrapbooks for the period, and her "diary" for 1878. About half of the items were published in The Theosophist on and off from Mar. 1922 to Apr. 1925 under the title of "The Early History of the T.S." (119).


Made up of H.P.B.’s Russian letters to Prince Dondoukov-Korsakov from Simla, 1881, to Paris, 1884, and a few stray letters to
Gen. Lippitt from 1875. A photographic reproduction of H.P.B.'s Masonic diploma granted by John Yarker in 1877 faces the titlepage. The authenticity of the Russian letters in this volume has been questioned by Jean Overton Fuller in Appendix I to item 819.


Extracts from a letter from T. Subba Row, July 1, 1885 (misdated 1883), rationalizing some of Blavatsky's peculiarities—her temper, etc. says that her body is inhabited by a Hindu chela.


Genealogical tree of H.P.B., beginning with her maternal great-grandfather, and showing relations with cousins, etc., presented to C.J. by the Vicomtesse d'Hotman de Villiers in Paris, 1934, and translated here by Katherine Beechey. Has year by year chronology for 1842 to 1890, and brief items about her immediate family.


Johnson claims she was a Spiritualist who made an "about-face. Her adventures in India given in the Jan. 4th issue are summed up by the Coulombs and the Kiddle letter. See Beatrice Hastings' letter to the editor replying in the issue of Jan. 11, 1935, p. 28, with Johnson's comments.

Advocates the theory that "early and continuing Sufi contacts determined her [Blavatsky’s] world view as well as her teaching methods." Parallels her career with G.I. Gurdjieff’s and his Sufi teachers.


"She was a personality of such magnitude as to divide the world into her adherents and her opponents, leaving none indifferent between; the test of the force of her nature is as much the fierce animosity of her enemies as the loving devotion of her friends."


Descriptive narrative based on Johnston’s visit to Blavatsky in London, 1887, conveying their conversation on her views of the Society for Psychical Research Report, the Masters, reincarnation, the British in India, and the danger of black magic inherent in hypnotic practices.


Meeting Blavatsky in 1887 while he was in London for the Indian Civil Service Examinations and later in 1888 before he left for India.


On H.P.B.’s grandmother, the Princess Dolgorukov (1789-1860), and mother, Helena Andreyevna Fadeyev von Hahn (1814-42), who wrote under the nom de plume "Zenaida R-va."

Vera had provided the correction of a mathematical equation in her aunt's manuscript of The Secret Doctrine. H.P.B. told her, "You are very green if you think that I actually know and understand all the things I write." Accompanied H.P.B. to Ostend from Elberfeld in 1886, confirmed that she had no books to draw her quotations from.


Extracts from H.P.B.'s Russian correspondence to her relatives mainly to her aunt Nadyezhda A. Fadeyev (1829-1919), and her sister Vera Zhelihovsky (1835-1896), dating from New York 1874 to London 1890, with commentary and explanations.


Two letters to Vera Zhelihovsky Johnston, one from her aunt Mme. Blavatsky in 1878, written to her when she was fourteen, and the other from her brother Rostislav, written to her in India in 1889.


Russian letters of Blavatsky to her relatives from New York, Jun to Dec. 1877, including retranslations of some published in Mrs Johnston's series in the Path (item 920).

Works About H.P. Blavatsky

Tries to correlate Blavatsky's theories on cosmogenesis with those of Austrian scientist Hans Hoerbiger (1860-1931), who postulated a "cosmic Ice Theory" for the origin of the Universe. But Blavatsky's "cold fire" is not material gas.


A great deal of the usual biographical stuff about Blavatsky, ending abruptly after the publication of The Secret Doctrine, but nothing on the ideas in the book or how it relates to Sirhan B. Sirhan, the assassin of Sen. R. Kennedy, and his request for it in his Los Angeles prison cell in 1968.


"Her aim was to elevate the race. Her method was to deal with the mind of the century as she found it, by trying to lead it step by step; to seek out and educate a few who, appreciating the majesty of the Sacred Science and devoted to 'the great orphan Humanity,' would carry on her work with zeal and wisdom; to found a Society whose efforts—however small itself might be—would inject into the thought of the day the ideas, he doctrines, the nomenclature of the Wisdom Religion."


Judge recalls his relationship with Blavatsky since 1875. Says she told him in London in 1888, "We are not working merely that people may call themselves Theosophists but that the doctrines we cherish may affect and leaven the whole mind of this century."
Blavatsky's phenomena at the chateau of the Count and Countess d'Adhemar at Enghien, France, where she was invited during the spring of 1884, along with Judge, Mohini Chatterji, and Bertram Keightley.

Description of 19 Avenue Road, London, and H.P.B.'s room there.

Disputes Conway's observations at Adyar printed in item 772: "His description of the 'shrine,' on page 582, is so far removed from fact that I am constrained to doubt the accuracy even of his recollection of what was said to him by Madame Blavatsky."


1, 17 Lansdowne Road, London, with photographs. 2, Adyar Madras, India, with sketches by Judge as it looked in 1884. 3, 302 West 47 Street, New York, with a sketch of the building.

Outline of Blavatsky's life and work for humanity, published by the Sun as an amende honorable for printing Coues article on her in its July 20, 1890 issue.


Illustration of the urn designed by R. Machell and executed by the Swedish artist Herr Bengtsson for the London portion of H.P.B.'s ashes. After the cremation, Col. Olcott divided her ashes into three portions, one part going to New York with Judge, Olcott taking his to Adyar, while the rest stayed in London. The bronze urn described as "just about two feet high, two feet wide, and two deep," is now at the headquarters of the Society at Adyar. Olcott deposited the ashes he took to Adyar under the statue of H.P.B. erected in the headquarters hall in 1899.


Traces the origin of the seal of the Theosophical Society from a similar seal made for Mme. Blavatsky with her initials in 1875.


Quotes excerpt from Blavatsky begging him to come and help her write The Secret Doctrine in 1886, but says he was too occupied. Adds more phenomena connected with the book during his stay in Paris and Linghien in 1884.

This is Judge's influential decree that Blavatsky needs no defence which set the Theosophical standard for dealing with attacks on her for almost a century.

Recalls conversations with Blavatsky from the 1870s and 1880s on occultism.

"Many things were said about H.P.B. in her lifetime by those who tried to understand her, some of them silly and some of them positively pernicious. The most pernicious was that made by Mr. A.P. Sinnett in London in the lifetime of H.P.B., and before the writing of *The Secret Doctrine*, that she was deserted by the Masters and was the prey of elementals and elemental forces." Denounces those who think this way.

Abbreviated consideration of the contents of H.P.B.'s writings for the Russian papers from New York, 1877/78.

Dr. Keightley had read Sinnett's *Occult World* while a student at Cambridge. He was present at the London Lodge meeting of April 7, 1884, where Mme. Blavatsky made her unexpected appearance, and saw her again at the Arundales and later with the Cooper-Oakley's before she left for India in Nov. 1884. In 1887 he made the trip to Ostende to invit
The crossing from Ostende to Dover and then to London, which Arch and his uncle Bertram undertook with H.P.B. May 1, 1887, and their apprehension caused by the fact that Mme. Blavatsky "was almost crippled with rheumatism and could hardly walk." But "the day after her arrival she was at work on *The Secret Doctrine* at 7 a.m."

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While at Ostende at the beginning of 1887 he read part of the manuscript of *The Secret Doctrine*, then "in detached sections." "What struck me most in the part I was able to read during my short stay was the enormous number of quotations from various authors. I knew that here was no library to consult and I could see that H.P.B.'s own books did not amount to thirty in all, of which several were dictionaries and several works counted two or more volumes."


Narrates his association with Mme. Blavatsky from her dramatic entrance at the London Lodge meeting in Apr. 1884, when she was believed to be in Paris, the move from Ostende to London, the development of the Blavatsky Lodge that formed around her, and day to day life with Blavatsky at 17 Lansdowne Rd.

H.P.B.’s presence in the West, through her “example, guidance, the help, the counsel, the inspiration,” has revitalized the movement in England and America. India should take note.


Lecture delivered at the Dec. 1890 T.S. Convention, Adyar. Recites his meeting with Blavatsky in 1884, his work as Sec. of the London Lodge, 1885-86, and 1887, editing *The Secret Doctrine* in London, Mrs. Besant’s affiliation.


"She would take the clothes off her back, the bread from her mouth, to help her worst, her most malicious foe in distress or suffering. Had the Coulombs ever turned up in London between 1887 and 1891 in distress and misery, she would have taken them in, clothed and fed them."


It was Bertram Keightley who suggested the division of the manuscript of *The Secret Doctrine* as it came to be published, with each volume organized into sections containing 1, the Stanzas and their commentaries, 2, Symbolism, 3, Science. To accentuate the Stanzas, each sloka was cut out from the typed copy and pasted at the head of a sheet of paper, to which were pinned all the questions they could devise for Mme. Blavatsky to write a commentary on.

Written for the H.P.B. Centenary Celebration at Adyar, August 11 and 12, 1931, these reminiscences recall Bertram Keightley's joining the London Lodge of the Theosophical Society in 1884, as "a young man just down from Cambridge"; the Theosophical notables he came in contact with; his part in convincing Mme. Blavatsky to move to London from Ostende, Belgium; editing The Secret Doctrine with his nephew Archibald Keightley (who was actually a year older than he); and life at the Theosophical household at 17 Lansdowne Rd. In 1890 Mme. Blavatsky sent him to India, and he became the first General Secretary of the newly formed Indian Section of the Society.


"Although in the flesh she remained unknown to me, she alone of all the world's Leaders gave me Truth, taught me how to find it, and to tell it 'against the world.' The soul that can work such a miracle at a distance is no minor ray; it is one of the great Solar Centres that die not, even though for a time we miscall it Helena Blavatsky."


Excerpts from Blavatsky's letters to American Theosophists, including Judge and Dr. Buck, introduced and read by Mrs. Keightley at the first May 8th "White Lotus Day" observance in New York.

On the mystical streak in Blavatsky's family. Quotes letters from Vera Zhelihovsky and her daughter, Vera Johnston.


Reprints extracts of reviews of The Secret Doctrine taken mainly from those republished in The Theosophist for 1889.


Letters to John O'Leary, Katharine Tynan, Ernest Rhys and others, 1888-89, communicate Blavatsky's activities in London. "I have no theories about her," Yeats wrote John O'Leary, May 7, 1889. "She is simply a note of interrogation."


Judge Khandalavala, an early Indian member, recalls his experiences with Blavatsky and Theosophy in India during the 1880s. Good period piece, more frank than most Theosophical reminiscences with lots of gossip about the role of the Society and its prominent members. Reprints extracts from H.P.B.'s letters to him.

Mme. Blavatsky in her Aug. 9th letter to Arthur Lillie in *Light* (item 707), says she was never a Spiritualist, but Kiddle quotes her letter in the N.Y. *Daily Graphic* of Oct. 30, 1874, where she styles herself "a Spiritualist of many years' standing."


"There were those who were attracted to her by the magnetism of her personal influence, by her extraordinary intellect, by her conversational powers, and even by her militant unconventionality. But was not one of these. It was her message that attracted me; it was as a teacher that I learnt to know and love her." Says she showed "the purpose of life," that she taught Theosophy as "a living power in our lives," and that the keynote of her teachings and her life was "self-sacrifice."


Address delivered at the third Annual Meeting of the Blavatsky Association, London, Nov. 26, 1926. Cites the doctrines of karma and reincarnation as her main contribution. "What did the Western world now of Reincarnation and Karma, notwithstanding the age-long Eastern teaching of these doctrines, before H.P.B. popularised them?"


A philosophical biography based on the belief that "She explained Theosophy, and Theosophy explains her. Theosophy explains not merely
the motive and incentive of her life-work and mission, but it explains also much in her character, and many incidents in her life which, without a knowledge of its teachings, are not merely inexplicable, but are liable to harsh criticism and judgement on the part of those who can see no deeper than the surface of things." Includes item 1864.


Miss Kislingbury spent five weeks with Blavatsky in New York in 1877, while on a holiday in America from England. Helped correct the proof sheets of *Isis Unveiled*, and says phenomena were commonplace. Drifted away from Theosophy and Spiritualism, but after the S.P.R issued the report condemning Blavatsky’s phenomena at the end of 1885, "I determined to go to H.P.B., if anywhere within reach, if only as silent protest against the action of those most unfair and misguided gentlemen, who had endorsed so foul a slander."


Proposes that the function of Blavatsky’s office of Corresponding Secretary, defined by the original by-laws, ch. 11, sec. 1, as "It shall be the duty of the corresponding secretary to conduct the general correspondence of the society with individuals and associate bodies, represented the "legal avenue of ‘spiritual authority’ within the Society.


Outlines the developments that led to the foundation of Blavatsky’s Esoteric School.

Contains item 1188.


Overview of Blavatsky's life by a leading Theosophist.


Fritz Kunz rediscovered H.P.B.'s Scrapbooks at Adyar, "in every tage of decay." Contributes an evaluation of their contents.


Drawn from Mrs. Campbell Praed's portrayal of Mme. Blavatsky's Madame Tamvaco in her 1886 novel Affinities.


Kalmuck lamas, the library of her great-grandfather Prince Paul Golgorukov, Albert Rawson, Copt magician Paolos Metamon, Mazzini and Garibaldi, Mikhail Katkov, are speculated upon.

Photograph of a mask of H.P.B. in profile received by Miss L. Due in New York, Nov. 1911, supposed to be a copy from the face of a bust executed by a Swedish sculptress shortly before H.P.B.'s death.


"She has succeeded in getting the key of the true Hindu and therefore of the subsequent Buddhist Secret Philosophy, there can be no question, no doubt and no hesitation about it....Is it not sufficient for the Westerns to know that a proud Brahmin, who knows not how to bend his body before any mortal being in this world, except his superiors in relation or religion, joins his hands like a submissive child before the white Yogini of the West?"


St. George Lane-Fox, who arrived in Bombay early in 1884, an who described himself at the time as an "ardent Theosophist," was mad a member of the Adyar Board of Control to handle the Society's affai during Olcott's absence in Europe. Says Mme. Blavatsky told him befor leaving, "Madame Coulomb is no true friend of the Cause; get rid of h as soon as you can." Reveals the difficulties caused trying to carry th out. Quotes Anna Kingsford on Blavatsky: "We must not condemn he she is engaged upon a great work, and already she has been an immens service to mankind; her life may be far from perfect, but she is honest seeking the way, and the way must be found before the life can be lived

Reports of being in Cambridge, England, at the time of H.P.B.'s visit there in 1884. Blavatsky told her after meeting various members of the S.P.R., "Hodgson will be the man the S.P.R. will select to go to India." The version in the Canadian Theosophist and item 74 is credited to the Omaha Bee of Oct. 13, 1888, but could not be traced in that issue.


Examples of Blavatsky's phenomena witnessed by Mrs. Langford, then Mrs. Holloway, in France in 1884.


Personal observations of Mme. Blavatsky during her Paris and London sojourn of 1884. Stresses her smoking, temper—"she was a volcano in petticoats"—looks, and clothes—"her invariable costume was loose, flowing, black one-piece garment." Says that her European visit was to see if the Western mind was prepared to learn the Eastern teaching.


Lazenby in an interview asked Prof. Hiram Corson whom he considered the most notable of the great figures of literature he had come in contact with during the 19th century. Corson named Mme. Blavatsky, his house guest in 1875, and after her, Walt Whitman.

Similar to his Preface for Herbert Whyte's 1909 *H.P. Blavatsky: an Outline of her Life* (item 1206), Leadbeater tells of "the very first news that I ever heard of our great Founder" from a friend who was on board the steamer that took H.P.B. and Olcott from Bombay to Colombo in 1879.


An Address to the Sydney Lodge, White Lotus Day, May 8, 1917. "She was so many-sided that any attempt to describe her is foredoomed to failure." Speaks of the effect of meeting her as a young curate in 1884.


An Address in Sydney 1924. "You must remember that Madame Blavatsky has taken another birth and although she is not working among her Society in the physical plane, she still has a keen interest in it and often asks about it from those of us whom she meets astrally."


Bishop Leadbeater's May 8th Address "Reminiscences in the Life of Madame Blavatsky" to "an overflowing audience" at Adyar Hall, Sydney. It was broadcast over radio station 2GB. "Tremendous force was the first impression, and perhaps courage, outspokenness, and straightforwardness were the second." Comments on the charge of her being a Russian spy. "She could not have kept up the deception for ten minutes; she would have given it all away by this almost savage outspokenness."
Describes his meeting Blavatsky in London in 1884 as a young urate and the voyage out to India with her later that year.


"Some unrevised notes of an address about her by Mr. Leadbeater, delivered here twenty-six years ago and believed not published hitherto." Deals with her characteristics.


Talk at the Adyar Centenary Celebration of H.P.B.'s birth, Aug. 2, 1931. "She changed me absolutely in about six weeks."


"Meeting her recently, I took the opportunity to assure her that her mage in our hearts was a vivid as of yore, that the fervency of our oving and undying remembrance was undimmed....'Yes,' she replied, that is all very well; but if they profess to remember me, why do so many of them forget the clean life and the brotherhood I taught them? Deeds speak louder than words."


Astrological study of Blavatsky, "whose reappearance in 1975 will gain challenge our world of unthinking thrill-bent escapists."

Blavatsky interviewed through the mediumship of David Kendrick Johnson. Comes across like a "Victorian version of Auntie Mame"—praises the work of C.W. Leadbeater.


An extended review of Eugene Corson's edition of H.P.B.'s letter to his father (item 778).


... compares three recent studies dealing with Blavatsky—a new cheap edition of Baseden Butt's *Madame Blavatsky*, C.E. Bechhofer Roberts' *Mysterious Madame*, and Alvin Boyd Kuhn's *Theosophy*—testifying "to her importance both in the world of modern thought and as an 'amazing' and suitable subject for journalistic enterprise." Says Baseden Butt's book "still holds the field, and it will be a long time before it is superseded."


On H.P.B.'s contribution to the study of archaic symbolism through her theories in *The Secret Doctrine*.

"Madame Blavatsky's elaboration of her basic thesis leaves little room for doubt that it is the human collective unconscious which she is really describing. The common source of all wisdom...recorded only in strange, arcane symbols,...guarded and mediated by timeless, superhuman figures...In the light of Jungian psychology, there can be little doubt that what H.P.B. was really in contact with was her own deeper psyche, as it responded energetically and intuitively to the stimulus of a mass of incoming ideas."


According to the synopsis introducing this familiar retelling, "The life of Madame Blavatsky, founder of the Theosophical Society and author of *The Secret Doctrine*, was a very full and picturesque one. Even her christening was eventful. Often brusque and quick tempered, she was also capable of enormous kindness and generosity. And her work laid the foundation of much of modern occultism."


This biography distinguishes itself by not producing a single footnote or indication of sources. Tries to be fair, but commits a number of blunders due to superficial reading. The Theosophical Society was not formed at the "Lamasery," the name the N.Y. papers dubbed the apartment where Olcott and Blavatsky moved to at the end of 1876. In summing up her career, Leonard says, "If Madame Blavatsky was a fraud then she is, indeed, entitled to permanent remembrance as one of the world's most ingenious jokers, who bamboozled us, awed us, puzzled us and, in general, cheered us up. If she was genuine, and her courage and dedication through illness would seem to indicate this, then her message is most significant."

Reflections on Blavatsky's contribution to mystic studies during his travels through Egypt and Europe. Stayed at the same hotel she did in Basle.


"I admired and loved the work and achievements of Madame Blavatsky for years before I knew the truth about her Rosicrucian connections."


Mainly a criticism of the Theosophical teaching of Devachan and the sevenfold constitution of man. Blavatsky is discredited but for the adherence of Besant to Theosophy.


"We have to account not for the failure of Madame Blavatsky, but for her conspicuous success. How is it that a fibbing, cheating, variegated performer, with her dressed-up dolls and gummed envelopes, obtained subjection over minds like those of Mr. Maitland, Mr. Hume, Dr. William, Mr. Sinnett, Mr. Myers?"

Part 1 covers the image of Blavatsky. Part 2, the influence of Theosophy on writers Yeats, Lawrence, Henry Miller, Jack London. Averages about two misstatements of fact per page.


Attended an informal reception at Mme. Blavatsky's rooms on West 47th Street in New York in 1878. Had a psychic experience. "I am fully convinced I was not hypnotized."


Quotes a letter from C.W. Leadbeater, June 14, 1885 in an article by Prof. Sellin in *Psychische Studien*, relating T. Subba Row's theory that the original H.P. Blavatsky died some twenty years before and a certain Adept took over her body. During his absence it was animated by two chelas. But "as no Adept or chela can enter into a woman's body during times of illness, at such times, it had to be taken possession of by a terrible ill-tempered, ignorant old Tibet woman, in place of the Adept or chelas, as she was the only female available for this purpose."


Cites Solovyov's *Modern Priestess of Isis* and Hodgson's Report which he obviously has not read) as overwhelming evidence that Blavatsky was a fraud. "She confessed everything [to Solovyov], and, if her followers had not proved so incredibly obtuse, she would have enriched modern literature with one of the most romantic autobiographies since Casanova." Proof that Mme. Blavatsky "was a liar" is shown by what is known of Tibet compared with what she claimed. There, monks are as grossly ignorant as they are filthy."

Two short reviews of Solovyov's Modern Priestess of Isis and Vol. 1 of Olcott's Old Diary Leaves, quoting extensively from both works. Reviews Solovyov favorably—"a vivid picture of an extraordinary woman who, stained though her life's record was by systematic fraud and deception, was endowed with many attractive qualities, and possessed a wonderfully magnetic power of fascination"—and Olcott unfavorably.


An editorial. Begins: "Few women in our time have been more persistently misrepresented, slandered, and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her, there are abundant indications that her life-work will vindicate itself; that it will endure; and that it will operate for good."


Early interview with Mme. Blavatsky where she talks about Buddhism and her experiences in India.


Extracts from Lucifer June, July, Aug. 1891, the Path June 1891 and The Theosophist July 1891 on H.P.B. by those who knew her.

"It was her business in life to surround herself with an atmosphere of romance and mystery, but it is certain that she did travel extensively, and the belief is widespread that she was a spy in the employ of the Russian Government." A revised obituary was published in the next day's *Times* (item 721).


Features extensive coverage of her early years before the founding of the Theosophical Society, ending with a quote from W.Q. Judge, American Gen. Sec. of the Society, "We have known that Madame Blavatsky had been an invalid for a long time, and it was only her indomitable pluck and endurance that have kept her alive so long. Up to her death she was working heart and soul for the cause for which she so nobly preached. It is of course a shock to us, and I, who have known her intimately for years, have lost a dear friend. She can have no successor."


Lengthy obituary enlivened by personal anecdotes. "A peculiarity of Mme. Blavatsky was her dislike of meat as an edible. She revolted at the English taste for rare beef, though it was impossible to resist the impression that she did so largely on account of her Anglophobia. Anything English was abhorrent to her, excepting table sauces. Rare beef, however, was a pet aversion, and one evening when I praised Hamburger steak to her, and told her it should be eaten raw, she excitedly declared that to eat it so was as bad as cannibalism. Beef, when she ate it, which was seldom, was served brown and smothered with gravies and sauces."

Prints the "certificate of death" from her attending physician, Dr. Z. Mennell, and eyewitness accounts of her last moments.


Report of a lecture by Claude Falls Wright in New York on Blavatsky's life and work. Quotes some anecdotes about her early life.


Notice of Olcott's "Special Orders of 1884" forming the American Board of Control to oversee Theosophical work in that country serves to recall the origin of the movement in America and Mme. Blavatsky. "The closest study of a trained New York reporter failed for over two years to convince him that she was either a fraud or self-deluded, or that her seeming powers were genuine." Presents incidents with Blavatsky in New York.


"*Isis Unveiled*, *The Secret Doctrine* and the rest of Madame Blavatsky's very numerous works form a stupendous and ill-balanced monument, or rather a sort of colossal builder's yard, into which the highest wisdom, the widest and most exceptional scholarship, the most dubious odds and ends of science, legend and history, the most impressive and most unfounded hypotheses, the most precise and improbable statements of fact, the most plausible and most chimerical ideas, the noblest dreams, and the most incoherent fancies are poured pell-mell by inexhaustible truck-loads."


Names Blavatsky as "the most direct of the messengers of the East of whom we have any knowledge." These have included Apollonius of Tyana, Christian Rosenkreutz, and the Count Saint-Germain.


A paper read before the Brooklyn and Aryan T.S., May 1891. The death of H.P.B. dates a new era in the Society, "a transition from a crude stage of growth and pupilage to one of more independent self-reliant growth."


Narrows down the date of his visit with Anna Kingsford to Blavatsky at Ostende, as Oct. 5 to 8th, 1886, not a fortnight as Countess Wachtmeister says in her Reminiscences (1195).

Maitland, Mrs. Kingsford's collaborator, corrects Arthur Lillie's portrayal of their relationship in his book on Mme. Blavatsky (item 992). Says that "Madame Blavatsky never for a moment exercised the smallest influence over either Mrs. Kingsford or myself....Mr. Lillie's account of the relations of Madame Blavatsky and Mrs. Kingsford is so far from historical as to compel his readers to other sources for a really trustworthy account of Madame Blavatsky herself."
Blavatsky as portrayed by Podmore, Edmund Garrett, Hodgson and Solovyov. "The moral of this sordid story, and indeed of the whole history of Spiritualism, is that, however truthful, upright, and honest deponents may be, their testimony is worthless as a proof of the supernatural."

Hopelessly muddles events in Blavatsky's life while providing "Theosophic lore" bearing no relation to her views. After Olcott and Blavatsky arrived in Bombay in Feb. 1879, and met Swami Dayananda, Mathison says, "Within days they were denouncing the Hindu as a humbug and he was calling them frauds." But Dayananda's statements in a letter of May 7, 1879, after meeting the Theosophists, "They are gentle and wise....Our union with these sahibs will lead to the progress of the people of India" (Autobiography of Swami Dayanand Saraswati, New Delhi, 1978, p. 64), as well as Olcott's May 5, 1879 lecture before the Arya Samaj of Meerut (item 1742), show quite clearly who the humbug is.

"For Indians Theosophy provided a bridge to nationalist politics. The Theosophical Society soon possessed a national organization, unique in India; and, by its very vagueness about what constituted the India heritage, it overcame the factionalism which had crippled both the Brahmo Samaj and the movements of Dayananda and Ramakrishna."
Depicts Blavatsky as "the consumate pushy broad, loud-mouthed, foul-mouthed and corpulent....but as a result of her efforts, occult mysticism and the doctrine of reincarnation were introduced to the Western world." Says she "may have been a repugnant siren but she was a siren no less." Other biographical sketches in the book include Victoria Woodhull, Amelia Earhart, Isadora Duncan, and Sarah Bernhardt.

"The one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy. Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the keynote of her strong and fearless nature."

At 10 a.m., Mon. morning, May 11, 1891, Theosophists gathered at 19 Avenue Road to transfer Blavatsky's body to the hearse for Waterloo Station. Mead describes the setting, and the journey from Woking Station to the Crematorium. There was "no ceremony, no pomp or pageantry, no distressing signs of emotion or useless mourning." Gives his eulogy from item 1016.
From Aug. 1889 to the time she died, Mead served as Blavatsky's editorial assistant and private secretary. Discloses her work habits. "Everything was so unconventional. I used to sit on the arm of her great arm-chair and obediently smoke the cigarette she offered, while she opened the letters, told me what she wanted done and signed diplomas and certificates."

Mead, who edited the third edition of *The Secret Doctrine*, reviews volume three. "One of the substantial misconceptions that H.P.B. labored under was that she had in hand a sufficient mass of MS. to make two additional volumes. This was not actually the case. No doubt had she lived she would have carried out her promise, for her custom was to write at least half of the work she was engaged upon as it was going through the press."

Responds to the question "Do you believe in Blavatsky" based on his own experiences with her. "A very few months first-hand acquaintance with H.P.B. convinced me that the very faults of her character were such that she could not have possibly carried on a carefully planned fraud, even had she wanted to do so, least of all an elaborate scheme of deception depending on the manipulation of mechanical devices and the help of crafty confederates."

Reveals his editorial duties with Blavatsky. "For the last three years of her life, I had Englished, corrected or edited everything H.P.B. wrote for publication, including the MS. of The Voice of Silence, and that, too, with her entire assent and approval." Says he was responsible for the major part of the revision of the third edition of The Secret Doctrine, but refused to have anything to do with Vol. 3, as it was "not up to standard, and that it would no way improve the work." Mrs. Besant thought otherwise and edited it for publication herself.


Heavily indebted to Williams' 1946 biography (item 1211), and like its model the storyline of what should be frequently carries away her pen from describing what actually happened. "Two mornings after her [H.P.B.'s] return from Chittenden, full of optimism and self-possession, she opened the Daily Graphic to find catastrophe staring up at her. In a sarcastic article by Dr. George Beard, the Eddy brothers were denounced as frauds..." (p. 126). But unless she was as imaginative as Meade she could not have seen Beard's letter to the editor there, for it appeared in the N.Y. Sun! "Some years later, Jennie Holmes would admit to a founder of the Theosophical Society that Madame had arranged the spurious phenomenon for Olcott's benefit" (p. 135). But as I have shown in item 839, Jennie Holmes said no such thing. Unfortunately these slips of the pen are not isolated incidents and mar the portrait of Blavatsky as a witty old scallywag. Reviewed by item 1254.


A review of Bechhofer-Roberts' Mysterious Madame (678) from the American Mercury, Nov. 1931. Compares Blavatsky with Mary Baker Eddy and says they both emerged from "obscure and stupid family
circles. "She was a fraud, pure and unadulterated," and the oriental philosophy she promulgated was "the product of degraded ignoramuses who make India a sewer of superstition."


"Mme. Blavatsky proposed to restore man to a place of dignity and responsibility in the universe in opposition to efforts of authoritarian theology and materialist science. She ascribed meaning to the human experience....Beyond man, she declared, stands superman, that is, the person who has resolved the conflict of contending forces within himself and achieved wisdom."


Mme. Blavatsky is used to recall the passion for the occult among London hostesses during 1884, but this writer lets the reader know that "Wisdom from the caves of Tibet promulgated by a spherical Russian colossus would always find me alien, indifferent."


Ridicules Blavatsky, "the fattest woman I ever saw," when a house guest at her parents home in Ootacamund, India. For another family member's recollections see item 1216.

Blavatsky's place in "consciousness history" showing how inconclusive exposures can be. "Authorities differ on the authenticity of the material phenomena as well as the authenticity and legitimacy of Theosophical teachings. Like many flamboyant psychics who were capable of producing genuine phenomena, Blavatsky's claims may have at times been fraudulent. A massive amount of detective work is required in such cases to tease out the genuine psychic manifestations from the host of unconscious projections and tricks."


Mrs. Mitchell, Col. Olcott's favorite sister, gives her impressions of H.P.B. in New York. They lived in the same building on West 34th Street in 1876. "The morning was not a good time to judge her capabilities; her eyes were heavy and unrested, her temper not of the best, and she was at variance with every one."


Mitchell, formerly editor-in-chief of the New York Sun, narrates his experiences as a young reporter with Blavatsky in New York. Reproduces a long missive from her "confiding her thoughts about the troubled ocean of theosophical politics."
Biographical entry on Blavatsky that appeared shortly before her death and used widely by the press in obituaries about her.

More a description than an interview of the reporter's awed encounter with Mme. Blavatsky. "Whatever may be thought of her philosophy or Theosophy, whatever credence may be attached to the account of the mysterious powers she claims to possess—powers upon which, it is fair to say, she lays no stress, nay, appears to regard with the supremest unconcern—she is a woman, who regarded from the purely intellectual standpoint, deserves more attention than she has hitherto received."

Sketches principal events in Blavatsky's life and tries to supply the motivation behind them.

Two hundred seventy-one items listed by author or title representing books, pamphlets, articles, notes, reviews, odes, passing references, to H.P.B., plus autobiographical fragments relating to her career. Included in item 719.

Explain the antagonism generated against Blavatsky by placing her in the context of her time: conservative Russian society of St. Petersburg and Odessa, the Spiritualist response because of Isis Unveiled, and the hostility of the missionaries after her landing in India in 1879.


 Writes about the fabulous tales told about India by Western travellers, ending with Blavatsky's recent contribution. "Like Schopenhauer, she seems to have discovered through the dark mists of imperfect translations some of the brilliant rays of truth which issue from the Upanishads and the ancient Vedanta philosophy of India." But declares her Esoteric Buddhism to be "Buddhism misunderstood, distorted, caricatured," because "if there is any religion entirely free from esoteric doctrines it is Buddhism."


Acknowledges Sinnett's criticism (item 1444) in the July 1893 issue of the Nineteenth Century to his May article, but maintains his position "as strongly as ever, that we shall never find esoteric twaddle in the whole of the Buddhist canon, as little as we shall find coal beneath granite."

The influence of Blavatsky's writings on the aesthetic theories of Mondrian, Kandinsky and Klee. According to Kandinsky's *The Spiritual in Art*, "Madame Blavatsky was the first person, after a life of many years in India, to see a connection between these 'savages' and our 'civilization.'"


"An account of the Origin and the History of the Theosophical Society till the 'Collapse of Koot Hoomi.'" Blavatsky portrayed as "a charlatan making claims to knowledge which she did not possess," a consummate hypocrite, trickster, plagiarist, forger, liar, and he Theosophy, which is "virtually atheistic, discourages prayer" with it tenet "that man must be his own saviour."


Novelized biography of Blavatsky commissioned for the 197 centenary of the Theosophical Society.


Miss Neff's earliest article on Theosophical history. Mainly mad up of relevant extracts from Olcott's *Old Diary Leaves* and the *Pioneer* of June 25, 1880, on the Founders becoming Buddhists at th Vijayananda Vihara, Galle, on May 25, 1880. Quotes Olcott that "H.P.B. knelt before the huge statue of the Buddha, and I kept her company Together we repeated after the monk Bulatgama, the words of the Thre Refuges and the Five Vows of the Buddhist layman."

Extracts from Countess Wachtmeister's letters to Bertram Keightley, Oct. 24, 1890, Mar. 6, Apr. 19, and May 25, 1891, conveying news from the London headquarters. "H.P.B. is seldom present; in fact, we seldom see her now. She shuts herself up for days together." Includes a letter from Mrs. Sinnett, May 13, 1891, stating the reason for H.P.B.'s unexpected departure was a sudden opportunity for immediate reincarnation.


Cites incidents from Blavatsky's youth to account for the origin of her later non-conformity. Decides that "she was a pioneer in many ways of the women of the twentieth century, in such matters as her rebellion against a forced marriage, her insistence on a career of her own, even in her habit of smoking."


Extracts from Sinnett's Incidents and Blavatsky's letters to him recreate her early years. The Aug. 1933 installment reproduces a picture of the wall of her bedroom at Ervian, Armenia, from Blavatsky's scrapbook 2.

Prints the concluding part of an address by Emily Kislingbury to the British National Association of Spiritualists, London, Dec. 1877, describing her stay with Blavatsky in New York earlier that year. The article is illustrated by a facsimile of a letter from Miss Kislingbury to Olcott with a message in the handwriting of one of the Masters.


Forms the first three chapters of item 1048. 1. Childhood and Heredity. 2. The Child Medium. 3. Life at her Grandparents.


A compilation based on standard Theosophical sources, principally Blavatsky's letters and writings, and Olcott's *Old Diary Leaves*. Takes her life up to the time of writing *Isis Unveiled*. An Appendix features a chronological table of H.P.B.'s travels. Although the Preface claimed "a considerable amount of hitherto unpublished material is incorporated from the Archives of the Theosophical Society," the reviewer for the *New York Herald Tribune*'s Book Section of Dec. 5, 1937 noted that only 21 references out of the 388 were from the Adyar Archives, leaving 367 from already published sources.


H.P.B.'s life in the City of Brotherly Love, 1874/75, covering her marriage to 33 year old Michael Betanelly, her use of the persona "John King," and her recovery from a near-death illness.
1050. ———. The Letters of H.P. Blavatsky to A.P. Sinnett. Their Chronological Order. Wheaton, IL: The Theosophical Press, 1940. [7 pp.]

Miss Neff's arrangement for the 222 letters in item 674, marred unfortunately by no indication of the writers or recipients. Copies of this list had been in circulation among Theosophical researchers since the 1930s.


Discloses Theosophical opinion on the subject, including private talks by Annie Besant and C.W. Leadbeater. Miss Neff favors an Indian incarnation which by 1942 was about "sixty-four or sixty five years of age."


1053. ———. "Young Madame Blavatsky Meets Her Master." The Theosophist 65:2 (November 1943): 79-86.

Posits the theory that Mme. Blavatsky met her Indian teacher twice in London, 1850, 1851, and 1854, based on a reading of H.P.B.'s statements in a letter to Sinnett that she met him "in the year of the first Nepaul Embassy," and in her travelog, From the Caves and Jungles of Hindostan that "more than twenty-seven years ago I met him in the house of a stranger in London, whither he came in the company of a certain enthroned Indian prince." Miss Neff identifies a mission of Nepalese officers to London in 1850, and that the 17 year old deposed Prince Jalip-Singh was sent to be educated in England in 1854. But only the
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1851 Nepal delegation to International Exhibition in London can be regarded as an official "embassy." And if Blavatsky's fictional piece, which was published in the *Moscow Gazette* of Apr. 29 (o.s.) 1880, was written at the end of 1879, "more than 27 years ago" would take us back to 1851.


Events of Blavatsky's first two years in America from her arrival in 1873, leading to her growing involvement in the Spiritualist movement.


Holds to the three meetings in London, 1850, 1851, and 1854.


Examines the position of the teachings of karma and rebirth in Blavatsky's writings. Proposes that they form "essentially a charter for the establishment of utopia and utopian hopes." "Throughout her writing, one finds constant criticism of spiritists, Christians, and materialists who are regarded as spreaders of doom and gloom and blasphemers of the sacred. Against these she places theosophists who are preachers of truth, hope, and responsibility through their doctrines of karma and rebirth."

An excerpt from "Reminiscences of Prince A.I. Baryatinsky" from *istorichesky Vestnik* (Historical Messenger), St. Petersburg, Vol. 6, Dec. 1885, pp. 622-24, giving the homelife of Blavatsky’s grandparents, the Adinevyevs.


Overview of the publication of H.P.B.’s major works and the famous people influenced by them.


Criticizes Denis Saurat’s identification (item 1144) of Blavatsky’s ideas. "Dr. Saurat made the mistake—as others before him have done—of regarding the quotations and references in *The Secret Doctrine* as indications of source material instead of being, or providing evidence for her claim of the universality of the concepts."


A reprint of Olcott’s letters to the New York *Daily Graphic*, Oct. 1-12 Dec. 1874, from the Eddy farmhouse in Vermont, where he met Mme. Blavatsky on Oct. 14. The Colonel introduced her to his readers in his sixteenth letter from Rutland, VT., printed in the Nov. 27, 1874 *Graphic*. Elsewhere in the book he describes her as one of the most remarkable mediums, "for, instead of being controlled by spirits to do their will, it is she who seems to control them to do her bidding." The published volume includes Olcott’s report on "the Katie King Affair," citing Blavatsky’s involvement in Philadelphia.

Cyclostyled notice sent "to relieve the anxiety of the many friends of Madame Blavatsky who have been making inquiries as to her health." Contains a certificate by her physician Dr. Mary Scharlieb stating the previous grave nature of her illness and her present improved condition.

1062. ———. "Madame Blavatsky an American Citizen." Letter to the Editor, Madras Mail, April 17, 1885.

"Perhaps the best way to answer the nonsensical rumour—so often maliciously circulated—that Madame Blavatsky was acting as a Russian political agent in India, will be to publish a copy of her certificate of American citizenship—which I now do." Gives the text of her naturalization papers dated July 8, 1878, New York.

1063. ———. "The President’s European Visit." Supplement to The Theosophist, October 1888, pp. xvii-xix.

Olcott’s 1888 tour of Europe and England, and his reunion with H.P.B. at 17 Lansdowne Rd. "However much Madame Blavaky’s absence from Adyar may be deplored by her ardent friends, it cannot be doubted that the movement profits by her presence in London, and her Theosophical proximity to our devoted colleagues in America."


Review of The Secret Doctrine with background on the writing of its predecessor, Isis Unveiled. After the first edition of Isis was exhausted, the publisher, J.W. Bouton offered H.P.B. $5,000 in advance if she would "unveil Isis a little more and produce a second book."

"Despite seventeen years of intimacy in daily work, she was an enigma to me to the end. Often I would think I knew her perfectly, and presently discover that there were deeper depths in her selfhood I had not sounded." Says she was "pre-eminently a double-sided personality," and gives the reasons why she did not prosecute the Coulombs in 1884.

1066. ———. "White Lotus Day." Supplement to The Theosophist, May 1892, p. lix.

"Executive Order, Adyar, 17 April 1892" instituting "White Lotus Day," based on instructions in an 1885 Will of Blavatsky's for a yearly commemoration of her death.


"On the 3rd of March, 1893, S.V. Edge and I met in the train between Nalhati and Calcutta, Major-General C. Murray (retired), late of the 70th Bengal Infantry, now Chairman of the Monghyr Municipality, who met H.P.B. in 1854 or '55, at Punkabaree, at the foot of the Darjeeling Hills. He was then a Captain, commanding the Sebundy Knockers and Miners. She was trying to get into Tibet via Nepal 'to write a book'; and to do it, she wished to cross the Rungit river. Captain Murray had it reported to him by the guard that a European lady had passed that way, so he went after and brought her back. She was very angry, but in vain. She stopped with Captain and Mrs. Murray for about a month when, when finding her plan defeated, she left, and Captain Murray heard of her as far as Dinajpore. She was then apparently about thirty years of age." The original of the above memo, marked as correct" by Murray, is reproduced from the end of Col. Olcott's diary or 1893 in The Theosophist, Dec. 1949, p. 190.

068. ———. "H.P.B. at Cairo." Supplement to The Theosophist, November 1893, p. ix.
In response to a statement by Frederika Macdonald about H.P.B.'s activities, Olcott had enquired to the Cairo police and had received the reply that "there are no records in this office about Madame Blavatsky.

* ———. *Old Diary Leaves*. First Series. Cited as item 192.

Tells of his initial meeting Blavatsky in 1874, their work in Philadelphia and New York, the development of the Theosophical Society, the writing of her first book *Isis Unveiled*, and last days in New York before leaving for India in 1878.


Psychometric reading of H.P.B.’s character by John Murray Spea who visited them in New York.


On May 8th, 1899, a life-size statue of H.P.B. was presented to the Theosophical Society by Col. Olcott and unveiled by him in the headquarters hall at Adyar. Sculpted by S. Govindu Pillai, a Modellin Teacher at the Madras School of the Arts, it was believed to be the first life-size human statue executed in that city. Addresses and written communications by Mrs. Besant, H. Sumangala and the Buddhists of Colombo, Gen. H.R. Morgan, Prince Harisinhji Rupsinhji, Judge Khandalavala, the Hon. Norendranath Sen, T. Vijiaragava Charlu, G. Soobiah Chetty, Dewan Bahadur R. Raghoonath Row, G.R.S Mead, Bertram Keightley, Mrs. Cooper-Oakley, Laura Cooper, Dr. Hübbe Schleiden, and others are reproduced.

Addresses the problem of Blavatsky’s treatment in *The Secret Doctrine* of John Worrell Keely’s discovery of an "inter-etheric force" which was later discredited. Olcott says "it is a fact that she has made a very great many mistakes in her books, mistakes in fact, in science, in history, in literary quotations, in authors’ names, in pages," but believes that Keely’s discovery may have originally been genuine.


Tibetan and Mongolian inscription made by H.P.B. in Bombay, deciphered by Sarat Chandra Das.

* ——. *Old Diary Leaves*. Second Series. Cited as item 196.

Life with Blavatsky in Bombay, their tours of North India in 1879, Ceylon in 1880, and Madras Presidency in 1882.


Traces a connection between Saint-Germain and Blavatsky through the similarity of phenomena attributed to them, Olcott supplying his own eyewitness accounts.

* ——. *Old Diary Leaves*. Third Series. Cited as item 198.

The development of their headquarters at Adyar, Madras, 1883, their visit to Europe in 1884 and the "Coulomb Missionary Conspiracy" of that ear; H.P.B.’s subsequent departure for Europe in 1885, and news of her new ventures in London 1887.
* ———. *Old Diary Leaves.* Fourth Series. Cited as item 199.

Mentions his meetings with Blavatsky in London in 1888 and 1889, and his premonition of her death in 1891 while lecturing in Australia.


Extracted from *Old Diary Leaves* I (item 192).


Old made contact with Blavatsky in 1887 and joined the Theosophical household at Lansdowne Rd. in 1889. Remembering Blavatsky as "an incessant worker. I have often seen her at her desk as early as six o'clock in the morning, and often in the coldest days of the winter months, several sheets had passed under her pen before she took breakfast."


"The time of birth, equated for Greenwich, and converted into terms of the New style, is 11:22 p.m., 11th August 1831." The Coulomb affair took place "under the following ominous influences—Sun conjunction Moon, Sun sesqui-quadrate Uranus, Moon opposition Jupiter..."
Mary square Mars, Moon square Saturn, Sun square Ascendent." Col, D'lcott appends a note to all this.


Offers Blavatsky's explanation to him on the apparent contradiction between Isis Unveiled and her later writings dealing with the subject of reincarnation. At the time of writing Isis the term was also identified with metempsychosis, the return in animal form, and it is this belief that she denied as "doing violence to the law of evolution."


"She was ever an early riser, frequently commencing work before daylight. Indeed one would suspect her of sometimes having worked the whole night through, for I have myself often enough put in an appearance at seven o'clock, to find, to my astonishment, that she was hard at work and still adding to the pile of manuscript which appeared to have risen during the night."


Adjusts the date of Blavatsky's birth as Aug. 11, 1931; katerinaslav, long. 35° E., lat. 47° 30' N.; time, 11 hr. 16 min. 18 secs. p.m. locally. This is the equivalent to G.M.T. 8 hr. 26 min. 18 secs. p.m. See his important correction in the Dec. 1923 Occult Review, p. 369.

"Being a reply to the Lecture delivered to the British Astrological Association on May 10th, 1924, by Mr. Alfred Vale, containing Quotations from the Memoirs of the late Count de Witte."


Questions Blavatsky's statement in her Oct. 11 letter in Light (item 708), replying to Arthur Lillie that the spirit forms recognized by her and the Eddys in 1874 were merely forms evoked by her. One of them, Michalko, "a Georgian servant," turned out to be still alive. "So much for spirit identification," Blavatsky says, but Oxley wants to know whence came the form. Was it his "astral form," was he "unconscious at the time?"


Oxley says that statements in Blavatsky's story "Can the Double Murder?" (Theos. Jan. 1883, rept. from the Dec. 26, 1875 N.Y. Sun) are incorrect. In her tale, retribution for the murder of Prince Michael Obrenovich in 1868 is brought upon the assassins through the astral "double" of someone living. Oxley says most of the assassins did not escape.


Profile of Blavatsky and her teachings. Critical of Hodgson. This "history of the various messianic claimants to special divine prerogatives and of the sects that have arisen thereupon in recent times," covers als Swedenborg, Johanna Southcott, Joseph Smith, Thomas Lake Harris.
"P" writing as an "outsider" provides a frank review of Blavatsky's character. "Few people have been in more constant hot water than Madame Blavatsky, indeed it may be said that her sky was never without a thundercloud of criticism and abuse; and it often struck me as strange that she was never able to meet it with equanimity. It always hurt her to the quick."

Mrs. Passingham was introduced to Mme. Blavatsky at an S.P.R. meeting at Oscar Browning's rooms at Cambridge in 1884. "My personal remembrance of her will always be that of the kindest and most affectionate, as well as revered friend."

Rev. Patterson, who exposed her in the pages of the Madras Christian College Magazine in 1884 by printing the letters attributed to Blavatsky by Emma Coulomb, writes her obituary. "It was impossible for Madame Blavatsky to maintain a constant succession of phenomena without an accomplice from whom she could have no secrets. Colonel Olcott was not this accomplice, but a certain Madame Coulomb."

General repetition of her life.

A summation of the events in Blavatsky's life before the founding of the Theosophical Society taken from Sinnett's Incidents (1148).


"She had, at one time or another played on the credulity of the people of nearly every civilized country in the world. She had been everywhere—in India, in Egypt, in far-away Thibet, in the States, in every European capital. She kept a gambling hell in Tiflis. She was married more than once—more than twice, says rumour—to a boy of sixteen when she was fifty, to a general of sixty when she was seventeen. It both cases the union was dissolved with mysterious swiftness—in the case of her boy husband by an attack of madness the day after the marriage."


An appreciation of Mme. Blavatsky's work translated from Ch. of Mme. Pissareva's biographical sketch Yelena Petrovna Blavatskaya 1911. The full Russian text has been reprinted by "ALBA," Boston 1966 in two volumes from the second edition of 1937, Vol. 1, 74 pp., Vol 2 pp. 75-146, has quotes from other writers.


Covers the "First Period of H.P. Blavatsky's Life." Suggests that "her marriage at the age of eighteen with an elderly and unloved man with whom she could not have anything in common, can be explained only by a keen desire to gain more freedom. If one imagines th
Conditions of life of a young lady in provincial 'high life,' even in a good family, with all its prejudices and irksome etiquette of that time, one can easily understand how such conditions oppressed a nature so ardent, so difficult to limit, and so freedom-loving as the young Helena Petrovna's must have been.


Surmises that a Prince Galitzyne, a relative of the Viceroy of the Caucasus, who often visited Blavatsky's grandparents, and who was considered "either a Freemason, or a magician, or a fortune-teller," was responsible for her decision to run away to Egypt, for immediately after his departure from Tiflis "came the sudden decision of Helena Petrovna to marry a very unsuitable old gentleman, M. Blavatsky."


Reprinted from *Scripture Truth*, London. Blavatsky as seen by Coleman, Lillie, and the *Illustrated Times of London* obituary of 1891. May God use this brief article of warning against this subtilty of Satan and to deliver many who are already ensnared.


Captures the London season of 1884 when Theosophy became the age. As one of the characters in this novel exclaims, "It was spiritualism and the planchette till that got vulgar. One day it is mesmerism and will-power, another thought-reading; and now India and America have set the fashion to a school of occultists." Features the leading Theosophists, mostly disguised. Mme. Tamvaco is H.P.B. "She might have been either of Asiatic or American origin, for in her physiognomy there was a sort
of combination of the Oriental type and that of the American Indian...She might have been sixty but looked younger. Her features were decisive yet delicately cut, and full of individuality." Her conversations on philosophy and life, and the warning she provides to one of the characters are central to the development of the plot.


"It is not possible to doubt that the strange, mysterious woman who has now found, let us hope, the blessed Nirvana of the creed she preached, was one of the most remarkable women of our generation....She started an impulse that was felt from West to East by beginning a new miracle-religion at the end of the nineteenth century."


Criticizes Mead and Besant for their editorial work on The Secret Doctrine. A.E.S. Smythe when reprinting it in the Canadian Theosophist described it as "being the original source of the various charges made in connection with changes made in the text of the Third Edition of The Secret Doctrine."


"As I was for four years in the London headquarters, had charge of the printing office, and printed the revised Secret Doctrine, I naturally had every opportunity to know the facts." Reviews the editorial work revising the first edition of the book. "No changes were made by M
Mead or by Mrs. Besant except such as should have been made in the original manuscript before printing."

Pryse retracts his 1897 statement in *Theosophy* on the third edition of *The Secret Doctrine*, "in which my indignant pen, dipped in partisan ancor, put down as facts certain assertions that had been whispered about as coming from an 'occult' authority." Recounts events leading to the decision to publish the work in four volumes, but says there "never was a fourth volume, and the third volume was to have been the first volume."

"Though she had great literary ability she was handicapped by having to write in an acquired language, so that her English is by no means faultless." Documents instances where the English of the *S.D.* could be improved, "without the slightest detriment to its occult cachings," and indicates the extent of Mead's editing.

Whereabouts of three rings, "two talismanic and one merely a inger ornament." Pryse says H.P.B.'s own "magic" ring went to Annie besant, the second "magic" ring worn by Judge went to G.R.S. Mead. The third, a jeweller's copy of H.P.B.'s ring made for Mrs. Besant, went to Judge.

Quotes Bertram Keightley’s statement in item 946 that the materials for the third volume of *The Secret Doctrine* was H.P.B.’s projected first volume, but Pryse declares that "she had not ever begun to write a fourth volume."


The literary standards of both works examined syntactically. "Despite its literary defects, the Voice is the most inspiring book in the English language."


Takes on some of the critics of his statements about *The Secret Doctrine*, and tells something about his standing at the London headquarters during H.P.B.’s time. Includes two letters from Blavatsky to him.


Psychic experiences relating to H.P.B. Pryse and his brother John started the Aryan Theosophical Press in New York in 1889, and went on to develop the H.P.B. Press in London the next year.


"As a former member of the London Headquarters staff and manager of the H.P.B. Press I assert emphatically that the three volumes of *The Secret Doctrine*, as published, are the whole of that work. No portion of it was suppressed or destroyed." Adds the statement of hi
brother John Pryse, who typed out the material for the third volume of the S.D., and who says, "The manuscript was in H.P.B.'s well known handwriting."


H.P.B. on Jesus. Pryse, who had rejected the doctrines of Christianity with "disgust and horror," was prompted by H.P.B. to search out the esoteric character of the Gospels.


Calls Olcott's statements in ODL 3 and 4 derogatory to H.P.B. gives selected passages.


Meetings with H.P.B. in New York in 1878, and later in London:
"She gave me new life; and indeed I may say without exaggeration that she took possession of the age."


Reprinted from True Mystic Science, Minn., Jan.-Feb. 1939, this article covers Blavatsky’s appearance at the Eddy homestead in Oct. 1878 and the marvels witnessed there; her books, and Hodgson’s investigation. "Her books alone should be sufficient proof of the genuineness of her power to function on planes beyond the physical."


A more balanced approach than most in presenting the career of Mme. Blavatsky, but some errors have crept into this biographical sketch. She was not "the only daughter of the second wife of Peter Hahn." Better on its pronouncements about her knowledge of Buddhism. "Madame Blavatsky’s familiarity with Tibetan Buddhism as well as with Esoteric Buddhist practices seems to be beyond all doubt."


Focuses on H.P.B. the Teacher, with a brief general outline of her life, and the philosophical systems she investigated.

Traits in Blavatsky's character are illustrated through "three impressive phases"—her ancestry from the Dolgoroukis, "who for centuries were the ruling dynasty in Russia"; her ability as an organizer of journals, founder of an Esoteric School, and developer of the talents of those around her; and her own development of her will transforming her from a passive agent for psychic phenomena to a conscious evocator.


The contents of the third volume compared with the original draft at Adyar; Ransom says it is genuine.


Year by year development of the book, including information on the third volume.


"She was a true iconoclast—tearing to pieces the wrappings which hid the Real from view. But since the majority were attached to the conventional wrappings, and were unfamiliar with the Real, they attacked and reviled H.P.B. for her daring and courage in unveiling what it seemed blasphemy to reveal."

119. ———. "Helena Petrovna Blavatsky." In A Short History of the Theosophical Society (item 219), pp. 27-34.
Blavatsky's life prior to the founding of the Theosophical Society as a prelude to Mrs. Ransom's history of the movement. "H.P.B. entered the Spiritualistic movement to explain its phenomena, to expose its frauds, to enlarge its spiritual scope, and to give it the dignity in the world of science which was its due."


Rawson writes to the editor of the London *Spiritualist* pointing out that there were two female travellers with the same surname—Mme. Nathalie Blavatsky, who died near Aden, c. 1868, and the H.P. Blavatsky of New York, whose "name has been frequently met with in Tripolis, Beirut, Deir el Kamer, Damascus, Jerusalem, and Cairo."


Tells of his association with Blavatsky as a fellow-traveller in the Mid-East before her arrival in America. Says she studied occultism in Cairo, and had tried hashish there and later in New York. Adds his observations about the prominent Theosophists he had met—Olcott, Judge, Besant, etc.


Brief talk at Adyar, Aug. 12, 1931. Met H.P.B. and Olcott when they came to Nellore, north of Madras, to form a branch of the Society there in May 1882. Says H.P.B. helped start a Sanskrit school there.

A paper read to the Peace Lodge, Hyde, Cheshire, on Oct. 15th, and to the Bolton Lodge on Nov. 15, 1959, replying to John Symonds biography (item 1167) and reviews on it. "Mme. Blavatsky's enemies have repeatedly fabricated and projected into the public mind a currilously distorted presentation of her nature," and Redfern's lecture attempts to answer this with a standard Theosophical presentation of her life stressing her self-sacrifice.


Claims to have identified H.P.B.'s *Books of Kiu-te*, from which he Stanzas of *The Secret Doctrine* are drawn, in the Tantra division of the Tibetan Kanjur.


Attempts to locate the Stanzas of Dyzan in the Kalachakra Tantra. Supplies Sanskrit text and translation.


Resta photographed H.P.B. on Jan. 8, 1889, in his studio in Eatonwater, London. Describes the sitting in a letter to John Coats, then Sec. of the T.S. in England, and turns over to the Society the six late glass negatives taken.

"The career of this singular woman does not provide us with the tales of swindling which are so familiar to those of us who have studied the criminal in all parts and in all times, but a little consideration of her extraordinary history will assure us, though we may have little interest in the so-called 'psychic,' that here was a woman who used, very neatly what information she had, and who very cleverly overcame the handicap of a repulsive personality—in order to hoodwink and bamboozle the world." *Flynn's* was a magazine of detective fiction.


Contains items 806, 1125, 1185.

* Rohmer, Sax. See Ward, Arthur Sarsfield


Meditations on the nature of the late Mme. Blavatsky on the way to the Woking crematorium.


"She is surely among the most original and perceptive minds of her time....Her canvas was gargantuan...myth, ritual, primitive religions..."
mystical literature, esoteric literature, Oriental philosophy, and even a
great deal of offbeat western science."

1131. Roy, Parbati Churn. Ch. 8-11 in *From Hinduism to Hinduism*.

The author, a Western educated Hindu, met H.P.B. in Darjeeling
in 1882. Her daily routine while a guest at his home is described as well
as their discussions. Prints five letters from Blavatsky to him (rept. in
item 347).

1132. Rudyar, Dane. "H.P. Blavatsky, the Trans-Himalayan Occult
Brotherhood, and the Nineteenth Century." Ch. 3 in *Occult
Preparations for a New Age*. Wheaton, IL: Quest Books, 1975,
pp. 29-48.

Blavatsky’s work in relation to the Masters who initiated the
Theosophical movement. Reminds the reader that according to the
*Mahatma Letters* (item 1255) she was chosen as the emissary from the
Masters "after nearly a century of fruitless search."


Anecdotes about Blavatsky in London. "Yes she smoked as do all
Russians. She swore in eight languages. It is only wicked in English. I
have told you she was one of the greatest awakening influences in my
life. Could I cast her out because she rolled cigarettes?"

1134. ———. "More Recollections of Madame Blavatsky." *The Herald

One line commentaries on her character. "She refused to accept
the judgements on her life by those who had no means of understanding
her."


Recycles material from items 1133 and 1134, discarding their epigrammatic form.


Summarizes the philosophical propositions contained in Isis Unveiled, The Secret Doctrine, Key to Theosophy, and The Voice of the Silence.


"So many attempts have been made by misguided persons to misrepresent her in the eyes of the ill-informed that a brief but authentic account in handy form of the chief incidents of her life, her ideals, and her methods, such as has not hitherto been available, may not be out of place at this time when recent attacks have aroused widespread attention to Theosophy." Standard Theosophical biography of Blavatsky from an American perspective.

Ryan believes that "Although the so-called 'Third Volume' contains brief references to some of the topics mentioned by H.P.B. as the main references of Volumes III and IV, it does not fulfil this promise. It has no resemblance to the important and profoundly instructive work which she obviously intended to produce. It is merely a compilation touched up by Mrs. Besant as she thought best."


"Madame Blavatsky was a widely contradictory character. A quasi-religious leader, she swore like a sea-cook in three languages. She was a volatile adventurer who extolled the virtues of a tranquil, contemplative life. Most of all, she was a tireless—and perhaps sincere—pursuer of ultimate truth, although she sometimes utterly disregarded ordinary truths, especially when they pertained to her."

* Saladin. See Ross, William Stewart


"Though her credentials were in doubt, there was no question about the magic of the woman herself." Résumé of Blavatsky's life based on the paperback reissue of Gertrude Marvin Williams' *Priestess of the Occult* (1211).

Lecture given at the Indian Institute of World Culture, July 1954, comparing the philosophical position of the Voice with various Buddhist texts.


Soobiah Chetty's reminiscences of experiences with Mme. Blavatsky as told to his next-door neighbor at Adyar. Includes extracts of letters from Mme. Blavatsky and the Masters to Chetty.


"We have in Madame Blavatsky a precious witness: she gives in a genuinely rough state the only material in the great occultist quarry which was capable of being worked by the poets. What she rejected was, no doubt, almost totally impossible for the modern mind to assimilate."


A visit to the "Lamasery" in New York, Oct. 1877, just after the publication of Isis Unveiled. Describes H.P.B.'s "den," with its blue-glass windows, palms, stuffed animals, and the author, "stout, weighing about one hundred and eighty, has wavy brown hair, that she combs plainly back without puffs or braids." "I shall long remember with pleasure the cordial geniality of this woman. Hers is a grand, brave nature, a mighty identity, and feeling its own power, scorns the bonds of the little, indifferent to the yelping curs." * Scrutator. See Old, Walter R.

Obituary from the *Indian Mirror*, Calcutta, May 13, 1891, sent from India by Babula, H.P.B.'s servant.

* Sepharial. See Old, Walter R.


A digest of Wachtmeister’s *Reminiscences* and Sinnett’s *Incidents*. "This short and very imperfect sketch is meant naturally not for those who know, and there are many now who know, but for those who are trying to know, of whom there are still more, and who may be prompted by it to a further study of Mme. Blavatsky and her teachings."


The official biography of Mme. Blavatsky "compiled from information supplied by her relatives and friends." Information on her early years of childhood and marriage includes statements by her uncle Gen. R. Fadeyev, her aunt N.A. Fadeyev, and her sister Vera Zhelihovsky. Chapters 4 to 6, covering H.P.B.'s return to Russia in 1858 and stay until 1863, are a paraphrasing of Vera’s 1883 *Rebus* article "The Truth about H. P. Blavatsky" translated for Sinnett by H.P.B. (item 1227). His narrative contains no reference to the 1851 meeting of her Indian Teacher in London, but has her arriving in Bombay at the end of 1852, though failing to enter Tibet at that time. A second unsuccessful attempt is given for 1855/56. "The years 1867 to 1870 if the story of these could be properly told, would be found by far the most interesting
of Mme. Blavatsky's eventful life," but Sinnett doesn't tell anything except that she returned "from the East by a steamer via the then newly-opened Suez Canal" in 1870. The 1886 edition takes events up to the beginning of that year and the appearance of the S.P.R. Report. The 1913 edition abridges some of the material and adds a brief note bringing her life up to May 8, 1891.


"The world at large has heard too much about Madame Blavatsky, and has known too little. Her misfortune was that she was interesting to average newspaper readers, and a grievously inviting subject for average newspaper writers." Presents a progressive unfoldment of her theosophic mission, and notes the events that transformed her from the charming conversationalist he knew in India to the stern "quasipapal" spiritual teacher of her later years.


Sinnett supplies the occult explanation for Blavatsky's sudden demise. "In such crises she has been rescued at the last moment, evidently by the exercise of occult power, whereas in the present occasion, when there was no apparent need for her to die at all, she closes her eyes and passes away in an instant." Suggests that she had the opportunity to take advantage of a new vehicle, and speculates about her past incarnations. "The life just over cannot have been that in which she first began her occult career." Says she was previously a Hindu woman.

Considers the effect of "the germinative powers of Theosophy and its doctrines which were potent factors" in the Celtic Literary Revival, especially around AE, George Russell.


Life of Blavatsky drawn from item 1211. Nothing about Blavatsky's particular ideas about reincarnation or contribution to the subject.


"However humiliating the exposure, Madame Blavatsky endured and continued to win converts—a tribute, perhaps, to the human desire to believe in something, or perhaps to something in the woman which transcended mere charlatanry." But Besant's conversion to Theosophy 'tends to make the power of Helena Blavatsky seem more mysterious, more potent than ever."

* Solovyov, Vsevolod S. *A Modern Priestess of Isis*. Cited as item 1913.

A major part of Solovyov's book covers his relations with Mme. Blavatsky in Europe during 1884-86, and will be dealt with in Ch. 8. But chapters 26-29 focus on Blavatsky's efforts in America in the 1870s told through her letters to Alexander Aksakov and share her feelings on the state of Spiritualism, the work of the infant Theosophical Society, and the writing of *Isis Unveiled*.

Chronology "from various sources" on Blavatsky's life till 1887.


Compares Dr. Steiner's statements about Blavatsky—he connection to various European and American occult bodies, her work in America, the Theosophical Society—with known biographical data of her life.


Mme. Blavatsky's official position in the Theosophical Society am the successorship of her Esoteric School.


Blavatsky breaks the promise made by Olcott and herself not to speak through mediums after their death (*The Theosophist*, March 1883 "Under The Shadow of Great Names"), is penalized for it by losing her sparkle and fire, and has to speak and speak and speak on psychi development.

"A Society of Spiritualists has been formed in Cairo, Egypt, under the direction of Madame Blavatsky, a Russian lady, assisted by several mediums. Seances are held twice a week, namely, on Tuesday and Friday evenings, to which members alone are admissible. It is intended to establish, in connection with the Society, a lecture room, and a library of Spiritualistic and other works, as well as a journal under the title La Revue Spirite du Caire, to appear on the 1st and 15th each month."


The editor's introduction to Sinnett's biographical sketch, item 1149. "She widened the horizon of the mind, and she brought something of the infinite sense of vast, illimitable mystery which characterises some of the Eastern religions into the very heart of Europe in the nineteenth century. To have done all this, and to have done it almost single-handed, in face of the almost insuperable obstacles interposed by her own defects, renders comprehensible the theory that Madame Blavatsky had help the world could neither see nor take away."


Based on the request of Sirhan Sirhan, Sen. Kennedy's assassin, or a copy of Blavatsky's Secret Doctrine while in prision, Steinbacher depicts her life as "one of the most evil and immoral women who ever lived."

Madame Blavatsky in India and the notable Indians drawn to her—Swami Dayananda, Narendranath Sen, T. Subba Row.


"I can entirely endorse what Mr. Pryse has written [on The Secret Doctrine] and I was living at Avenue Road at all the material times and present when H.P.B. died. Mr. Bertram Keightley with whom I am in constant correspondence in India, has written in terms which confirm what Mr. Pryse has written."


Short talk at Adyar, Aug. 12, 1931. Not to be confused with the Hon. S. Subramania Iyer, who was a member of the Madras legislature. The speaker was a student at the Madras Christian College at the time of the 1884 exposure, and collected 300 signatures from the students in support of Mme. Blavatsky.


A collection of extracts from various published sources about H.P.B., as well as notes taken at talks by Annie Besant and C.W. Leadbeater referring to her.


Suggests that "In estimating the importance of Madame Blavatsky’s work, it is instructive to look upon it from a particular standpoint—its suitableness to the age in which she lived."

Paraphrased from Olcott’s *Old Diary Leaves, People from the Other World*, Solovyov’s *Modern Priestess of Isis*, and standard Theosophical sources, this biography begins in Blavatsky’s 43rd year with her meeting Olcott on Oct. 14, 1874. Hodgson’s plan of the "Occult Room" at Adyar is reproduced, though his report is discussed from second-hand sources, but Symonds has read Mme. Coulomb’s pamphlet. *Isis Unveiled* and *The Secret Doctrine* are discussed in the space of a paragraph each. Reviewed by items 747, 809, 1123.


A digest of item 1167 for the popular illustrated encyclopedia of the occult.


Nominated were Louisa May Alcott, Susan B. Antony, Helena Petrovna Blavatsky, Sarah Josepha Buell Hale, Lucretia Mott, Sacajawea the Pocahontas of the Pacific, Lucy Stone, Elizabeth Cady Stanton, Alice McLellan Birney, and Elizabeth E. Hutter. The article was illustrated by portraits of Blavatsky and Susan B. Antony. The *New York Times* of Mar. 27, 1935, p. 19, c. 5, gives the entire list of 76 nominees. Three men were elected Nov. 2nd—William Penn, Simon Newcomb, and Grover Cleveland.

H.P.B.’s obituary by the editor of the Spiritualist Harbinger of Light, who was one of the earliest members of the T.S. in Australia.


Information leaflet on Mme. Blavatsky distributed by the Theosophical Society, giving the main events in her life and a digest of her phenomenal abilities. Reprints “The Golden Stairs” by Blavatsky, and lists her literary output published by the Theosophical Publishing House. Cover features a colorized photograph.


Brochure on Blavatsky’s writings issued by the American Section of the Theosophical Society stressing the key ideas in Isis Unveiled and The Secret Doctrine. “Perhaps the true measure of the enduring worth of the writings of H.P. Blavatsky is the simple fact that they are still in print, that her books are being bought every day, here and in the farthest parts of the globe, and that they are still being read and studied.”


The “Lamasery” in New York, Col. Olcott and H.P.B.’s apartment at 302 West 47th Street, with a description of the rooms phenomena produced by Blavatsky, conversation about the Arya Samaj and the proposed journey of the Theosophists to India. The Theosophist reprints the article from H.P.B.’s press Scrapbook 4 (now 8), with color facsimile (reduced) of the title page of Scrapbook 3 mentioned by the writer. In the Canadian Theosophist it is reproduced from the
Canadian Illustrated News of Montreal, Jan. 4, 1879, where the story was picked up from the Hartford Daily Times.


Quotes Truman Capote’s televised comment that among Blavatsky’s teachings "was a theory of how you could undermine the morale of a country and create a vacuum for revolution by systematically assassinating a series of prominent people," and presents her career as "a large and lusty adventuress" who "was accused in 1885 by the Society for Psychical Research in London of fraud, forgery, and even spying for the Czar." The Hon. Sec. of the London S.P.R. wrote to Time disclaiming his statement but it was never published by the magazine (see Ch. 8).


Remembers Mme. Blavatsky in New York, and the prominent people who frequented her apartment. "She explicitly disavowed any belief in Spiritualism in the common sense or any claims to mediumistic power. ‘It is my own spirit and not the spirits of those who have gone from earth,’ she declared, ‘that does these things. Whatever powers I possess are simply the result of the complete power of my will that I have acquired.’"


Fr. Thurston (1856-1939), a long-time Catholic writer on the paranormal, takes a few choice swipes at Blavatsky for her comments on the Jesuits.

Reviews the attention given in the press to Blavatsky on the centenary of her birth. "My contention in the present paper is that whatever may be said, for or against the reality of her phenomena H.P.B.—it is convenient to adopt this familiar designation used by her fellow Theosophists—was absolutely untrustworthy in all her statements of fact."


Charts the influence of Blavatsky on Lawrence's writing. "Mrs. Lawrence has informed me that her husband read and delighted in all of Mme. Blavatsky's works and that, as he read, he used to smile at the 'mundane egg,' an occult object of which, judging by the number of allusions to it in their works, neither Mme. Blavatsky nor Lawrence ever tired." Believes that Lawrence like Yeats found from Blavatsky's writing "that the myths and symbols of all lands are keys to the same reality."


Articles about Blavatsky by Judge, and tributes by some of her pupils resident at Point Loma, along with quotations from her works. Contains items 866, 925, 926, 931, 1154.

1180. ———. "Helena Petrovna Blavatsky. A Brief Sketch of her Life and of her Mission." In The Voice of the Soul. Point Loma, CA Woman's International Theosophical League, 1928, pp. 87-113

Thoughts of a general nature on Blavatsky's life and mission which according to Tingley was "to bring home to man the consciousness of his essential divinity."

Horoscopes of Steiner and Blavatsky comparing certain identical features, and corresponding events in her life with her chart.


Passing mention of her visit to Blavatsky in London. Says H.P.B. told her that Besant was "destined to take a very great part in the future Theosophical movement" on the first night she came as an inquirer.


Attempts to explain the attraction of this "plain-faced...sloppy dresser...bad-tempered...drug user and inveterate chain smoker" by Moncure Conway's quote, "It's all glamour...People think they see what they do not see. That is the whole of it," given in items 772, 773. Claims hat when she died in 1891 Theosophy numbered 100,000 adherents.


Interview with Archibald Keightley on life at the Theosophical household at 17 Lansdowne Rd., London, and Mme. Blavatsky's daily schedule of writing from 6:30 in the morning till 7 at night. Is quoted as saying that the third volume of *The Secret Doctrine* is in MS. ready to be given to the printer.

In the two volumes of The Secret Doctrine Blavatsky quotes from about 1200 authors and texts, Van Mater indicates how she utilized 19th-century sources to obtain these.


The evolution of Blavatsky's major opus attributed to the assimilation of earlier Theosophical teachings and the demand for a more complete exposition of the philosophy.


Elaborates on the context of Blavatsky's letters of greeting read at the four American Theosophical Conventions of 1888 to 1891. Chronicle Blavatsky's "Theosophical endeavors" according to three periods: America, 1873-1878, India, 1879-1885, and Europe, 1885 until her death in 1891.


Circumstances relating to issuing The Secret Doctrine in America with a survey of the events that led to its publication. Establishes the date of Nov. 1, 1888, for the appearance of Vol. 1 in New York, and suggests that of Dec. 28 for Vol. 2. The bill for binding the 1,000 sets (2,000 books) sent from England was $619.34.
* Ver Planck, Julia Campbell. See Keightley, Julia


   Presents "the strange story of one of the most controversial figures who ever lived." Vest states that "In reply to those who have contended that Madame Blavatsky was never in Tibet, no less an authority than the Dalai Lama has attested in writing that 'Madame Blavatsky spent at least four years at Shigatze, the Lamasery of the Teshu Lama of Tibet.'"


   "At a minimum: Madame Blavatsky brought America wisdom from the East, which it very much needed, which it still very much needs. If she garbled or invented some of that wisdom, she was doing no worse than other teachers have done. The only greed I can detect in the woman is a greed to be believed. So I say, 'Peace and honor to Madame Blavatsky.' I am charmed and amused that she was an American citizen for a little while. That was a bureaucratic detail, of course. Bizarre as she may have been, she was something quite lovely: she thought all human beings were her brothers and sisters—she was a citizen of the world."


   "An entertaining story of an experience" with Mme. Blavatsky told by a passenger of the steamer that took her and Col. Olcott from Bombay to Colombo early in May 1880.

Responds to item 767. "I attribute Mr. Emmette Coleman’s calumnies to personal spite, a very ignoble feeling indeed. I emphatically deny the accusation that Madame Blavatsky makes use of intoxicating liquors, for she has never ceased to hate the very smell of wine from her earliest childhood, as I have heard from many."


Replies to Colenso’s questioning the length of Blavatsky’s stay in Tibet in item 768. The Countess says, "again and again she [H.P.B.] repeated to me that she was only three years in Thibet."

1194. ———. "At Wurzburg and Ostende." Lucifer 8:46 (June 1: 1891): 282-85. Rept. in item 695.

Countess Wachtmeister stopped at Wurzburg on her way to Ron in Nov. 1885 to pay her respects to Mme. Blavatsky and ended stayir on as her companion until May 1886, returning to join her at Ostende from Nov. to April 1887. The Countess came to England in Aug. 1887 to share life at the Theosophical household at 17 Lansdowne Rd. London. Her memorial tells of life with Blavatsky and tries to explain her character. "At times such a bright childish nature seemed to beam around her, and a spirit of joyous fun would sparkle in her whole countenance and cause the most winning expression that I have ever seen on a human face."


In the original edition, pp. 7-86, are the Countess’s reminiscences of life with H.P.B. at Wurzburg and Ostende, 1885-87, during the appearance of the S.P.R. Committee Report and Blavatsky’s remarkable comeback. Appendix I, pp. 89-129, features observations by vario
Works About H.P. Blavatsky

Prominent Theosophists on the writing of *The Secret Doctrine*, and includes items 702, 885, 919, 934, 941, 946, 1228. Appendix 2, pp. 33-62, is made up of "Extracts from Articles, Interviews, etc. that have appeared in the Public Press." Countess Wachtmeister (1838-1910), was the widow of the Swedish and Norwegian minister to the Court of St. James.


Narrates Blavatsky’s meeting with her Indian Teacher in London in 1851, and her subsequent three years in Tibet. "She told me those three years were of very great trial to her." After her probation was over, he was sent to Egypt, and later when her training was completed, she was told to go to America where "she would find a man by the name of McCott."


"Dictated from the spirit-world, upon the typewriter, independent of all human contact, under the supervision of G.W.N. Yost." Communications of a general nature with emphasis on the occult explanations behind certain events in Blavatsky’s life. Has Blavatsky inviting the Coulombs to come to Adyar (from where?) to take charge of household duties, even though the couple had already joined the Theosophists uninvited at Bombay in 1880. Contains no reference to the decisive meeting of her Master in London in 1851, or her forming a Spiritualist Society in Cairo in 1872, although the whole tenor of the book upholds the reality of spirit communication. Condemns the machinations of Judge.

A White Lotus Day Address.


A more interesting, if not more sensational presentation of the career of Mme. Blavatsky. Believes that Solovyov's *Modern Priestess of Isis* has paid her "no finer tribute."


Half about Blavatsky, half about C.W. Leadbeater.


Concludes that Wm. E. Coleman with his charge of plagiarism "achieved the maximum air with the minimum actuality of precision. Supplies examples.


Westbrook, one of the original councillors of the Theosophic Society, recalls his experiences with Blavatsky and Olcott some fourteen years earlier in Philadelphia ("she was certainly at that time a most captivating woman"), and in New York, where he believes an impostor...
was arranged by Blavatsky at a gathering at his home. Item 839 reprints his article indicating certain discrepancies. Like many early members of the Theosophical Society he returned to the fold of Spiritualism after the publication of *Isis Unveiled*.


Oriental ideas are influencing the West, and the spread of Theosophy is an example of this. Gives Blavatsky’s personal history as presented by Arthur Lillie and Mme. Coulomb. Hopes Mrs. Besant has examined these allegations.


Col. Olcott interviewed in the Sydney Daily Telegraph, May 11, 1891, on H.P.B.’s passing during his lecture tour of Australia. Speaks of the characteristics of his late colleague.


Blavatsky’s psychic history, "richly colorful and controversial," is briefly alluded to. Chapter focuses on statements in *The Secret Doctrine*—"a rich source of references to ancient traditions that claim to have maintained data about the cataclysmic history of our planet"—that peak of an axial inversion. According to the author, she "makes no prophecies of imminent disaster...but she does maintain that polar shifts are inevitable; moreover, that they are necessary events in the evolution of humanity."

Composed from Sinnett's *Incidents*, Olcott's *Old Diary Leaves* and Countess Wachtmeister's *Reminiscences*, with a Preface by C.W. Leadbeater.


Responds to Coleman’s charges in item 767. "I saw her often in 1877 and 1878, and never dreamed of her use of anything alcoholic. The facts were as General Doubleday states. She would make the air blue sometimes, and she sometimes used oblique quotations from the Holy Scriptures....For me the sense in what she had to say, was all that I cared for."


Wilder explains his editorial function with Blavatsky’s first book that he reported unfavorably on it to the publisher, J.W. Bouton. "I stated that the manuscript was the product of great research, and that so far as related to current thinking there was a revolution in it, but I added that I deemed it too long for remunerative publishing," and disposes of some of the theories about the authorship of the book. "Anybody who was familiar with her, would, upon reading the first volume of *Isis Unveiled*, not have any difficulty in recognizing her as the author."


Two letters to Wilder in the fall of 1876 relating to the editing of *Isis*. In one, she says of herself, "I am a Tibetan Buddhist, you know..."
and pledged myself to keep certain things secret." The July 1908 Word, pp. 212-13, reproduces a facsimile of one of the letters.


Long letter to Wilder from Mme. Blavatsky in Agra, dated Apr. 18, 1879, telling of their travels in North India and places visited—Karliaves, Allahabad, Benares, Cawnpore, the Taj Mahal at Agra, Jaipur, and Rajputana.


This influential debunking biography that everyone copies from proves a fact-checker's nightmare. Blavatsky is depicted as expending so much time and energy sustaining the continuous fraud of Theosophy that very little space can be devoted to acknowledging the vast and also time-consuming literary output she is famous for. Isis Unveiled is surveyed in a paragraph and dismissed as "the expression of a brilliant and frustrated woman rebelling against the humdrum routine of life." She started a magazine, The Theosophist, in India in 1879, editing it for six years and turning it into a successful organ for the promulgation of Eastern philosophy to the West, but nothing is told of its contents or her writing in it. The Secret Doctrine gets a paragraph but only to serve as means of introducing Coleman's criticism of it. Notice is given that she founded another journal in London in 1887, editing it for almost five years, yet there is no indication of what it contained. Nor would anyone now from this biography that Mme. Blavatsky supported herself by writing enough for the Russian papers to fill two hefty volumes. Reviewed by items 746, 805.


Brief biographical notice of Blavatsky.


Last years of H.P.B. at Avenue Road, London. Written for *Theosofische Beweging*, Rotterdam, Holland, 1938.


Witte (1849-1915), who was ten years old when his famous cousin returned to Russia in 1859, transmits the family gossip about her. The validity of his account has been questioned by Theosophists, especially Harris (item 866), and Endersby (809), since, among other things, he has Blavatsky founding the Theosophical Society in England, and settling in Paris and dying. But he still admits that "she had, no doubt, a literal talent. The Moscow editor, Katkov, famous in the annals of Russian journalism, spoke to me in the highest terms of praise about her literary gifts, as evidenced in the tales entitled 'From the Jungles of Hindustan' which she contributed to his magazine, *The Russian Messenger (Russ Vyestnik).*"


Not to be confused with Count Serguey Y. Witte, the statesman. This is an overview of Blavatsky's life.
The recent death of Major-Gen. Henry Rhodes Morgan recalls the flurry caused by H.P.B.'s visit to his family at Ootacamund in the Nilgiri hills. It resulted in a "distinct coolness" toward them by the Anglo-Indian community. Illustrated with a photo of Morgan.

Mrs. Wolff tells of meeting Blavatsky in her pre-theosophic days in 1874 at the Working Women's Home on Elizabeth Street in New York, and later at an apartment she shared "with a party of journalists of other Bohemian tendencies, two gentlemen and a lady." Says Blavatsky urged her to smoke hashish and had tried opium. This letter originally appeared in a Spiritualist journal so obscure that only one issue is known to survive. Gertrude Marvin Williams who uses the story backs it up by supplying dates for its appearance in the Spiritualist press. Unfortunately, the number of the journals she names were not in existence during the years she cites.

Earliest locatable reference to Mme. Blavatsky in the American press, referred to here as "Madam Blavatsky." The dispatch mentions the spirit of a Michalko Guezidze appeared at the Eddy farmhouse at Jutland, Vermont, and spoke to her in Georgian.

Works About H.P. Blavatsky


Attended a Blavatsky Lodge meeting in 1889, Annie Besant and G.R.S. Mead were present. Describes Blavatsky's attire and says her height was no more than "four feet ten inches—Queen Victoria's height. But according to a statement from Josephine Ransom in the Feb. 1938 *Theosophist*, p. 477, most accounts she came across gave it as being "average," with one definitely stating 5 feet 8 in.


Transcript of Wright's broadcast over radio station KTYM, 1460 in Los Angeles, on Nov. 27, 1970, where he credits Blavatsky as writing a *Manual for Revolution* calling for "the assassination of national leaders, as an instrument for world revolution."


Met Mme. Blavatsky in England in 1879 at a dinner party at the home of the Hollis-Billings, when she and Col. Olcott were en route to India. Gives his initial impressions. After their departure he became President of the British Theosophical Society but resigned his office in 1882 when he found that Blavatsky did not believe in a personal God.


Paper read at the Convention of the European Section of the T.S. in July 1891, by the Spanish delegate. "She gave me hope for the future, she inspired me with her own noble and devoted principles, and transformed my everyday existence by holding up a high ideal of life for attainment; the ideal being the chief object of the Theosophical Society, i.e., to work for the good and well-being of humanity."

Yarker defends his issuing a diploma for the Adoptive Rite to Mme. Blavatsky in 1877 (facsimile reproduced as the frontispiece to item 10). "I gave to Madame Blavatsky no degrees beyond what she was entitled to receive by all the international rules and regulations of what is called high-grade Masonry. At the same time I am quite well aware that from older sources she was in possession of much that was not given her by myself."


In addition to bestowing the highest rank of Adoptive Masonry to H.P.B., that of a Crowned Princess 12°, Yarker, who was Grand Master of the Ancient and Primitive Rite of Memphis and Mizram, reveals that he had also sent her in 1877 a "Certificate of the female branch of the Sat 3hai," a fringe-Masonic order organized at Benares.


Yeats' acquaintance with Mme. Blavatsky, meeting her first at Norwood, soon after her arrival in London in 1887, when she had "as he said, three followers left." Depicts her as "a sort of female Dr. Johnson...she had two dominant moods, both of extreme activity, one calm and philosophic."

Transcribes the first draft of Yeats' "Autobiography" begun in 1915, supplying a variation of the references to Blavatsky used in "Four Years." "Though she would be, I was told, remorseless where her movement was concerned, taking people away from their business perhaps and sending them to the ends of the earth, she made upon me an impression of indulgence and generosity. I remember how careful she was that the young men about her should not overwork. I overheard her saying to some rude stranger who had reproved me for talking too much "No, no, he is very sensitive."


The translation begins with H.P.B.'s return to Pskov during the winter of 1858 and emphasizes her stay in Russia. Sinnett incorporates most of this material in item 1148. H.P.B.'s comments and footnote have also been transcribed by myself in item 834.


Extracted from Mme. Zhelihovsky’s "Yelena Petrovna Blavatskaya: Biografichesky ocherk" (Helena P. Blavatsky: Biographical Sketch) in Russkoye Obozreniye (Russian Review), Nov., Dec. 1891, or H.P.B.'s explanation to her in 1886 about being able to write on matters she had no understanding of in The Secret Doctrine. "I only copy out what is ready made before my eyes."


Translated from the Nouvelle Revue of 1892, this biographic sketch shares a similarity to the one in the 1891 Russian Review. The
nain coverage is on Blavatsky's life since the founding of the Theosophical Society, with copious extracts from her letters to her sister, and Mme. Zhelihovsky's narrative of visits to her in Paris in the spring of 1884, and London in the summer of 1890. Valuable for the quotes from the letters of V.S. Solovyov that run counter to the tale he tells in *Modern Priestess of Isis* (1913).


Biographical information on H.P.B.'s grandparents, Andrey Mikhailovich de Fadeyev (1789-1867), his wife, Helena Pavlovna, née princess Dolgorukov (1789-1860), their children, and H.P.B.'s father, Col. Peter Alexeyevich von Hahn (1798-1873).


In 1950 Boris de Zirkoff began issuing an American edition of Blavatsky's magazine and newspaper output as the *Collected Writings* series. Four volumes had previously appeared in London from Rider and Co., as *The Complete Works of H.P. Blavatsky*, 1933-36, with A. Trevor Barker as editor. But Mr. de Zirkoff's volumes, in addition to supplying exts, were enhanced by a month to month chronology of key events in Blavatsky's life, an extended bio-bibliography, and rare photographs. Starting with volume 7, publication of the series was taken over by the
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Theosophical Publishing House at Adyar, and later transferred to the division at Wheaton, Ill.


During 1890 and 1891 the Theosophical Publishing Society of London issued two volumes of Transactions of the Blavatsky Lodge covering discussions held from Jan. 10 to Mar. 14, 1889, but meetings continued until June 20, 1889. Lucifer for Oct. 1890, p. 165, noted that the reports covered 24 folios in long-hand. de Zirkoff queries after the remaining material.


Features a "comprehensive yet succinct outline of H.P.B.'s family background and early life and travels" prior to her public work, as an introduction to the entire series. Along with her letters and articles in the American press, this volume includes a sketch-book of Blavatsky's said to date from 1851, and a note-book of travel impressions of Eastern Europe, c. 1867.

Of the 2,767 definitions in Blavatsky's posthumous Theosophical Glossary de Zirkoff claims a minimum of 2,212 have been supplied from a large number of other works. "We are blessed with the errors of honest but inadequate scholars of a previous century." Presents instances.

Main events from birth to death.


Extensive compilation featuring long extracts from Olcott and Blavatsky on the writing of the first "Theosophical classic." Provides references to Blavatsky's later articles clarifying certain points in the work, as well as statements to it from the *Mahatma Letters*, and notes or editions published in the 20th century.


Mme. Blavatsky's writings in Russian contributed her main source of income throughout her public life. She wrote two series on American customs while resident in New York, and these were printed in *Pravda* and *Tiflisski Vestnik* during 1878 as "From Across the Sea, from Beyond the Blue Ocean," "Letters from America," and "A Voice from the Other World" (not yet published in English). Her travelog "From the Caves and Jungles of Hindostan" ran from 1879 till 1886 mainly in M.N. Katkov's *Russki Vestnik*. The *Russian Messenger* also published her "Durbar at Lahore" from May to July 1881, and "The Enigmatical Tribes of the Blue
Hills of India" from Dec. 1884 to Apr. 1885. All have been translated into English at various times, the 1975 T.P.H. translation of the Caves and Jungles being the most complete. Mr. de Zirkoff indicates her other shorter articles in Russian.


Exhaustive outline of the development of Blavatsky’s major opus, with emphasis on the phenomenal aspects in the production of the work. Includes a discussion of the posthumously published third volume, and a bibliography on non-English translations of The Secret Doctrine.


Contains Instructions 1-5 to Blavatsky’s Esoteric Section with compiler’s notes.


Mr. de Zirkoff’s justification for including Blavatsky’s private E.S. material as part of the Collected Writings series. Mentions that Judge as Head of the E.S. during the 1890s had declared this material no longer "esoteric."


Reprints the text of the third volume of *The Secret Doctrine* with the compiler’s survey of its contents and views on its authenticity.


Quotes extensively from Blavatsky’s letters written during her stay at Fontainebleau and the Isle of Jersey in the summer of 1889.


A review of Marion Meade’s *Madame Blavatsky* (1022) and Bruce Campbell’s *Ancient Wisdom Revived* (307). Accepts Meade’s version of Blavatsky’s life—mistress of Agardi Metrovitch, mother of an illegitimate child, who had no interest in the Orient until she decided to go to India in the late 1870s, but says that Meade’s biographical approach leaves many questions that Campbell answers. Still, "she revolutionized Western Occultism...prepared the way for an interest in genuine masters...[and contributed to a religious awakening in India."
CHAPTER 6

The Mahatma Letters and A.P. Sinnett

The existence of the Masters, Brothers, Mahatmas, provided a great part of the allure of 19th century Theosophy. As one participant of the London occult scene of the 1880s observed, "The idea of a group of divinized men, dwelling in the fastness of the Himalayas, and endowed with transcendent knowledge and powers, possessed a fascination for all but the strongest heads" (item 388). The importance of these Theosophical adepts lay not so much in their phenomenal abilities, but in the living testament they provided to the effectiveness of the Theosophical method. What the adepts were, all could become through perseverance and sustained practice of Theosophy.

According to Theosophical legend, Mme. Blavatsky’s introduction to the Masters came in London in 1851 when she recognized one of the Indians with the Nepal Embassy to the Great Exhibition at the Crystal Palace as the figure seen in her dreams and visions since childhood. A sketch-book said to date from this period contains her note, "Nuit mémorable!... 12 Aout 1851, lorsque je rencontrais le Maître de mes rêves!!" (item 858). Different accounts have her proceeding directly to his retreat in Tibet for instruction, or making two unsuccessful attempts at entry during the 1850s, succeeding only in the 1860s.

The earliest known communication from the Masters dates from 1870 and was received by Mme. Blavatsky’s aunt in Russia. In a letter to Col. Olcott June 26, 1884, Mme. Fadeyev relates the circumstances. "All our researches had ended in nothing. We were ready to believe her [H.P.B.] dead, when—I think it was about the year 1870, or possibly later—I received a letter from him whom I believe you call 'Kouth..."
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Humi,' which was brought to me in the most incomprehensible and mysterious manner, in my house by a messenger of Asiatic appearance who then disappeared before my eyes" (item 1258, where a photograph and text of the letter are reproduced).

Before the founding of the Theosophical Society in November 1875 Col. Olcott had been brought into relations with these adepts, receiving letters signed "Serapis." During the summer of 1875 Olcott was told in one of these letters, "The time is come to let thee know who I am. I am not a disembodied spirit, brother. I am a living man, gifted with such powers by our Lodge as are in store for thyself someday" (item 1258 Letter 9).

Olcott records in Old Diary Leaves I, that before leaving America he was transferred to the Indian section of this Brotherhood. In 1877 after completing an evening’s work on Isis Unveiled the Colonel retired to his room in the apartment he shared with Blavatsky on West 47th Street in New York. "All at once as I read with my shoulder a little turned from the door, there came a gleam of something white in the right hand corner of my right eye. I turned my head, dropped my book in astonishment and saw towering above me in his great stature an Oriental clad in white garments, and wearing a head-cloth or turban of amber-striped fabric hand embroidered in yellow floss silk. Long raven hair hung from under his turban to the shoulders; his black beard, parted vertically on the chin in Rajput fashion, was twisted up at the ends and carried over the ears (item 192). Having lived among so much phenomena with Blavatsky, he wondered if this was a hallucination or if she had managed to hypnotize him, and he hoped for some tangible proof of the reality of this visit whereupon the figure unwound his turban, flung it at him and was gone. Olcott later met the same individual physically in Bombay. His diary for July 15, 1879 reveals: "Had visit in the body of the Sahib!...we had a most important private interview. Alas! how puerile and vain these men make one feel by contrast with them" (T.S. Archives, Adyar).

It was left to a shrewd newspaper man, A.P. Sinnett (1840-1921) then editor of the Allahabad Pioneer, to introduce the Masters to the world at large. Making the acquaintance of Olcott and Blavatsky in 1879 Sinnett had invited them to Simla in Sept. 1880, and it was there that he addressed a letter to one of these "Unknown Brothers." "A day or two after I found on my writing table the first letter sent me by my new correspondent. I may here explain, what I learned afterwards, that he was a native of the Punjab who was attracted to occult studies from hi
earliest boyhood. He was sent to Europe whilst still a youth at the intervention of a relative—himself an occultist—to be educated in Western knowledge, and since then has been fully initiated in the greater knowledge of the East" (item 1261).

Their correspondence eventually extended over six years and produced 145 letters, notes, telegrams. From this material Sinnett wrote his two best-sellers, *The Occult World*, 1881, dedicated to his correspondent, the Mahatma Koot Hoomi, by name, and *Esoteric Buddhism*, 1883, a résumé of Eastern occult philosophy provided by the letters. Sinnett's works, having access to this body of information, deserve to be set apart from other Theosophical works, and are listed separately in this chapter. It should be noted that after cooling his relations with Blavatsky due to her criticism of *Esoteric Buddhism* in *The Secret Doctrine*, Sinnett made attempts through different mediums to keep in contact with the Masters, and his later writings reflect his new sources.

The initial publication of *The Occult World* and *Esoteric Buddhism* was not without controversy, as the items in part C of this chapter indicate. The most formidable at the time was the discovery by an American Spiritualist Henry Kiddle (1824-1891) of a few sentences from an 1880 lecture by him in one of Koot Hoomi's letters printed in *The Occult World*. Known as the "Kiddle incident," the effect boomeranged when Theosophists showed that Kiddle's passages were in turnacknowledged quotes from Plato. After the publication in 1923 of the full text of the letters that Sinnett's books were based on, William Loftus Hare and Harold Edward Hare produced a 326 page study claiming to answer the question of *Who Wrote the Mahatma Letters* by settling the authorship on Mme. Blavatsky.

All the written testimony by recognized handwriting analysts suggest he opposite. In 1886 Gustav Gebhard submitted samples of Blavatsky's handwriting and the Mahatma script to the Court Calligraph of Germany and was assured they were different handwritings (item 1438). In 1964 Victor Endersby submitted the handwriting samples by Blavatsky, Damodar, and K.H. used by Richard Hodgson in the plates to his 1885 report (item 1859) to Dr. Paul Kirk of the University of California Criminological Department, and received a reply indicating that neither Damodar or Blavatsky were the writers (Kirk's letter of Feb. 17, 1964, reproduced on p. 160 of item 809). Dr. Vernon Harrison has given his professional opinion in the pages of the April 1986 *Journal of the Society for Psychical Research* (London), that he believes Blavatsky not to be the
author. Dr. Harrison was Research Manager of Thomas De la Rue printers of banknotes, passports, and stamps, and as the editor of the Journal remarks, "there is probably not much that he does not know about forgery."

Richard Hodgson, a member of the S.P.R. Committee investigating Theosophical phenomena, concluded in his own analysis of the K.H. script in the S.P.R.'s 1885 Proceedings that the Mahatma letters were "in a disguised handwriting of Madame Blavatsky." Prior to his return to England from India he had come to this conclusion and had sent samples of the K.H. script and Blavatsky's to his expert, F.G. Netherclift, and Mr. Sims of the British Museum. He was surprised to learn that "Mr. Netherclift, in the first instance, came to the conclusion that these K.H. documents were not written by Madame Blavatsky." Hodgson would have none of this and submitted further specimens. "The result was that M. Netherclift came to the conclusion that the whole of these documents were without doubt written by Madame Blavatsky. Mr. Sims, of the British Museum, who had originally expressed the same opinion as M. Netherclift, similarly changed his opinion" (item 1859). Neither submitted a report that was printed.

Interested researchers can form their own opinion in this matter. The letters are readily available for inspection in the Dept. of Manuscripts of the British Library, London, as Additional MS. 45,284, 45,285, 45,286, making three hefty volumes. They were deposited in the British Museum by Sinnett's executrix in 1939.

Most of the studies in part C of this chapter either totally accept or reject the existence of the Mahatmas. Sinnett once convinced remained a firm believer. A.O. Hume, the other recipient of the letters, lost interest fairly early. In spite of his antagonism to the leaders of the Theosophic Society he still retained the conviction "that K.H. is a real entity, but by no means the powerful and god-like being he has been painted" (quote in Hodgson's Report, 1859).

W.B. Yeats, when a member of Blavatsky's Esoteric Section in London in 1889, struggled to explain the nature of the Mahatmas, and developed the following alternatives: "(1) They are probably living occultists, as H.P.B. says, (2) They are possibly unconscious dramatizations of H.P.B.'s own trance nature, (3) They are also possible but not likely, as the mediums assert, spirits, (4) They may be the trans-principle of nature expressing itself symbolically. The fraud theory in its most pronounced form I have never held for more than a few minutes;
it is wholly unable to cover the facts. The four other hypotheses do cover them" (item 1462).
A. The Mahatma Letters


One hundred thirty-three notes, letters, chits, from M. and K.H., and their pupil Djual Khool. An appendix includes relevant correspondence to Sinnett from Blavatsky, Subba Row, Damodar K. Mavalankar. The third edition was revised throughout by Christmas Humphreys and Elsie Benjamin from the originals in the British Museum and incorporates the 32 page index published as a separate booklet by T. Fisher Unwin. The appendix to item 674 contains an additional thirteen notes that were not included. Items 1323, 1351, 1398, 1416 provide a chronology.


The text of the Mahatma letters to Sinnett from manuscript copies circulated among early Theosophists. C.J. has arranged the material under subject headings dealing with the Planetary Chain, Conditions after Death, Races and Sub-Races, Cosmic Origins, Science, Ethics and Philosophy. An appendix reprints four articles from The Theosophist 1881-83.

The original edition contained forty letters from the Masters to various early Theosophists covering the years 1881-88. The 1948 fourth edition included twelve letters to Laura Holloway Langford from her 1912 article (item 1391), in addition to seven letters incorporated previously, among them the text of the 1900 K.H. letter to Annie Besant, along with explanatory notes by C.J.


Contains the "Serapis" letters received by Olcott in America 1875-76, and subsequent letters from the Masters in India, 1879-86, along with letters to various Theosophists during the 1880s. An appendix reprints articles from the 1883 Theosophist by Damodar, Mohini Chatterji, and S. Ramaswamier, on their encounters with the Mahatmas. Includes facsimiles of nine letters.

B. Works of A.P. Sinnett


Copy in H.P.B.'s Scrapbook 10, Part 1, is inscribed by Sinnett: "My Revered Isis. As follows have I addressed some friends at home."


Begins: "The following explanation of the circumstances under which I have been led to pay attention to occultism is prepared for the benefit of any friends who may wish for information on the subject."

Based on the first eight K.H. letters to Sinnett in item 1255, and the text of a long letter to Hume, Nov. 1, 1880, with Sinnett's narrative relating how the correspondence came about, and the rationale of the adepts. "There is a school of Philosophy still in existence of which modern culture has lost sight." The 4th English edition adds an appendix on the Kiddle incident.


The "Postface du Traduction" on pages 319-52, adds further historical information, while pages 353-59 reprint the "Protestation de Mme. Blavatsky," translated from Sinnett's *Occult World Phenomen* (item 1914).

1263. [———.]*A Few Words to Church-Goers.* [India:] Published under the auspices of the Theosophical Society, [c. 1882]. 4 pp.

A reading list of recommended Theosophical books that will help "towards the reconstruction of a Church that shall be a reality."

Mahatma Letters and A.P. Sinnett

Reprinted from *The Theosophist*, Oct. 1881, Mar., Sept.-Nov. 1882, Mar.-May 1883. Nos. 1-5 were issued in pamphlet form from Bombay, 6-8 from Madras. Nos. 1-3 were written by Hume, and the series was continued by Sinnett based on information received from the Mahatma letters, and covered the septenary principle, human evolution, after-death states, and the progress of humanity. Much of this material appeared in *Esoteric Buddhism*, and a further attempt was made to disseminate these teachings among Spiritualists through the pages of London's *Light*, Aug. 26, Sept. 16, Nov. 18, 23, 1882, Feb. 17, 1883, as "Letters on Theosophy. From an Anglo-Indian to a London Theosophist."


Esoteric teachers, the Constitution of Man, the Planetary Chain, World Periods, Devachan, Kama Loca, the Human Tidal-Wave, the Progress of Humanity, the Buddha, Nirvana, and the nature of the Universe, explained by Sinnett in eleven chapters. Only the American editions have appendices. Blavatsky opens her *Secret Doctrine* with a review of this "excellent work with a very unfortunate title."


"Some comments on the recent pamphlets by 'the President and Vice-President of the London Lodge, T.S.' [Anna Kingsford and
Edward Maitland, and especially on the 'Reply to the Observations of Mr. T. Subba Row.'


"A paper read at an open meeting of the London Lodge on the 10th June, 1885." With a "Note by Mr. Mohini [Chatterji]," pp. 15-20, quoting Śankara.


"The substance of an Address delivered at a meeting of the London Lodge, on the 28th of October 1885."


The 1887 New York edition was issued as part of "Monro's Library, Vol. 50, no. 712," which sent out novels every three weeks in paper covers. The American Publ. Corp. was one of the many imprints
of John Lovell, and the cover bears the design of Lovell's "Occult Series," with the seal of the T.S. The novel utilized contemporary Theosophists as part of the plot. Mrs. Lakesby was the American clairvoyant Laura Holloway Langford.


Distributed by George Redway at 1 shilling.


Distributed by George Redway at 1 shilling.


Distributed by George Redway at 1 shilling.


An annotated list of books recommended by Sinnett, including *Isis Unveiled*, Mabel Collins Cook's little books, and five of his own works. The reprint adds *The Secret Doctrine* and *The Voice of the Silence*. 

Distributed through Kegan Paul, Trench, Trubner & Co.


"Substance of an Address delivered at a meeting of the London Lodge, on the 5th of June 1893."


"The substance of two Addresses delivered to Meetings of the London Lodge, in October 1892 and November 1893."


Delivered before the London Lodge, November 21, 1894.

Distributed by the Theosophical Publishing Society. Delivered before the London Lodge, May 1, 1895.


Delivered before the London Lodge, March 3, 1896.


Delivered before the London Lodge, February 6, 1897.


Delivered before the London Lodge, November 6, 1897.


Delivered before the London Lodge, February 4 and 11, 1899.

"The substance of an Address delivered to a meeting of the London Lodge on the 4th November 1899."

C. Works about the Mahatmas, Their Letters, and A. P. Sinnett


The philosophical rationale for the existence of the Masters, supported by cases of their appearance to Theosophists. Issued as *Theosophical Siftings*, III, 7.


A rebuttal to *Who Wrote the Mahatma Letters?* (item 1356) supplied from the letters of the Masters.


Introduces the Mahatma letters, suggests why Sinnett was selected as the recipient, how the correspondence originated and was received. Analyzes the first and second letter to Sinnett, and the first to A.O. Hume. Reprints accounts of visits from the Mahatmas, testimonials from supplemental sources, and facsimiles of twenty letters with commentary.


Barker revises his statement in the Introduction to The Mahatma Letters (1255) that what he transcribed was written out by the Mahatmas. Quotes extracts from the letters showing that they often left it to their pupils.


Reprints two short letters from K.H. to William Tournay Brown, Nov. 20, 1883, Lahore, and to St. George Lane-Fox, Aug. 2, 1884, Adyar, from Brown's pamphlet My Life (1307), with a digest of the events surrounding their receipt.


The text of the first K.H. letter to A.O. Hume (Nov. 1880), reprinted from Sinnett's Occult World with background by Beechey.


Corrects Moncure Conway's view quoted in the Oct. 23 issue that the name Koothoomi was an amalgamate of Olcott and Hume, and that it has no Hindoo analogies. Besant cites the Vishnu Purana, Book 3, h. 6, where a Rishi named Koothoomi is mentioned. "The Sanskrit letters would, perhaps, be better rendered Kuthumi, u instead of oo."

Replies to a joint editorial by Brown and Cables in the Oct.-Nov. 1886 *Occult Word* (item 1311). "Our MASTERS are not 'a jealous god' they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honoured laws and rules. And one of the first rules in it demand that those who start on the journey Eastward, as candidates to the notic and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every side and pat seeking to join other 'Masters' and professors often of the Left-Hand Science."

Cries "Halt!" to the manufacture of Adepts by American occult groups led by Hiram Butler. "Real adepts are men as all others, except in the wonderful knowledge acquired by them throughout a series of incarnations and in the holiness of their lives. They cannot live lon centuries in one body. Though, since there are cases in the medical records of longevity reaching 175 years, there is nothing impossible in man, knowing the occult sciences of certain plants and alchemy, makin
his body last even far beyond that period. But this, however, very few of them do. Our masters do not sit astride on the Himalayas or approve of chelas ruining young girls. Their morality is of the highest order and knows no compromise."


"On my most sacred word of Honor, and 'on the love I have for the Higher Forces,' aye, in the presence of my Higher Self, I say to you plainly and clearly that our Mahatmas are human beings, generally living beyond the Himalayas. I say 'generally' because the two who are our Masters travel a good deal; because Master K.H. goes every two years to Japan and China, and my own blessed Master comes sometimes to India (in 1879 He passed a week in Bombay when He came to visit us and Col. Olcott and others saw him)."


Important letter to Countess Wachtmeister from H.P.B., Jan. 24, 1886, on the mechanics of transmission of letters to the Masters. Discovered by Jean-Paul Guignette in a copy of Wachtmeister's leminscences in a Paris bookstore. Excerpts from copies of this letter had been published in March 1893 Path as "H.P. Blavatsky on Precipitation and other matters," and in item 1371.


Links the Brotherhood of Luxor, mentioned by Olcott as being active in his affairs before the founding of the T.S., to the Rosicrucian group Fratres Lucis, originally organized in 1781, and its later revivals.
Theosophy in the Nineteenth Century


1305. --------. "Mahatma K.H." Letter to the Editor, The Statesman (Calcutta), Sept. 6, 1884.

Speaks of receiving letters from K.H., and seeing him physically: "He is no phantom, as I have recognized him, was spoken to, and touched."


Contributes an account of his travels with Olcott during the Colonel’s 1883 lecture tour of North India. Brown joined him in early Oct. and they visited Poona, Bombay, Jubbulpore, Allahabad, Moradabad, Rawalpindi, Peshawar, Lahore, Jammu. K.H. visited there at Lahore in Nov., "on the morning (before daylight) of the 20th he came to my tent and said, ‘Now you see me before you in the flesh; look and assure yourself that it is I,’ and left a letter of instructions, and a silk handkerchief."


The mundane course of Brown’s undistinguished life made memorable only by his meeting K.H. in Lahore in Nov. 1883. Armed with letters of introduction, Brown at the age of 26 left London for the Theosophical headquarters at Adyar, "going out in the capacity of an independent investigator, at my own expense." "Of the existence of the Adept Koot Hoomi I obtained all the proof desirable; and was convinced of the soundness, in the main, of the Theosophical teaching. I am now..."
prepared to say that Blavatsky’s life is a blameless one. I am not convinced that all the phenomena ascribed to the Adepts were performed by them." Brown left Madras Jan. 4, 1885, returning to England via the U.S.


Under the freedom allowed by the use of a pseudonym, Brown narrates his adventures among the Theosophists, giving his most detailed account of meeting K.H. "So you mean to tell me, Mr. Sinnett, that the Adepts live, move and have their being. You are sure they’re not myths? Most certainly, my boy. Go out to India and prove the matter for yourself."


Commenting on Coleman’s July 31 letter in the Journal, on the non-existence of the Mahatmas (item 1320), Brown gives the testimony of his encounter with K.H. in Lahore. "We know him to be a living man."


Describes the receipt of a letter from K.H. at Adyar after Blavatsky left for Europe in 1884.


Brown announces his change of heart. "A great many of us have come to think that we have been running vainly after Eastern mystics and castics, when within the New Testament itself, we find the Way, the
Truth and the Life....We are now prepared to stand by our Essenian Master, and to 'test the Spirits' in his name." After Blavatsky's stringent reply in item 1299 to these comments, Mrs. Cables, the editor of the *Occult Word*, tried to exonerate herself from the article in a subsequent editorial "Dedicated to Our Friends" in the Jan. 1887 issue.


A unifying feature of some of the most critical 19th century testimony against Blavatsky is the obscure source of publication. In spite of diligent searching, Brown's original comments, written after his conversion to Roman Catholicism, have not been located, and are only identified through a lengthy excerpt in the "Notes and Extracts" section of the *M.C.C.M.* The *Madras Mail* reprinting it supplied the "Shrine of Koot Hoomi" title. Here Brown rewrites his experiences in India, complaining that he never got a good look at Koot Hoomi when he came to his tent in Lahore. Replied to by item 1359.


An explanation of H.P.B.'s phenomena at the home of A.O.Hume, Rothnay Castle, Simla.


The theme of Butler's book is the idea of the Magus in Western culture. Her chapter on Blavatsky's Theosophical Mahatmas emphasizes more the function they served, than the question of their actual existence. But still ends up asking, "How, in the name of magic, did she find time
to do everything the Mahatmas were supposed to do, and live her own life too?"

* C. C. M. See Massey, Charles Carleton


Identifies the medium Sinnett used to contact the Masters after his break with Blavatsky, as Maude Travers, who became Mrs. Scott-Elliot.


"Since an attempt is now being made by the opponents of the Theosophical Society to discredit the whole movement by circulating the report that the 'Mahatmas,' or Eastern Adepts, are but 'crafty arrangements of muslin and bladders,' I ask permission to say a word ... duty compels me in this instance to say that I have personal and absolute knowledge of the existence of the Mahatma who has corresponded with Mr. Sinnett, and is known to the Western world as Koot-hoomi.' I had knowledge of the Mahatma in question before I knew Vldme. Blavatsky, and I met him in person when he passed through the Madras Presidency to China last year."


Says he and his brother saw Mahatma M. in Madras in 1874. Recognized his portrait brought by Blavatsky with her to Madras in 1882.

* Clarke, Carwood Gerald. See Brown, William Tournay


Quotes Müller's *Biographical Essays*, 1884, that Mahatmas are not limited to Himalayan recesses. "India is full of men who seek refinement." Coleman adds that "The asserted name of Mad. Blavatsky's semi-mythical mahatma, Kuthumi (in English Koot-hoomi), is undoubtedly an old Sanskrit proper name, and the theory of its derivation from those of Col. Olcott and Mr. Hume does not appear tenable."


Cites as evidence an interview in Edwin Arnold's *India Revisited*, 1886, with Sri Weligama, chief priest of Pandure, Ceylon, who, when asked about the Mahatmas, responded, "such do not exist."


Replying to an article by W.Q. Judge in the Oct. 16 *Journal* correcting his statements, Coleman insists that Blavatsky "borrowed the idea" of the Mahatmas after her arrival in India in 1879.


Presents a Table of Dates for items 1255 and 674, indicating the writer, place and date the letter was received, where and when it was written, with notes explaining some of the circumstances behind the correspondence, and profiles of A.O. Hume, E. Maitland, C.C. Massey, S. Moses, and F.W.H. Myers. The 1973 reprint takes into account a two page errata sheet issued by the author in 1940, and adds transcriptions from Sinnett’s notebook of two Mahatma letters not included in Barker’s collection, the first K.H. letter to A.O. Hume, Nov. 1 (1880), and the so-called Chohan’s letter, c. 1880. Item 1361 suggests alternative dates for Mrs. Conger’s chronology.


An unsuccessful parody of the Theosophists and their Masters, originally published serially in the English magazine Short Cuts, 1891/92.


Outlines the scope of the Mahatma letters from a chronological point of view and some of the issues involved in the contents. Provides a bibliography of editions and study guides.

Answers the question posed by item 1356 with the hypothesis that if Blavatsky originated the Mahatma letters it would not be to her detriment as her critics hoped, but would elevate her to the position of a sage, the fountain-source of an elaborate philosophy.


References to the Buddha—"the patron of all the adepts, the reformer and codifier of the occult system"—collated by Crump from the *Mahatma Letters*.

1328. ———. "The Mahatma Letters." *Dawn* (Sydney, Australia), May 1, 1924, pp. 6-8.

"In studying these remarkable and invaluable letters, readers must bear in mind that they were written to two men typical of the intellectual West, who were not in the least interested in the ethical and religious aspects of the great philosophy given out through H.P. Blavatsky, but desired, above all else, to study what they understood by the term 'occult phenomena,' and to obtain all the information they could from the Masters and use it for the benefit of the West."


Reprints the first K.H. letter to A.O. Hume, Nov. 1880, from The *Occult World*, with notes.

Studies in the Mahatma Letters, dealing with the identity of the writers, the nature of the Buddha, Tsong-kha-pa, the Tibetan reformer and founder of the Gelugpas, the Tashi Lama, "the Priest-King of Asia," with notes on the Morya dynasty of India and the Kshatriyas, and the Buddha's work through Śankaracharya.


Eyewitness accounts of the Masters taken mainly from published accounts in the early issues of The Theosophist. Includes testimony from Bhavani Shankar, Mohini Chatterji, and Rajani Kanta Brahmachari.


Covers the receipt by Prof. John Smith of Australia of a letter by Mahatma M. (included in item 1258), with brief biographical information about the Professor and another early Australian member W.H. Terry.


Smith's testimonials to the receipt of letters from the Mahatmas 1882/83. The version in the Proceedings of the R.A.C.I. was abridged, and the reprint gives the full text.
Reviews Charles Marshall's "Syntactic Investigation" into the authorship of the Mahatma Letters (item 1399). "This investigation comprised a computer analysis of samples of writing by H.P. Blavatsky, the Mahatmas K.H. and M., plus a control group of other writings dating to the mid-1880s. Comparisons were made of several parameters including the number of syllables in words, and words in sentences; and the frequency of appearance of groups of prepositions and conjunctions." Marshall’s conclusion from the data returned was that Blavatsky was not the forger of the letters.

An extended examination "reprinted, and a little enlarged, from two articles in The Month," on Sinnett’s books, showing that his system of Esoteric Buddhism "denies the existence of a personal God," and that the promise it offers "may be summed up in the devil’s words to Eve. YOU SHALL BE AS GODS." "It is neither more nor less that what was formerly known in England as the Black Art....The difference is that the adepts of esoteric Buddhism have a deeper knowledge of their art."

Extrapolates on a reference in the Mahatma Letters to a temporary retirement by K.H. at the end of 1881.
The events in Sinnett’s life, mainly in connection with the Theosophical movement, taken from his *Autobiography*.


Two letters from William Eglinton, the medium who gave sittings in Calcutta in 1881/82, on the appearance of Koot Hoomi on board the *S.S. Vega* during his return to England. "He was a well-formed, distinct, living, human being." Says he searched the ship but could find no one resembling his visitor.


Analyzes Hodgson’s presentation of evidence for Blavatsky’s writing the Mahatma letters. Page 160 reproduces a letter from Dr. Paul L. Kirk on Hodgson’s plates included as part of his 1885 Report. Pages 165-81 deal with the Coulomb letters.


"I think she [H.P.B.] faked the Letters, but I do not think she faked the Masters."

Protests "against the insults" contained in Arthur Lillie's pamphlet, Koot Hoomi Unveiled (1395). "To tell the truth, we fear that Mr. Lillie's judgment about Theosophy has been warped by a rather severe notice of his work Buddha and Early Buddhism, which appeared in the Theosophist in February 1884." Appraises Lillie's strictures about the Esoteric Buddhism of the Theosophists, and that "the name 'Koot Hoomi' is gibberish."


Quotes letters from Bhavani Shankar, an early Indian member, on phenomena witnessed in 1884-87, including his meeting with K.H.

* Fortune, Dion. See Evans, Violet Firth


Mrs. Gordon's testimony of the so-called Vega phenomena, the transmission of a letter written by W. Eglinton, Mar. 24, 1880, on board the S.S. Vega, telling of his seeing K.H. on the ship, received at the home of Colonel and Mrs. Gordon in Howrah the same day.


* H. X. See Hume, Allan Octavian


Long extract from a letter attributed to Blavatsky, July 5, 1890, on the nature of the Masters. "My Masters and the Masters are Yogis and Munis de facto, not de jure; in their life not in their appearance. They are members of an occult Brotherhood, not of any particular School in India."


Notes on Mahatma M.'s smoking a chelum or chillum pipe or hooka.


The influence of Sinnett's and Hume's septenary classification in "Fragments of Occult Truth" on Theosophical terminology.

1349. ———. "Leaves From the Archives. XI. Are the Mahatmas Tibetan Lamas?" *The Theosophist* 60:8 (May 1939): 161-66.
References in 19th century Theosophical sources, including H.P.B.'s statement in *Light*, Oct. 11, 1884 (item 708), that "neither of the Mahatmas whose names are known in the West are monks," and Damodar's in the April 1884 *Theosophist*, that his "venerable Gura Deva" "holds a well known public office in Thibet under the Teshu Lama."


"The philosophy of *The Mahatma Letters* is timeless, the story of *The Mahatma Letters* is in time. What results is a cross-fertilization from which a rare kind of drama emerges—a drama in which, quite unexpectedly at times, one sees oneself and the whole of humankind reflected with pitiless clarity."


The story of the Mahatma letters dramatized. Includes a chronology for the letters in item 1255.


Based on notes compiled for class study in the Mahatma letters at the Krotona School of Theosophy, Ojai, during two years in the late 1970s.


Preliminary evaluation of A.T. Barker's edition of the Mahatma letters. "I say dogmatically that the system of the Letters does not correspond to any doctrine of Indian philosophy known to me. In reading the Letters I cannot tell whether the Authors are Vedantists, Sankhyans, Hinayana or Mahayana Buddhists."


"In asking and answering the question: Who wrote the Mahatma Letters? we are endeavouiring to perform a service alike to the deluded members of the Theosophical Society, to the general public, and, in a special sense, to the British Empire." Presents an overview of the physical format of the letters, paper used, post-marks, "calligraphic exercises," and similarity of phrases used by Blavatsky.


This "first thorough examination of the communications alleged to have been received by the late A.P. Sinnett from Tibetan Mahatmas" introduces the writers of the letters, their habitat, scrutinizes similarities between Blavatsky's writings and the letters—key-words, Franco-English phrases. Questions the philosophical basis, and claims the tone of the letters are not Oriental but have a French grammatical basis. Their attempt at correcting Koot Hoomi's signature, provided in one of the plates to Barker's edition of the letters, provides an indication of the nature of their criticism throughout this work—mistaking one thing for something it is not, proceeding to point it out with glee, and rectifying the
"error." Allowing for regional variation, it is in perfectly readable Hindi script, yet the Hares criticize it and proceed to correct it into Sanskrit! Under the heading of "A Libel on a Laureate," they accuse K.H. as palming off as Tennyson "six lines of very poor verse." But the lines are from Tennyson, and are cited in Sinnett's 1920 book Tennyson an Occultist. As an example of the Mahatmas "Dog Latin," they give K.H.'s use of "qui pro quo," which they correct to "quid pro quo," but the phrase used here is French, and their changing it to Latin makes the meaning of the sentence nonsensical. The list could go on and on. Beatrice Hastings discovered over two hundred. See items 1292, 1326, 1360, 1362, 1374, 1434, 1437, 1452, 1453, 1454, 1455, 1456, 1457, 1458, 1460, 1461.


Ruffled reply to the review of their book by Helen Savage in the Oct. 1936 Occult Review (item 1437).


Stung by the hornets nest of Theosophical critics aroused by their book, the Hares dismiss them, acknowledging only C. Jinarajadasa's citation of a K.H. letter written in 1900 to Annie Besant (item 1374).


Concentrates on the handwriting aspect of Richard Hodgson's Report to the S.P.R. Committee on Theosophical phenomena, especially the charge of Blavatsky's authorship of the Mahatma letters. After examining the K.H. documents in the British Library, Harrison, a
handwriting analyst by profession, concludes, "I can find no clear evidence that H.P.B. wrote them and I find significant that she did not. I do not know who wrote the Mahatma Letters, but I do not find it plausible to assume that Madame Blavatsky wrote them—the great bulk of them at any rate. That is my professional Opinion."


Contrasts W.T. Brown's statements reprinted in the Madras Mail of Jan. 21 (item 1312)—the "Cooked Account"—with the initial description of the same events presented in Brown's 1885 pamphlet My Life—the "Original Entry"—to show the discrepancies. Harte's reply reprinted as a pamphlet was inserted in the Feb. 1890 Theosophist.


Four sections dissect problematic aspects of the Mahatma letters: the literary style of the letters contrasted with H.P.B.'s—"one is struck immediately by the difference in fundamental rhythm from the temperament of H.P.B."—the Kiddle incident; the Hare book, where Mrs. Hastings presents parallel columns showing "misquotations, deliberate misquotations, cunning misplacements of matter, misleading verbalisms, errors of juxtaposition, deliberate misjuxtaposition, misleading references and inferences (scarcely to be imagined!) and ignorant statements due to lack of study"; and a note on Sinnett's relationship with K.H.


Corrects Margaret Conger's Chronology (1323), which she terms "shockingly bad." See also Mrs. Hastings subsequent letter, "The Critic


Lengthy breakdown of the similarities in script, peculiarities in spelling and mistakes in idiom shared by Blavatsky and the K.H. letters to Sinnett and Hume to prove that "Madame Blavatsky was the writer of nearly all the K.H. documents which I have seen."


Replies to item 1356.


No. 1 bears the cover sub-title "Is Theosophy a Delusion? Do the Brothers Exist?" No. 2 is subtitled "Swedenborg and Theosophy." Hume argues the existence of the "Brothers" under the guise of two letters of reply. "The hypothesis of the existence of the Brothers rests partly on a long series of phenomena, several of which are outside all authenticated spiritualistic experiences; partly on communications supposed to have come from them, many received in altogether phenomenal manners, as for instance, inside letters, sent in some cases by persons knowing nothing either of Madame Blavatsky or Theosophy...and partly on the statements of Col. Olcott, Padshah, Damodar...and others, also natives,
who have publicly testified to seeing one or other of the Brothers." No. 1 adds certificates, statements, and letters of testimony from Indian Theosophists on seeing the Mahatmas. No. 1 was reprinted by John W. Lovell of New York with Mabel Collins Cook's *Idyll of the White Lotus* and W.Q. Judge's *Epitome of Theosophy*, c. 1890, as one of the volumes of "Lovell's Occult Series."


"In which the most advanced truths of occultism are, for the first time, revealed (in order to reconcile the future developments of Science and Philosophy with the Eternal Religion)." Of interest for K.H.'s footnotes as E. O.—"Eminent Occultist."


Defines the Masters—"The Buddhists call them Arhats and Bodhisattvas; the Hindus call them Rishis and Mahatmas; the Tibetans know them as High Incarnations. In the Western tradition, which stems from the Middle East, they have been known as Hierophants, Magi, Prophets or just Initiates"—and propounds their philosophy given through the *Mahatma Letters* and Blavatsky's writings: One Life regulated by the twin law of Karma and Rebirth.

Humphreys posits the Mahatmas within the world of Tibetan Buddhism as "in one sense a smaller circle inside a larger one." Says that their letters and some of Blavatsky's works are representative of the Buddhist Esoteric Tradition. "The present fourteenth Dalai Lama when he signed my travelling copy [of Blavatsky's Voice of the Silence], accepted it as akin to the literature of the Yogachara school of the Mahayana."


The happiness of two engaged couples is thrown into confusion by the arrival of a Spiritualist/Theosophist. The ladies succumb to his fascination, and their beaux disguised as Mahatmas command their neophyte to renounce the sins of the flesh. The couples are united in the final act. Time given for the performance: 90 minutes, including a 10 minute interval between acts.


Souvenir of the Twenty-fifth Annual Convention of the American Section of the Theosophical Society, Chicago, September 10, 1911. "If H.P.B. was the perennial fount of occult knowledge for the Society, and Colonel Olcott its unique organizer, Mr. Sinnett was surely its prepared herald."


Text and background of the K.H. letters received by C.W. Leadbeater in 1884.

Facsimile and text of the K.H. letter precipitated by Blavatsky in London, Oct. 31/Nov. 1, 1884, advising Leadbeater "The sooner you go to Adyar the better."


Extract copied by Mary Gebhard from the letter of H.P.B. Jan. 24, 1886 (item 1302) on the psychic means used in the transmission of Mahatma letters.


Five "Serapis" letters from 1875 to Olcott with commentary by C. Jinarajadasa.


Reproduces facsimiles of six scripts from the Masters connected with the Theosophical movement in the 19th century, including the letter received by Mme. Blavatsky's aunt in 1870 when the whereabouts of her niece was unknown, along with the handwritings of H.P.B., Damodar, and Col. Olcott, to answer the question: did Madame Blavatsky forge the Mahatma letters? Jinarajadasa says NO.

Mr. Jinarajadasa refutes the claims of the Hares by printing a facsimile of a K.H. letter to Annie Besant received nine years after Blavatsky’s death. The full text of this missive, known as the 1900 letter, is printed in *Theosophical History*, Oct. 1987, pp. 116-17.


Lavish presentation of the two letters received by Leadbeater Oct 31/Nov. 1, 1884, and a note by K.H. on a letter from H.P.B., June 23, 1886, with facsimiles, text, and line by line commentary by C.J.


An account of the various letters received from the Masters and how the *Mahatma Letters* came to be published.


The segment of Sinnett’s Autobiography covering the period after H.P.B. ’s death. Jinarajadasa lived in Sinnett’s home during this time and comments on the incidents mentioned.


Prints the text of this letter based on copies belonging to C.W. Leadbeater and Francesca Arundale with commentary. Settles for the 1881 date.


Claims the Masters were real figures, though not the ones made out in their correspondence which was a diversion for their political work in India. Draws parallels with Blavatsky's early travels and acquaintances and that of Gurdjieff.


Letter from B.M. Battacharya sent to Judge in 1893 with a message from one of the Mahatmas received during the 1880s explaining why they dealt with sahibs like Sinnett and Hume instead of Indians. Both Olcott and Besant thought this was not a genuine Mahatmic message. The original letter from Blavatsky to Sinnett quoting this "message" is printed in item 1255 as no. 134.


"The substance of an Address delivered to a meeting of the London Lodge on the 14th of March 1894," with remarks by Sinnett on pages 16-23.


Not convinced by the questions raised in Arthur Lillie's brochure (item 1395). If "John King" was Blavatsky's spirit guide, as Lillie claims, why is he mentioned in *Isis Unveiled* only once? Besides, John King told
him at a recent seance that he did not know Blavatsky personally. Calls on Theosophists and Spiritualists to join forces against the "ever-increasing and common enemy, Materialism," which "cavilling about Koot-Hoomi" will never lead to.


Judge Khandalavala quotes and comments on a paper, read by P. Sreevenosa Rao at the Adyar 1884 T.S. Convention, connecting the two Masters of Blavatsky with the rishis Maru and Devapi of the Puranas who "will continue to live throughout the whole four yugas." Gives a note by Damodar on the resemblance.


Charges Koot Hoomi with having taken a passage "almost verbatim from an address on Spiritualism by me at Lake Pleasant in Aug. 1880, and published the same month by the Banner of Light" (actually Kiddle's address, "The Present Outlook of Spiritualism," was published in the Sept. 18, 1880, issue of the Banner). Presents parallel passages from his talk and K.H.'s letter in The Occult World (3rd ed., p. 102), but without K.H.'s introduction "Plato was right." Replied to by items 1261, 1407, 1420, 1421, 1441.


Mr. Kiddle's final reply to his critics. Indignantly maintains that he "did not translate the [passage] from any of [Plato's] works."

Points out a further passage from his Aug. 1880 talk in K.H.'s letter to Sinnett. The editor, W. Stainton Moses, appends a note that he has identified another passage from Kiddle's speech in the letter.


Contains Edward Maitland's "Remarks and Propositions suggested by the perusal of Esoteric Buddhism."

1389. [———, and ———.] Reply to the "Observations" of Mr. T. Subba Row, C.T.S., by the President and a Vice-President of the London Lodge, T.S. [Atcham, Shrewsbury, Eng.: The Authors, March 18, 1884.] 31 pp.

Replies to item 1459. Received by London Lodge members March 20, 1884, in advance of the upcoming April Lodge elections. Kingsford wrote to G.B. Finch, who became President.


Collates subject matter in The Mahatma Letters under 37 headings, such as Adeptship, Buddha, Cosmology, Death and After Death States, Devachan, God, Karma, Monads, Nirvana, Reincarnation, Spiritualism, and Theosophy.

Mrs. Langford includes extracts from letters of the Master received by her in England in 1884. She was present when Hermann Schmiechen, "a young German artist then residing in London," produced the portrait of K.H. that summer. Saw K.H. psychically, who was present and guided the artist. Describes him as "about Mohini's height slight of build; wonderful face full of light and animation; flowing curly black hair, over which is worn a soft cap. He is a symphony of greys and blues." The reprints only cover that part of her article dealing with the painting of the portraits. In the Sept. 1948 Theosophist C. Jinarajadas adds a note on the subsequent location of the pictures.


Describes the work of the Masters.


Names Sinnett as "the man who launched the bark of Theosophy upon the sea of Western thought." Leadbeater joined the Theosophical Society sponsored by Sinnett in 1883, and later acted as Secretary of the London Lodge during Sinnett’s tenure as President.

Leadbeater's personal experiences with the Masters, their appearance, homelife, and other activities. Identifies seven Masters: Morya, "a Rajput King by birth" 6 ft. 6 in.; Kuthumi, "a Kashmiri Brahmin"; Comte de Saint-Germain; Serapis, "a Greek by birth"; Hilarion, another Greek; "the Venetian"; a South Indian, "the spiritual Regent of India"; and Djwal Kul, Tibetan.


Queries "Are the 'Brothers' a myth?" Puts forth a digest of their teachings as given in Esoteric Buddhism, contrasting it with what was known of Buddhism from 19th century books. Lillie decides 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 teaching of a French book of magic written by a gentleman under the pseudonym of Eliphas Levi." Replied to by items 1341, 1383.


Lillie takes on Finch's Observations (item 1341) on his pamphlet. "Mr. Finch accuses me of inaccuracy. But in every instance the little inaccuracies lie with Mr. Finch." Counters these by raising further issues. Replied to by item 707.

1397. ———. "Koot Hoomi." Letter to the Editor, Light, Sept. 6, 1884, p. 366.

Replies to Blavatsky's letter in Light of Aug. 9 (item 707). Lists our categories of Buddhists in Tibet according to Abbé Huc—Hermits, Vanderers, Renegades, and Monks—and asks which group K.H. belongs to. It cannot be the first three, if it is the fourth, then his travels are inconsistent with his monastic duties. Replied to by item 708.

Creates a chronology for the Mahatma Letters to Sinnett, with a letter by letter description of the paper used, color of ink or pencil written in, circumstances, and explanatory references. Alphabetized notes provide information on individuals mentioned in the letters, while appendices contain longer sketches on Sinnett, Hume, Swami Dayananda and crucial incidents. The 1988 edition enlarges the appendices adding a description of the K.H. letters, plus a folding map of the relevant area.


A paper read in Leningrad, Jan. 1980, at the Modern Language Teachers Institute conference, submitting a computer analysis of the stylistic nature of the two authors of the Mahatma Letters and Blavatsky's. Marshall says the results indicate that she was "NOT the 'co-ordinating forger' of the Mahatma Letters to A.P. Sinnett and A.O. Hume." Reviewed by iter.


"It may safely be said that so much definite information about mankind and the universe as this volume contains, has never before been given out in so compact a form within literary or linguistic memory. Mr. Sinnett's style has a business-like directness and an effectiveness which compel his reader to take him in earnest and to be in earnest with him.

Massey offers his own theory of the Kiddle incident. Mme. Blavatsky as editor of a magazine like *The Theosophist* must have read the *Banner of Light* with Kiddle’s talk on the front page. "Her mind would thus be the real point of departure" that K.H. took it from. "Through the kindness of Mr. Sinnett I have been made familiar with the handwriting of the letters, and that it bears not the remotest resemblance to Madame Blavatsky’s."


In this "Letter to the London Lodge of the Theosophical Society," Massey takes Anna Kingsford’s side in the controversy regarding validity of the philosophy contained in Sinnett’s book.


Reviews K.H.’s explanation to Sinnett about the appearance of some sentences from Henry Kiddle’s 1880 talk in one of his letters—had been on horseback for 48 hours, was tired, told the chela to write thus and thus. Massey remains unconvinced. "The date of Koot Hoomi’s letter would probably be found to tally pretty closely with the arrival of the newspaper [with Kiddle’s talk] at Bombay or Madras." Tenders his resignation from the Society.


Questions Lillie’s statements in his letter to *Light*, Aug. 2, 1884 item 1396). "Mr. Lillie has read into Mr. Subba Row’s statements an allegation it does not contain."

Corrects the letter by "Colenso" in Light, July 27, 1889. "The first presentation of 'Theosophic' doctrine in Esoteric Buddhism was admittedly defective, and seemed to leave no opening for the influence and communications contended for by Spiritualists."


Reprints K.H.'s first letter to Hume from The Occult World.


"With regard to the Henry Kiddle plagiarism: one thing is perfectly clear, that Mr. Kiddle passed off the saying, that 'Ideas rule the world,' with the results attendant on them, as his own; when in reality they come from Plato,—as asserted by Mahatma Koot Hoomi, and disingenuously left out by Mr. Kiddle." Supplies the citations in the Dialogues of Plato, Vol. 3, pp. 291, 244.


Testimony by various prominent Theosophists on phenomena witnessed relating to the Masters, mainly during 1882.


Letters from Prof. John Smith of Australia to Olcott, Feb. 2, 1884, and Blavatsky, Jan. 31, 1883, testifying to phenomena with the Mahatmas.

Identifies articles from the Masters in the early issues of *The Theosophist*.


Further contributions and references to the Masters in the early *Theosophist*.


Letter from C.C. Massey to Dr. Hugo Wernkke, Apr. 15, 1883, asking for information from Prof. G.F. Fechner about an Indian student (K.H.) he may have had contact with in Germany, and the Professor's reply naming the Indian.


Cites Mrs. Besant's *New India* paper as a fulfillment of Sinnett's unsuccessful attempt to start a pro-Indian newspaper in the 1880s at the urging of the Masters.


Information on the visits of K.H. to British India, 1880/83, from the *Mahatma Letters* and Blavatsky's letters to Sinnett.

An expansion of Miss Neff’s articles on the Masters and their literary endeavors on behalf of *The Theosophist*. Adds chapters on "Precipitation: One of Their means of Communication," and a column by column comparison of the text in the "Kiddle incident."


"Soon after the book, *The Mahatma Letters*, was published, I was at Adyar classifying and filing the archives of the Theosophical Society. The book was an invaluable aid to this work, but there was some difficulty in using it: the letters were insufficiently dated or not dated at all....I decided to try to place the letters in their chronological order, and devoted my leisure hours for many months to the task....Some clue, such as the title of an article about to appear in the current *Theosophist* or a reference to a subject mentioned in the immediately previous letters, often led (though through mazes of search) to the fitting of that particular letter into its proper niche."


"Printed for private circulation," this leaflet narrates H.P.B.'s materialization of an extra cup and saucer at a picnic at Simla, Oct. 3 1880, with the Sinnetts and their guests. The reprint in *The Theosophist* includes a photograph of the cup and saucer now in the Archives of the Theosophical Society at Adyar. Known as the "purloined letter," it was reprinted without permission in *The Times of India*, Oct. 19, 1880.
Mahatma Letters and A.P. Sinnett


Olcott writes to Hume (H.X.) from Colombo, Ceylon, Sept. 30, 1881, about his experiences with the Masters. "I have seen, been taught by, been allowed to visit, and have received visits from the Brothers." Gives particulars.


On his meeting the Theosophical adepts in India. "I know the brothers to be living men and not spirits; and they have told me that there are schools, under appointed adepts, where their Occult science is regularly taught."

420. ———. "The Kiddle Mystery." Letter to the Editor, Light, Nov. 17, 1883, p. 504.

Writing as President of the Theosophical Society, Olcott declares that he does not think Kiddle's charge of plagiarism "of much consequence. It is highly absurd to think that a mind capable of reducing expression in a foreign tongue so lofty a scheme of evolution as that of Esoteric Buddhism, would be driven to fish for ideas in Mr. Kiddle's speeches, or the pages of any Spiritualistic journal."


"I have no explanation to offer of the alleged [Kiddle] plagiarisms, save that with the properties of the Akāśa (Astral Light), and the relations thereto of the human brain, afford." Says he cannot accept the theory of fraud imputed to men, "so noble and sages so wise as those I
have been related to for the past ten years," especially Koot Hoomi, whom he has "personally met and talked with."


"I have seen several Mahatmas—maybe six of them—both in their physical forms and in their astral bodies. I saw Kut Humi at Madras, and I met another Mahatma while I was making a tour in Northern India in 1883....Remarkably fine looking men, with a spiritual glow in their faces....Some people seem to imagine that the Mahatmas are all natives of India. That is a mistake, for to go no farther than three instances, one is Italian, another a Hungarian, a third an Englishman....Somebody has asked the question, Are there any women Mahatmas? Certainly there are women of extraordinary powers in Tibet—I have received communications from them—but whether they are Mahatmas, I cannot say."


Excerpt from Old Diary Leaves 2 dealing with the picnic at Simla, Oct. 3, 1880, where H.P.B. duplicated an extra teacup requested by members of Sinnett's party.


Oliphant argues that if there are "Brothers" in Tibet, then why no "Sisters," and proceeds on a fantastical narrative involving the latter.

"What advantage can accrue to Western civilization by reverting to a system that has so signally failed to produce a higher, purer, and better form than Christendom already possesses?" Quotes from Among the Mongols by the Rev. James Gilmour of the London Mission, Peking, to illustrate the character of the Lamas: "intense worldliness," "unblushing wickedness," "thievish dishonesty."


Challenges Sinnett's contention that the adept lamas "select their own child-bodies." Oxley states that it is done by the Chinese Government.


A reprint of two reviews of Sinnett's Occult World, by George F. Parsons, editor of the Sacramento-Record Union, and Hargrave Jennings, author of The Rosicrucians. Jennings remarks that "Anglo-India must have been much struck with this book. We ourselves have perused every line of it with pleasure, and have weighed its statements, and considered its evidence, with careful and conscientious deliberation."


Reveals his relations with the Masters before meeting Mme. Blavatsky, and corrects some of the statements made by Madame Columb n her pamphlet (item 1841) about himself. Describes his rail journey from Bombay to Sikkim in Sept. 1882 where he met M. and K.H. "in their physical bodies."

Recalls meeting Sinnett at the 1917 English Section T.S. Convention in London. "Mr. Sinnett was then an impressive looking old man—he was 77—with a magnificent white moustache and a beautifully trimmed beard." According to Prentice "His worst fault was that he was too much of the Pukka Sahib of Anglo-India in the last decades of the nineteenth century."

* The President of the London Lodge of the Theosophical Society. See Finch, G.B.


Gives parallel passages from Kiddle's talk and Koot Hoomi's letter, and says that Mme. Blavatsky, because of her animus against Spiritualism, is to blame for turning Kiddle's speech into a diatribe against Spiritualists. "She is an ex-Spiritualist and ex-medium, who returns constantly to her first love, less to caress than to scold."


Extracts from Ramaswamier's letter to Damodar K. Mavalankar Oct. 7, 1882, Darjeeling, describing his meeting with Mahatma M. in Sikkim. "His complexion is not as fair as that of Mahatma Koot Hoomi but never have I seen a countenance so handsome, a stature so tall and so majestic. As in his portrait, he wears a short black beard, and long black hair hanging down to his breast; only his dress was different."

The Blavatsky Lecture for 1942 based on the *Mahatma Letters* indicating the development of the objects of the Theosophical Society.


Roger identifies 17 pieces contributed by the Adepts, mainly in *The Theosophist* during Mme. Blavatsky's editorship, 1879-85.


"Even a brief examination of the analysis published by the Messrs. Hare shows that in spite of their claim to impartiality they have not disdained to follow the example of the smart prosecuting attorneys who are determined to get a verdict of guilty at almost any cost." Notes instances of "numerous errors of fact, misquotations, omissions of vital words or parts of sentences, appeals to prejudice, and other surprising disfigurements of this book."


Disagrees with statements made by H.R.W. Cox in item 1326, among them that K.H. was Nisi Kanta Chattopadhyaya, the young Hindu whom Prof. Gustav Fechner remembered meeting in Leipzig in the early
1870s (see item 1412 for his letter). Ryan says Katherine Tingley met the real person of that name in Bombay in 1896.


"The Masters are men, not vague, visionary beings or merely forces." The two most often named in connection with the Theosophical movement "are both Indian-born, K.H. being from the Brahmana caste, and Master M. a Rajput." Deals mainly with "What Constitutes a Master," and the teachings of M. and K.H. from the *Mahatma Letters*.


"The book is filled with rhetorical questions which evidently are meant to convince the reader by their implications. The authors discredit the veracity of H.P.B.'s words constantly; yet when they find her saying something which they think is incriminating to herself, they quote her as presumably accurate and therefore to be relied upon." Notes their "Hare"-splitting. Replied to by item 1357.


This Appendix reprints correspondence from Ernest Schütze, Calligraphist to the Court of H.M. the Emperor of Germany, to Gebhard, Feb. 7 and 16, 1886. Herr Gebhard had sent him copies of a long letter from Blavatsky, Oct. 1885, and a Mahatma letter received in his home while she was visiting in Aug. 1884. Schütze's conclusion was that both were written by "different handwritings. This, my expert testimony, I give on the oath, taken by me, once for all, as an expert in handwriting." The original translations of this correspondence made by Arthur Gebhard, and the calligraph's detailed analysis of the script, along
with G. Gebhard’s letter to Sinnett about the examination, are printed in item 674, pp. 348-51.


Shearman explores the question of the production of the Mahatma letters. "Very often our very letters—unless something very important and secret—are written in our handwritings by our chelas," K.H. is cited as saying in the *Mahatma Letters* (Letter 53), and Shearman leans toward Sinnett’s view that the correspondence was colored by Blavatsky’s transmission. Therefore "they do not constitute an infallible authority."


Letter to the *Bombay Gazette* replying to their editorial "Pundits and Disciples." "I was already sure when I wrote *The Occult World* that the Theosophical Society was connected through Madame Blavatsky with the great Brotherhood of adepts I described. I now know this to be the case with much greater amplitude of knowledge."


Points out that the passage Kiddle refers to (in item 1385) is introduced in K.H.’s letter by the words "Plato was right," suggesting the real source of the ideas quoted in the letter and Kiddle’s lecture.


Evidence for the existence of the "Brothers" from Indian sources.

* Outlines the function of the Theosophical Society as an expression of the work of the Masters in the world. "The adepts of spiritual science, spoken of in Indian literature and usage as Mahatmas, and by modern Theosophists as 'the Brothers,' have latterly conceived the time ripe for giving out some part of the 'esoteric doctrine,' of which they are the custodians.*

* --------. The "Occult World Phenomena," and the Society for Psychical Research. Cited as item 1894.

* Provides background on Blavatsky's production of an extra teacup at a picnic at Simla in Oct. 1880, and other events that occurred in his home during her visit at that time, contrasting Richard Hodgson's explanations of the same events given in his Report (item 1859).


* Responds to Max Müller's article in the May 1893 issue of The Nineteenth Century (item 1036). Sinnett counters that "Professor Max Müller gives the history of the movement upside down....In 1883 I was enabled to bring into intelligible shape a view of the origin and destinies of man derived from certain teachings with which I was favoured while in India....I took charge of a message and carried it to Western readers.*

1445. --------. "Do the Mahatmas Exist?" Letter to the Editor, Light, Mar. 3, 1894, p. 107.

* Charts his introduction to the Masters fifteen years before, from Mme. Blavatsky and people who knew them physically and astrally,*
giving eight cases. "One all important fact thus revealed was that avenues of initiation were still open for people who were qualified to advance along them; that the 'Masters,' though in seclusion were not inaccessible for persons in whom certain interior faculties were ripe for development."


Sinnett, who contributed to the introduction of the Masters as personalities to the West, adds to their mythology. "At first in the imagination of most us they were very mysterious entities." Recites how he has grown familiar with them.

* ———. *The Early Days of Theosophy in Europe*. Cited as item 236.

Although this account contains much material on the early development of the Theosophical Society in England not available anywhere else, from the 1880s on it is essentially Mr. Sinnett's story, and events relating to the London Lodge, which he became President of in Jan. 1885, feature prominently.


Visits much the same terrain as his *Early Days of Theosophy in Europe*, but his antecedents and early years are introduced, and the later terrible things that happened to him financially and otherwise (which he credits to an attack of the Dark Powers) are given in more detail, as are his relations with "Mary," the medium he used to contact K.H. for almost a decade till 1897. The story continues through the death of his son "Denny" from consumption in May, 1908, and that of his wife Patience, from cancer, on Nov. 9, 1908, the coming into his life after this
"agonizing period" of the American actress Maude Hoffman, to whom he left the Mahatma letters, and of a later medium through whom he regained contact with the Masters. The original 97 page typescript, dated June 3, 1912, with a ten page addendum covering the years 1916-1920, has been utilized by a number of Theosophical writers, and the booklet provides corresponding page numbers for the typed copy which was given to the T.S. in England in the 1940s by Sinnett’s executrix Miss Hoffman.


Sitaraman, the son of S. Ramaswamier who joined the Theosophical Society in Sept. 1881, publishes nine communications from the Masters to his father, 1881-83, along with facsimiles of two of the letters and a portrait of Mahatma Morya presented to Ramaswamier.


Reprinted from the Melbourne *Harbinger of Light*, Smith, a member of the Australian Legislative Council and a Professor at Sydney University, testifies to phenomena relating to the "Brothers," while visiting the Theosophists at Bombay in 1882.


Dr. Steiner's statements on the Masters behind the Theosophical movement. Spierenburg shows a shift from Steiner's early patronizing attitude of 1903-1907, to his later view after breaking with the Theosophists, contrasting the approach of Occidental-Christian Masters with the Oriental adepts. In a 1912 talk Steiner revealed that the "Tibetan Indian, but also the Egyptian initiation of the moment only want to tak
revenge on the western world because of the suppression of eastern occultism."


Identifies the past incarnations of "the Adept who writes stories with H.P.B."—a disciple of Orpheus, "about 7,000 B.C.," Paul of Tarsus, Iamblichus, Archbishop Hilarion, 17th cent., the Greek Archimandrite, and as Master Hilarion of Cyprus.


These seven pieces represent a relentless month by month review by the editor of the Critic on item 1356, showing how the authors chose to ignore or suppress, when not botching, points that would invalidate their argument. In his evaluation of the Hares' claim that the English of the Mahatma letters exhibited a tendency toward "Americanisms," Stokes shows that of their twenty-seven examples, "twenty-three cannot be assigned to an American origin," providing instances of usage by Shakespeare, Ben Johnson, Dryden, De Quincy, Byron, Dickens, Tennyson, and many others. Stokes also ferreted out the fact that the examination of the script of the Mahatma letters by W.L. Hare was the work of one evening of five hours, possibly another evening being devoted to the Blavatsky letters. He estimated that the time spent on each letter would have been "less than two minutes each." Stokes ends up characterizing their book as "a perfect Noah's Ark of misstatements and quibblings and false deductions from false premises."

* A Student of Occultism. See Hume, Allan Octavian


Comments by Subba Row on item 1388 by Anna Kingsford and Edward Maitland. "I could not help coming to the conclusion that the writers of the letter have greatly misunderstood the relations of the Himalayan Brotherhood to the Theosophical Society, and the peculiar circumstances under which Mr. Sinnett's book on Esoteric Buddhism was written." Contains four footnotes by H.P.B.. Replied to by item 1389.


One of the earliest full appraisals of item 1356 in the Theosophical press, Miss Thomas confines her attention to verifying a few of the
statements in the *Mahatma Letters* pointed out as "errors" by the Hares. Calls their attempt "hare-brained."

* Viator. See Smith, John


Wood proclaims the Sanskrit criticisms of the Hares on the *Mahatma* letters "practically all and entirely wrong."


A transcription of Yeats’ Journal kept from Oct. 1889 to Jan. 1890, as a member of Blavatsky’s Esoteric Section (National Library of Ireland MSS. 13570), where he evolves four possible explanations for the nature of Blavatsky’s Mahatmas. "The fraud theory in its most pronounced form I have never held for more than a few minutes as it is wholly unable to cover the facts."
CHAPTER 7
Other Nineteenth Century Works by Theosophists

Introducing the bibliography to his 1930 study *Theosophy* (150), Dr. Kuhn felt it necessary to add the following note: "Literature bearing more or less directly upon the general theme of Theosophy is so enormous that several thousand titles would not exhaust the body of works touching upon the subject....It is difficult to determine a specifically Theosophic book from those that deal with phases of mysticism, esotericism and occultism in general. Books of the sort are all more or less amenable to the classification as Theosophic." By the late 1920s the literature of Theosophy had indeed become prodigious, and, reaching a growing audience, many ideas previously identified as Theosophical gained wider circulation. But in the 19th century the distinction was not as blurred.

During the first fourteen years of the movement, from 1875 to 1889, few specifically Theosophical books were published. Mme. Blavatsky's 1877 *Isis Unveiled* (616), which can be said to have initiated modern Theosophical literature, was an outline of the vast field of proposed study, marshalling evidence for the survival of occultism. A.P. Sinnett's *Occult World* (1261) issued in 1881 was the first Theosophical best-seller, but it was really a record of his relations with the Indian adepts behind the movement. A chapter devoted to the "Teachings of Occult Philosophy" consisted of passages from *Isis Unveiled* on topics such as nirvana. Yet even here Sinnett felt constrained to add that "neither in *Isis*, nor any other book on occult philosophy which has been or seems likely to be written yet awhile, must anyone hope to obtain a cut-and-dried,
straight forward and perfectly clear account of the mysteries of birth, death and the future."

Sinnett sought to remedy this by the publication in 1883 of *Esoteric Buddhism* (1265), based on further correspondence with Blavatsky’s Indian Mahatmas. Chapters discussed the physical, mental, spiritual constitution of the individual, the planetary chain, cycles, after-death states, the progress of humanity, the nature of the Buddha and nirvana. Readers were introduced to Theosophical ideas of evolutionary rounds and races, days and nights of Brahma, the heaven world of Devachan, the rationale of rebirth. Although choosing to label such ideas "Esoteric Buddhism," Sinnett explained that "This secret knowledge, in reality, long antedated the passage through earth-life of Gautama Buddha. Brahminical philosophy, in ages before Buddha, embodied the identical doctrine which may now be described as Esoteric Buddhism. Its outlines had indeed been blurred; its scientific form partially confused; but the general body of knowledge was already in possession of a select few before Buddha came to deal with it. Buddha, however, undertook the task of revising and refreshing the esoteric science of the inner circle of initiates, as well as the morality of the outer world."

Until the appearance of Blavatsky’s *Secret Doctrine* (621) in 1888, *Esoteric Buddhism* remained the main book placing the ideas that would become identified as Theosophy in a coherent form. In the interim Theosophists were urged, according to a "Partial List of Books Recommended for Purchase by Theosophical Societies" circulated in 1882, to study the literature of mesmerism and animal magnetism, works that explained the phenomena of Spiritualism in a scientific way, such as those of William Crookes and A.R. Wallace, the writings of Thomas Paine and prominent American freethinkers D.M. Bennett and Col. Robert Ingersoll, books on symbolism and mythology, and Edwin Arnold’s *Light of Asia*.

Magazine articles provided the major source of nascent Theosophical literature. Mme. Blavatsky had been editing the monthly *Theosophist* from India since 1879. The material for *Esoteric Buddhism* had initially appeared in *The Theosophist* as "Fragments of Occult Truth." William Quan Judge began publishing *The Path* from New York in March 1886, and Mme. Blavatsky issued a new magazine from London in Sept. 1887, named *Lucifer*. The Theosophical Publishing Company was formed in May 1887 to issue *Lucifer*, and in 1888 began reprinting articles under the title of *Theosophical Siftings*, "A series of pamphlets of great value,
replete with interest for every student of Theosophy and Occultism." Each pamphlet, usually between 16 and 20 pages, sold for sixpence, and was later bound. Seven volumes of eighteen pamphlets each were released by 1895.

The publication of the two volumes of Mme. Blavatsky's long awaited *Secret Doctrine* at the end of 1888 supplied a mine of information. Throughout its 1500 pages she explained the origin of the universe and the evolution of humanity, comparing and contrasting her theories with the views of science and religion. A year later she provided Theosophists with *The Key to Theosophy, being a Clear Exposition, in the form of Question and Answer, of the Ethics, Science, and Philosophy for the study of which the Theosophical Society has been founded* (630), further defining post-mortem states, the mysteries of reincarnation and the nature of the ego.

It was enough material for a lifetime of study, and Theosophists set to work to provide digests for the general public. Judge's *Ocean of Theosophy* (1678) is still used as an introductory textbook to the tenets of the movement, and the slim manuals by Annie Besant and C.W. Leadbeater on *The Seven Principles of Man* (1485), *Reincarnation* (1487), *Death and Afters* (1492), *Karma* (1507), *Man and His Bodies* (1522), *The Astral Plane* (1703), *The Devachanic Plane* (1706), remain in print. Meditation and the spiritual life were addressed by Mabel Collins Cook's enormously popular *Light on the Path* (1575) and Blavatsky's *Voice of the Silence* (634). A knowledge of Sanskrit literature was considered an asset and both Besant and Judge produced translations of the *Bhagavad-gita*. Theosophists were introduced to the Upanishads through the translations of Charles Johnston, and the works of Sankara were translated by Mohini Chatterji and Manilal Dwivedi.

An 1892 "Catalogue of the Occult Library of George Edward Wright" provides an indication to the sort of literature that interested Theosophists. Wright was President of the Chicago Branch of the Society and instrumental in having a Theosophical Congress held during the 1893 Chicago World Parliament of Religions. His library contained many of the same works cited by Blavatsky in *Isis Unveiled* and *The Secret Doctrine*, from Godfrey Higgins' 1836 *Anacalypsis* to Horace Hayman Wilson's six volume translation of the *Vishnu Purana*. Books on astronomy, alchemy and archeology featured prominently, as well as the 36 volumes of the Sacred Books of the East edited by Max Müller, which supplied the texts of Confucianism and Taoism, Pahlavi texts, the *Koran*,

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and Hindu and Buddhist sutras. He had Sanskrit grammars, the *Popul Vuh*, the *Rāmāyana*, the works of Plato and the Neo-Platonists, along with those of Thomas Huxley. Similarly, the 1895 catalogue of the London Theosophical Publishing Society offered not only works about Theosophy, but also five translations of the *Bhagavad-gītā*, 22 books on Buddhism, works on Hegel, yoga, and assorted Hermetica.

While the average Theosophist may not have been as widely read, these lists show what was available through associates or the local lodge library. Certainly most Theosophists in the 19th century were familiar with the ideas in Sinnett’s *Occult World* and *Esoteric Buddhism*. That Blavatsky’s *Key to Theosophy* had to be reprinted a year after it was issued is some measure of its popularity. But it was through many of the smaller booklets and pamphlets, based on what was being discussed at meetings of the Theosophical Society, that members formed their ideas about Theosophy. Ideas where the notion of karma and reincarnation, which in turn required the human entity be viewed in a certain way, played a prominent part. Most Theosophists at the time would probably have found their beliefs summed up by the statement in Mabel Collins Cook’s 1884 *Idyll of the White Lotus* (1574):

> The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

> The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

> Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

In this chapter will be found translations from Indian and other scriptures. These do not exhaust such works that appeared under the imprint of Theosophical publishers. Theosophists brought a particular interpretation to their translations, and their introductions and notes make such works truly worthy of consideration as part of Theosophical literature. Translations that appeared prior to the founding of the Theosophical Society and are simply reprints by Theosophists have not been listed.

Issued as *Theosophical Siftings* VI, 1.


Issued as *Theosophical Siftings* VII, 1.

* Amaravella. See Coulomb, Edouard J.


Subtitled: "A Study of the Human Soul in Relation to Re-Birth, Evolution, Post-Mortem States, the Compound Nature of Man, Hypnotism, etc."


Subtitled: "In relation to the various vehicles, or avenues of consciousness (technically known as the seven principles) by means of which it brings itself into relation with the outer cosmos; including a brief examination of dreams and the problems of heredity."

Subtitled: "In relation to rebirth or reincarnation, post-mortem states of consciousness, cycles, vicarious atonement, Fate, Predestination, Free Will, Forgiveness, Animals, Suicides, etc."


Issued as part of the series "The Pith and Marrow of Some Sacred Teachings."

* Aretas. See Pryse, James Morgan


"Read at an open meeting of the London Lodge, on the 4th March 1885." A four page version of this address was printed by the Hindu Tract Society of Madras in Feb. 1889 as Tract No. 22; English No. 3


Includes a translation of an Essay on Re-Incarnation from the German of Karl Heckel.
Works by Theosophists


A reprint of articles written for the Boston *Evening Transcript*, April 1891.


Dept. of Branch Work Paper No. 15.


A lecture delivered in Glasgow, Oct. 11, 1891.


Theosophical Tracts No. 1.


Theosophical Tracts No. 2. Replies to item 309.


"Theosophical Manuals" No. 1.


Works by Theosophists


"Theosophical Manuals" No. 2.


A lecture delivered at South Place Institute.


Theosophical Tracts Nos. 4A and 4.

1490. ———. Theosophy. Melbourne, Australia: Basil J. Atterbury, 1892. 7 pp.

"A reprint of an article for The Ludgate Monthly."


Theosophical Tracts No. 5. "Originally issued by the Chicago Literary Press Bureau."

This is a reprint of the long interview by "Nym Crinkle" [Andrew Wheeler] with Besant from the N.Y. World of Feb. 26, 1893, "What Is Theosophy?" cited as item 463.


"Theosophical Manuals" No. 3.


"A Lecture delivered on board the Kaisar-i-Hind, in the Red Sea, Oct. 30th 1893." Issued as *Theosophical Siftings* VI, 14.


A talk given Sept. 15 at the 1893 Chicago Theosophical Congress. Included in its *Report of Proceedings* (item 250).


A talk given Sept. 15 at the 1893 Chicago Theosophical Congress. Included in item 250.


A talk given Sept. 16 at the 1893 Chicago Theosophical Congress. Included in item 192.
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A talk given Sept. 16 at the 1893 Chicago Theosophical Congress. Included in item 250.


First lecture delivered at the Calcutta Town Hall, reprinted from the National Guardian Feb. 5, 1894.


"An Address delivered by Mrs. Besant on the 5th of June, at a meeting of the London Lodge, on Indian Methods of Spiritual Self Culture."


"Printed by the Blavatsky Lodge, T.S. London, for free distribution to Visitors and Enquirers."


A lecture delivered in London, April 27, 1895.


"Theosophical Manuals" No. 4.


This is actually a collection of Besant’s previous pamphlets bound together. Contains 463, 1476, 1477, 1478, 1482, 1484, 1488, 1501, 1516.


"Being the substance of an Address delivered at a Meeting of the London Lodge, on the 25th November, 1895, by Mrs. Besant."


A seven page version exists reprinted from an article of the same title in *Lucifer*, July 1891.

"Theosophical Manuals" No. 7.


"Series of discourses delivered to the members of the Theosophical Society in Benares, 1896."


Lecture delivered at Karachi, December 9, 1896.

"Man's ascent through the physical, astral, mental, buddhic and nirvanic planes by means of reincarnation and karma."


"Lecture by Mrs. Annie Besant, at Steinway Hall, Chicago."


"A lecture delivered on Thursday, June 30th 1898, at the Blavatsky Lodge, London."


Works by Theosophists


These five lectures, items 1531-35, delivered Sunday July 3, 17, 24, 31, and Aug. 7, 1898, were sold individually as penny pamphlets.


"A lecture delivered on 7 July, 1898, at Blavatsky Lodge, London."


"A Lecture delivered on Thursday, July 21st 1898 at the Blavatsky Lodge, London."


Three lectures delivered at the 8th Annual Convention of the Indian Section, held at Benares on Oct. 25-27, 1898.


Issued as No. 4 of the series "Lotus Leaves."


Notes of lectures originally delivered at the Central Hindu College, Benares.


Carries a preface by H.S. Olcott, Dec. 28, 1887.


"Being a collection of Selected Articles from the Theosophical Literature."


"A series of twelve lectures read before the Branch Theosophical Society, Kumbakonam." An interpretation of the Gita according to the Puranas and Blavatsky's Secret Doctrine.


Issued as *Theosophical Siftings IV, 16*.


An attempt "to translate the language and functions of the Church into Eastern phraseology," to which is added an appendix on the seven principles in man, and a short glossary of Sanskrit and Theosophical terms.


Dept. of Branch Work Paper No. 9. "Depolarize Akasa and it becomes Mulaprakrita."


Traces Masonic symbolism back to the "old wisdom religion" of ancient India, quoting Blavatsky’s *Secret Doctrine*.


Dept. of Branch Work Paper No. 43.


Replies to item 309, and two sermons in the Sept. 1892 *Catholic Times*. "Theosophical Tracts No. 3."


Issued as *Theosophical Siftings* VII, 8.


1561. Chatterji, Mohini M. *Questions by Members dealt with by Mr. Mohini at a Meeting of the Lodge held on the 11th June, 1884.* Transactions of the London Lodge of the Theosophical Society, 1, June 1884. 19 pp.


Read at an open meeting of the London Lodge, Dec. 10, 1884.


"A Paper read at a meeting of the London Lodge, on the 25th of November, 1885." The first of the Lodge Transactions to be distributed by the London publisher George Redway.


An early attempt to present a coherent outline of Theosophical teachings on the physical evolution of man, development of sex, previous civilizations, and the occult hierarchy.


* Che-Yew-Tsang. See Hargrove, Ernest Temple


Issued as *Theosophical Siftings V, 4.*

Twenty-two lectures delivered inspirationally by Colville, a member of the Golden Gate Lodge, on what Theosophy is, and what it is not.


Dept. of Branch Work Paper No. 11.


Dept. of Branch Work Paper No. 39.


Theosophy in the Nineteenth Century

The first edition, bound in light blue-grey cloth with the title stamped in gold and out by Oct. 1885, contained only the 21 numbered aphorisms of Parts I and II and the essay on Karma. Additional notes appeared in the Aryan T.S. edition, c. 1886, and most subsequent reprints. Editions of the 1890s added Comments that had appeared in Lucifer, 1887/88.


Serialized in Lucifer, 1887/88, the novel narrates the trials of a woman on the path of initiation. The "——" supposedly represented H.P.B. who stepped in and changed the final denouement of the plot. The London 1888 edition has four pages of advertisements for Mrs. Cook’s publishers, Ward and Downey. The cover was embossed with a design of a stem of grain with flowers, the back having just a branch.


I. The Monad. II. Tetraktys and Tetragrammaton.
Works by Theosophists


Dept. of Branch Work Paper No. 29. Identifies Christ, or the Logos, with the Higher Self of the Theosophists.


Dept. of Branch Work Paper No. 44.


Issued as *Theosophical Siftings* VII, 2.


Issued as *Theosophical Siftings* VII, 18.


Issued as *Theosophical Siftings* I, 18.

One hundred and six questions and answers on Theosophical topics.

* D. M. S. See Strong, D.M.


"Four Lectures Delivered at the Twenty-Second Annual Convention of the Theosophical Society at Adyar, Madras," Dec. 1897.


Contains five lectures given during a tour of N. India, 1898: "The Necessity for Religion; The Building of a World; Man, His Nature and Evolution; The Theosophic Life; The Finding of God."


Dept. of Branch Work Paper No. 31.


Issued as *Theosophical Siftings* I, 12.

* F. H. See Hartmann, Franz


Letters written to the *Detroit Free Press*, Dec. 20, 1891, Jan. 3, 17, 24, 1892.


"Reprinted from the *Pittsburgh Dispatch*."


Reprinted from *Theosophical Siftings* III.


Dept. of Branch Work Paper No. 13.


Issued as *Theosophical Siftings* IV, 4.


Nine letters contributed to the *Sunday Morning Leader*, Wilkesbarre, Pa.


"A series of Letters contributed to *The Sentinel*, Indianapolis, ind."


Issued as *Theosophical Siftings* IV, 14-15.

1611. ———. *Earth, an Academy*. New York: Theosophical Society, American Section, February 1892. 7 pp.

Dept. of Branch Work Paper No. 24.


Dept. of Branch Work Paper No. 34.


"Papers read before the Aryan T.S., New York, January 9, 1894."


Reprinted from the Burlington *Hawk-Eye* of Feb. 21, 1895.


1618. ———. *Joining the Theosophical Society*. San Francisco: Mercury Print, 1897. 7 pp.


Dept. of Branch Work Paper No. 45.

* G. M. See Mitford, Godolphin


Pages 8-14 are a translation of Carl du Prel's "Concerning the Philosophy of Mysticism," where he says "These Mahatmas caused, a few years ago, the founding of the Theosophical Society."

Dept. of Branch Work Paper No. 30.


Issued as *Theosophical Siftings* VII, 11.


Dept. of Branch Work Paper No. 10.


Lectures delivered at Tumkur, Dec. 31, 1882, Feb. 15, 1883.


Chapters on the One Life, Cyclic Manifestation, the Law of Action, Reincarnation, Universal Brotherhood.


The reprint includes the articles from *Lucifer*, Oct. and Dec. 1893, that made up the original pamphlet, and adds a third from the *Arena*, Dec. 1897.


Multiple questions on philosophy, man and the universe, and ethics.


"A Compilation from the *Secret Doctrine* and other Sources."


Subtitled: "An Occult Study and a Key to the Bible, containing the History of an Initiate."


Traces the Hermetic Philosophy from the Neo-Platonists to the 19th century. An Appendix gives a list of Rosicrucian and Alchemical symbols and axioms.


1649. ———. *The Philosophy of Self Knowledge; or, the Mystery of the Three Worlds Revealing Itself in Man.* London: Theosophical Publishing Society, 1892. 21 pp.

Issued as *Theosophical Siftings* V, 6.


Articles written for the Daily News-Democrat, Belleville, Ill., and Gazette and Free Press, Elmira, N.Y.


Two lectures based on Blavatsky’s Secret Doctrine, covering the evolution of the earth, and of the races.


Issued as Theosophical Siftings VI, 11.


Dept. of Branch Work Paper No. 7.


Reprinted from The Theosophist, March 1883.


Theosophical Tracts No. 6.

"To be obtained at any of the Branches of The Theosophical Society, Australia."


Translations from the Upanishads collected under subjects on Death and Rebirth, the Three Worlds, the Higher Self.


Translations from the Katha Upanishad: "In the House of Death"; Prasna Upanishad: "A Vedic Master"; and Chandogya Upanishad VI: "That Thou Art."


A translation of the Atmabodha of Śankaracarya.


Issued as Theosophical Siftings I, 8. It was also reprinted with Mabel Collins Cook's Idyll of the White Lotus and A.O. Hume's Hints on Esoteric Theosophy, No. 1, by John W. Lovell, N.Y., c. 1890, as a volume of Lovell's "Occult Series."


"This edition of Patanjali's Yoga Aphorisms is not put forth as a new translation, nor as a literal rendering into English of the original," but as "an interpretation" based on previous 19th century versions.
Works by Theosophists


"It is the result of a careful comparison of all the English editions and of a complete retranslation from the original wherever any obscurity or omission was evident in the various renderings consulted."

1674. ——. *The Self is the Friend of Self and also Its Enemy*. New York: Theosophical Society, American Section, August 1890. 7 pp.

Dept. of Branch Work Paper No. 5.


Reprinted from *Kate Field's Washington*, Jan. 1890, where it appeared under the pen-name of "Occultus."


Dept. of Branch Work Paper No. 8.


Issued as an Appendix to the Report of the Sixth Annual Convention of the Theosophical Society in America, 24, 25 April 1892: Papers and Addresses.


A talk given Sept. 15 at the 1893 Chicago Theosophical Congress. Included in item 250.


Articles reprinted from the *Path*: "Astral Intoxication," "Delusions of Clairvoyance," "Shall We Teach Clairvoyance."


Articles reprinted from the *Path*.


A lecture delivered by Dr. Keightley at the third annual convention of the American Section of the Theosophical Society.


Reprint issued as *Theosophical Siftings* I, 3.


Dept. of Branch Work Paper No. 1.


Seven short stories.

1691. ——— [Jasper Niemand]. *Letters That Have Helped Me*. New York: The Path, [1891]. xii, 90. 5 editions throughout the 1890s.
Theosophy in the Nineteenth Century

Compiled from letters of W.Q. Judge written to Mrs. Campbell Ver Planck.

"Quicken-Bough Series—No. 1." Reprinted from the Path.

Issued as Theosophical Siftings I, 11.


Contains items 1695 and 1696 as Parts 1 and 2, and adds a Part 3 on the Logos, and 4, on the Gospel.

Issued as *Theosophical Siftings* V, 3.

1699. *Krishna, the Christ.* New York: Theosophical Society, American Section, August 1891. 8 pp.

Dept. of Branch Work Paper No. 20.


Reprinted from *Lucifer,* Nov. and Dec. 1892.


"Reprinted from the *Toledo Commercial."


An Address delivered before the London Lodge, Nov. 21, 1894, and issued as "Theosophical Manual" No. 5.

"Being the substance of an Address delivered at a meeting of the Lodge, on the 25th of October, 1895, by Mr. C.W. Leadbeater."


"Theosophical Manuals" No. 6.


"An Examination into the Authority and Authenticity of Passages specially relating to Women."

* M. C. See Cook, Mabel Collins

Issued as Theosophical Siftings, VI, 12.


Ethical Maxims without sources. According to the Explanatory Preface by Olcott, "It being an important part of the Society’s work in India to encourage among youth, the study and practice of ancient moral maxims."


Dept. of Branch Work Paper No. 37.


The Lotus Circle was the Theosophical equivalent of Sunday School for children. The manual deals with the One Life, Progress, Reincarnation.


Dept. of Branch Work Paper No. 40. "Read at the opening of the Beginner’s Class of Theosophy, Honolulu, Hawaiian Islands."
Relies heavily on Hindu ideas of the Tattvic colors as revealing correspondences in the Aura, mentions thought forms, shapes of Auras.

1715. ———. Scientific Corroborations of Theosophy, or H.P.B.'s Secret Doctrine Vindicated By the Progress of Science. San Francisco: Mercury Print, 1897. 54 pp.


Reprinted from The Hawaiian, Honolulu, and Mercury, San Francisco.


Issued as Theosophical Siftings VI, 10.


Written as a Preface to a new edition of Thomas Taylor's *Select Works of Plotinus*, published as part of the Bohn Library series.


"A Gnostic Gospel (with extracts from the Books of the Saviour appended) originally translated from Greek into Coptic and now for the first time Englished from Schwartze's Latin version of the only known Coptic MS. and checked by Amélineau's French version, with an Introduction."


Part of an intended series titled "The Theosophy of the Greeks."


Translations of the *Isha, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Shvetashvatara Upanishads*. 

*Works by Theosophists*

"Theosophy as interpreted by Mohammad and held in theory and practice by Mohammadans." Conclusion gives extracts from Theosophical books relevant to the subject, as well as extracts translated from Persian books.


Issued as *Theosophical Siftings* I, 9.


Issued as *Theosophical Siftings* III, 15-16.


Issued as *Theosophical Siftings* V, 1.

Issued as *Theosophical Siftings* V, 11. These four papers deal with the discoveries based on the "dynaspheric force" of the American inventor John Worrell Keely (1837-1898), who was later discredited. See Olcott's article on this in the Aug. 1899 *Theosophist* (item 1071).


An interpretation of Christianity from "An Indian point of view," in the form of 40 letters written on various subjects, including smoking, self-esteem, faith, humility.


Issued as *Theosophical Siftings* V, 12.

* N. C. See Cook, Neil


"A Compendium of Advaita Philosophy translated from the Sanskrit."
1737. ———. *God, the Universe and the Hindu Trinity*. Madras: Published under the auspices of the Theosophical Publishing Co., 1895. 35 pp.

* Niemand, Jasper. See Keightley, Julia


Issued as *Theosophical Siftings* I, 10.


"Delivered at Mott Memorial Hall in the City of New York, at the First Regular Meeting of the Society, November 17th, 1875."


Olcott's first public address in India, "The Theosophical Society and its aims."

Delivered on May 5, 1879, at a public welcome for the Theosophists by Swami Dayananda and the Meerut Arya Samaj.


A lecture delivered at the Town Hall, Kandy, Ceylon, June 11, 1880.


"Approved, and recommended for use in Buddhist schools by H. Sumangala, High Priest of Sripada (Adam's Peak) and Galle, and Principal of the Widyodaya Parivena (Buddhist College)." The 1897 edition, which was the 33rd reprint, rearranged and largely extended the question and answer material into five categories: 1. The Life of the Buddha; 2, The Doctrine; 3, The Sangha; 4, A brief history of Buddhism; 5, Buddhism and Science, and added Olcott's 14 Fundamentals of Buddhism as an appendix.

"A lecture delivered, by invitation, at the Town Hall, Bombay, on the 14th of February, 1882, before the Parsi Community."


"A lecture at the Town Hall, Calcutta, Wed. 5th April 1882, at 5 p.m."


"An Address Delivered at Patchiappah's Hall, Madras, on the 26th of April 1882, by invitation of the Hindu Community."

1748. ———. *A Collection of Lectures on Theosophy and Archaic Religions, Delivered in India and Ceylon by Colonel H.S. Olcott, President of the Theosophical Society*. Madras: Published by A. Theyaga Rajier, 1883. 218 pp.

Contains items 1741, 1743, 1745, 1746, 1747 and ten other lectures.


Twelve lectures and addresses by Olcott on Theosophical subjects, "carefully edited, and a large amount of original matter" added by him. Contains items 1741, 1743, 1745, 1746, 1747, plus a copious glossary of Eastern words used in them.

A lecture delivered at Pachaiyappa’s Hall, Madras, Oct. 26, 1885. "I would have the youth of India to understand that the first peril which they stand in danger of is the peril that they are losing their national feeling."


Bears the Certificate from H. Sumangala, Nov. 27, 1887, "I have read Colonel Olcott’s compilation of moral precepts from the Buddhist scriptures, and recommend the same as a book of instruction for Buddhist youth."


Olcott’s translation of d’Assier’s book on mediumistic phenomena and mesmerism, adding an Appendix "shewing the popular beliefs current in India respecting the Post-Mortem vicissitudes of the human entity."


Reprinted from The Theosophist, Feb. 1892.

"A Lecture delivered in the Town Hall, Calcutta, Oct. 24th, 1892."


"Being an outline of Theosophical Teaching relating to Man and the Universe, Occultism, etc."


"A series of lectures delivered before the Mylapur Literary Society, Madras."

1757. ———. The Book of the Path of Virtue, or a version of the Tao-Teh-King of Lao-Tze, with an Introduction & Essay on the Tao as presented in the Writings of Chuang-Tze. Madras: Indian Section of the T.S., 1894. iv, 46 pp.


Dept. of Branch Work Papers Nos. 26, 28.


Dept. of Branch Work Paper No. 36.

Under the guise of fiction the teachings of an undying Brotherhood based in America is narrated in a somewhat stilted form. The authors, Mr. and Mrs. Phelon, were founding members of the Chicago Lodge of the T.S.

* Pilgrim. See Scott-Elliot, W.


Dept. of Branch Work Paper No. 16.


Dept. of Branch Work Paper No. 19. Speaks of "the new sixth subrace that is to be brought forth in America, and which will, as gathered by Mr. Bertram Keightley from H.P.B.'s remarks, make its first appearance in California."

Features a translation of the tantric text, the *Shiva Svarodaya*, in the form of a dialogue between the goddess Parvati and Shiva.


Dept. of Branch Work Paper No. 23.


Fifteen essays on the Higher Life, including "The Dark Night of the Soul," "Meditation and Action," "Death."


Thirty-seven slokas from the Upanishads, Puranas, and Laws of Manu, of an ethical nature.


"Compiled from Original Sanskrit and other works."


Extensive commentary on item 1575, reprinted from *The Theosophist* for 1885/86.


The story of Mona Singh, the son of a Rajput on a visit to Europe, serves as the means for introducing long quotes from Theosophical
literature. He returns to India to become a Buddhist adept. Fifteen years later he is joined by a French lady and her daughter who become converts to his plans.


Lectures delivered at the Annual T.S. Convention at Adyar, Madras, Dec. 1885 and 1886, and reprinted from *The Theosophist* 1887.

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A collection of articles and reviews from *The Theosophist*.


Issued as No. 1 of "Theosophical Miscellanies."

A compendium of early articles from The Theosophist by Blavatsky and Indian members, primarily geared for promoting Theosophy in India. Contains item 1728.


Contains translations of Śankara’s Aprokshanushuti, Atma-bodha, Crest Jewel of Wisdom, by M. Dvivedi and Mohini Chatterji.

* Temple, Ernest. See Hargrove, Ernest Temple


Dept. of Branch Work Paper No. 38.


Issued as Theosophical Siftings I, 16.


Dept. of Branch Work Paper No. 23.


This brief presentation of Theosophical ideas: reincarnation, karma, cycles, seven-fold nature of man, Mahatmas, supplemented with a history of the Society and Katherine Tingley's "first Theosophical crusade" of 1896/97, has been attributed to Alice Cleather and Basil Crump.

1796. Thirds, Mercie M. *In What Sense Is Universal Brotherhood Possible?* New York: Theosophical Society, American Section, June 1891. 6 pp.

Dept. of Branch Work Paper No. 17.

1797. -------. *A Theosophical View of Woman.* New York: Theosophical Society, American Section, October 1891. 7 pp.

Dept. of Branch Work Paper No. 21.


Reprinted from the *Spiritual Times* of San Diego, Nov. 15, 1890.


* Two Chelas in the Theosophical Society. See Chatterji, Mohini, and Laura Holloway

Originally published in *Lucifer,* and issued by the Indian Section of the Theosophical Society for free distribution to its members.


* Ver Plank, Mrs. J. Campbell. See Keightley, Julia


An interpretation of the Greek zodiac in the light of the planisphere of the temple of Dendera.


Issued as *Theosophical Siftings* IV, 1.


"Theosophia" appears in a vision, promising to spread "knowledge all over the world" and "unite all men into one universal brotherhood."
1806. ——. *Spiritualism in the Light of Theosophy*. San Francisco: Mercury Print, 1897. 15 pp.

Like many early members, Countess Wachtmeister came to Theosophy after experimenting with Spiritualism. She relates some of her experiences and gives H.P.B.’s views on the subject.


Seven essays on the spiritual life published when Wyld was President of the British Theosophical Society. He resigned his office when he discovered that Mme. Blavatsky did not believe in a personal God. A second edition of the book was issued by James Elliott & Co., 1894, without the more overtly Theosophical pieces.


Wyld’s Presidential Address delivered before the British Theosophical Society, Jan. 6, 1880. It was also published in the London *Spiritualist*, Jan. 16, 23, 1880.


Extracts from *The Secret Doctrine*, *Isis Unveiled*, and other Theosophical works, relating to the subject of Zoroastrianism.
CHAPTER 8

Critical Issues

Madame Blavatsky’s phenomena had been exciting wonder among Theosophists for a decade before investigation was taken up by an independent organization. During their visit to England in 1884, Col. Olcott and Mme. Blavatsky came in contact with the Society for Psychical Research. Formed two years prior, the S.P.R. included a number of prominent Theosophists such as A.P. Sinnett and C.C. Massey. F.W.H. Myers, one of the group’s founding members, was also a member of the Theosophical Society. On May 2nd 1884 the Council of the Society for Psychical Research appointed a Committee consisting of Messrs. E. Gurney, Myers, F. Podmore, H. Stack, and the President, Henry Sidgwick, "for the purpose of taking such evidence as to the alleged phenomena connected with the Theosophical Society as might be offered by members of that body at the time in England, or could be collected elsewhere" (item 1895). (Richard Hodgson and Mrs. Sidgwick were later added to this Committee.) The Theosophists responded enthusiastically and testimony was given by Olcott, Sinnett, and Mohini Chatterji during May and June. Mme. Blavatsky was questioned during a visit to Cambridge on Aug. 9th.

While the Committee was in the process of preparing its report, news was received from India of the publication in Madras of incriminating letters from Mme. Blavatsky to a certain Emma Coulomb. Madame Coulomb had worked as a housekeeper at the Adyar Theosophical headquarters and had been acquainted with Blavatsky in Cairo in 1872. When Madame Coulomb and her husband appeared unexpectedly in March 1880 at the Theosophical headquarters then in
Bombay, they were taken in by the Theosophists and after unsuccessful attempts to gain employment for them elsewhere they were gradually put in charge of the household duties. Apparently Mme. Blavatsky before leaving India for Europe in Feb. 1884 had discovered that Madame Coulomb tried to extort two thousand rupees from a wealthy Indian member. According to the statement of St. George Lane-Fox, a member of the Board of Control created by Olcott to run the affairs of the headquarters during his absence, Mme. Blavatsky told him: "Madame Coulomb is no true friend of the cause; get rid of her as soon as you can" (item 1884).

Charges of slander against the Theosophical Society and Mme. Blavatsky, extortion, and waste of the Society's funds, were brought against Madame Coulomb by the Executive Committee of the General Council on May 14, 1884. "All affidavits agreed unanimously, that her presence at the headquarters were causing an immense waste of time, energy and money, and that her continuance there was against the interests of the T.S." ("Proceedings of the General Council" quoted in item 1852). As Madame Coulomb offered no defence, she was unanimously expelled from the Theosophical Society; her husband was requested to resign, and as he could not make a decision, he was also expelled. Yet the couple refused to leave or hand over the keys to Madame Blavatsky's rooms where Monsieur Coulomb was constructing a new addition. Mme. Blavatsky was cabled in Europe and she telegraphed the Couoloms "Sorry you go, prosper" (item 1841).

When the Theosophists entered Blavatsky's rooms on May 18th, they discovered a rough hole beginning at the floor and extending up about twenty-two inches in the west wall dividing her bedroom from the room that served as a library and housed the "Shrine," a black lacquered cabinet hanging from the ceiling against the east face of the wall. According to the Report of the Executive Committee, "the wall between the excavation and the shrine as well as the back of the 'shrine' was intact, and there was no communication between the two" (quoted in item 1852). Monsieur Coulomb claimed that he was in the process of removing traces of the connection at Mme. Blavatsky's request. The Board was not impressed and the Couolombs were finally forced to leave a week later.

In September 1884 the first installment of Blavatsky's correspondence with Madame Coulomb appeared as "The Collapse of Koot Hoomi" in the Madras Christian College Magazine. It resulted in,
first, the sending out to India of William Quan Judge, one of the American founders of the Theosophical Society then in Europe, to take charge of the situation, and the immediate return of Col. Olcott, and then Mme. Blavatsky. It was Mme. Blavatsky's intention to prosecute the Coulombs and she was so quoted in the London press before her departure for Madras. Privately she instructed Olcott, "I need not sue either for the forged letters or anything but for the vile defamation of character, for the loss I have, of money, unable as I am to fulfill my contract with Katkov [her Russian publisher]; for the agony and expenses I have incurred...I tell you Olcott, we have got them at last. They have overdone the thing" (T.S. Archives, Adyar). But upon her arrival at Adyar, Olcott informed her that she must let the delegates to the upcoming December annual convention decide the course of action to be taken, and a committee constituted of eminent Indian lawyers, judges, and statesmen, was created to advise her. When they handed in their report suggesting she ignore the matter and it was unanimously adopted, Mme. Blavatsky went into a coma. Her condition was considered serious enough for her will to be made out on Jan. 31, 1885.

Madame Coulomb in turn brought an action against Maj.-Gen. Henry Rhodes Morgan who had called her a forger, and Mme. Blavatsky looked forward to being called into court as a witness. When this option was also denied her by Olcott, he recalls that "It was terrible to see her. Her face empurpled by the blood that rushed to her head, her eyes almost standing out from their orbits and dead looking, as she tramped up and down the floor, denouncing everybody and saying wild things" (198). Her health broke down again, and on the advice of her doctor it was decided to send her to Europe. She resigned her office of Corresponding Secretary and left India March 31st never to return.

A spectator to these events was Richard Hodgson (1855-1905), a young Cambridge graduate who had been sent out to India to investigate for the S.P.R. Committee. Hodgson had been present at the December 1884 Convention and had been allowed to appeal for information from the assembled delegates. Albert J. Edmunds, who saw Hodgson before he left England in Nov. 1884, says that "He was in high spirits, and quite hopeful of confirming for Madame Blavatsky her occult powers" (Edmunds, Buddhist and Christian Gospels, Philadelphia, 1909, vol. 2, p. 209). But in India, although Madame annotated his copy of Madame Coulomb's pamphlet, he witnessed no phenomena. And after four months visiting the Coulombs, the missionaries, and other critics of the
Theosophists, he was openly declaring Mme. Blavatsky a Russian spy and her Theosophic phenomena a huge imposture.

The S.P.R. Committee in its preliminary report issued before the end of 1884 remained non-committal, but when it presented its conclusions at a General Meeting of the S.P.R. on June 26, 1885, it unanimously decided that Blavatsky had written the Coulomb correspondence, at least those samples they had seen, and that the Shrine at Adyar was an elaborately arranged mechanism for the insertion of letters and other objects through a sliding panel at the back. Theosophists of course disagreed.

The case as outlined here seems fairly straightforward, but in actuality is one of remarkable complexity. Few people have really submitted Hodgson's Report to strict analysis. Those who have produced the most detailed and revealing studies have been non-Theosophists like Beatrice Hastings (1855) and Walter A. Carrithers (1833), a member of the S.P.R. who in 1960 discovered the original documents relating to the 1885 Report in the S.P.R. Archives. As criticism has mounted against Hodgson's Report, the Society for Psychical Research has consistently distanced itself from the author's findings. A.J. Ellison, Pres. of the S.P.R., wrote John Coats, Pres. of the T.S. (Adyar), on Aug. 5, 1977, "The S.P.R. is a scientific body and has no corporate views. The Hodgson Report was a report of a small committee set up to investigate H.P.B. and was issued, like all other reports and papers, for the consideration of members. For years now the S.P.R. literature, or most of it, has had on it the usual disclaimer, i.e., that the Society has no corporate views and the views expressed are those of the author only. There has never therefore been anything to withdraw officially because it was never officially issued."

If the S.P.R. is unable to withdraw its 1885 Committee report, it did "make amends" a century after and publish an examination of Hodgson's conclusions by Dr. Vernon Harrison, a well-known handwriting expert. In this major study, Harrison characterized Hodgson's Report as "riddled with slanted statements, conjecture advanced as fact or provable fact, uncorroborated testimony of unnamed witnesses, selection of evidence and downright falsity" (item 1851).

Madame Blavatsky was never allowed the redress she desired. Her only reply at the time was five pages at the back of a pamphlet A.P. Sinnett issued in 1886 (item 1894). Her unpublished correspondence to Col. Olcott, President of the Theosophical Society, in the T.S. Archives at Adyar often supply lengthy memoranda, "Points for Us" as she titled
one document. If Madame Coulomb really had any compromising letters from her, she told Olcott, "I would never have gone to Europe, I would have turned heaven and hell to prevent the B. of C. from turning them out, I would have returned home at the first intimation of danger." And to the question of why the Mahatmas had not intervened: "How are they suppose to show it? By throttling the padris, or killing the Coulombs, and interfering with the natural cause of events which they will never do—are not allowed to do?" That the Theosophical Society had survived such a crisis that would have destroyed any other group was proof of their protection.

The Society for Psychical Research has successfully disclaimed responsibility for its 1885 Committee Report, but its position in relation to Vsevolod Solovyov's *A Modern Priestess of Isis* (1913) cannot be as easily denied. The book carried a Prefatory Note by Henry Sidgwick, Founder-President of the S.P.R., stating on behalf of its Council that the 1895 translation had been "made and published with their approval." Mr. Solovyov's "entertaining narrative" constituted "an important supplement" to the inquiry of the 1884/85 Committee.

Solovyov (1849-1903), a Russian writer of historical novels, met his famous country-woman in Paris in 1884, and joined the Theosophical Society May 19, 1884. According to his letters to Blavatsky published in Mme. Zhelihovsky's reply to his book, he pestered her about occultism, and had an astral visit from one of the Mahatmas, "after which," Blavatsky wrote Sinnett, "having had a good look at him Master would have nothing more to do with him" (Letter 79, item 674).

After the publication of the S.P.R. Committee Report, Solovyov's views also changed. "Solovyov has turned against me like a mad dog," Blavatsky informed Sinnett early in Feb. 1886. But it was only after her death in 1891 that he published his exposure portraying her as attempting and bungling phenomena for his benefit. Beatrice Hastings' study (item 1907) raises serious questions about Solovyov's narrative and must be taken into account when dealing with his book.

But Sidgwick and his friends did not let the matter rest there, and added as an Appendix to *A Modern Priestess of Isis* a fourteen page study by William Emmette Coleman on "The Sources Of Madame Blavatsky's Writings." Coleman (1843-1909), an ardent Spiritualist, had been a long time critic of Blavatsky's. Here he charged that "The doctrines, teachings, dogmas, etc., of theosophy, as published by Helena Petrovna Blavatsky, and affirmed to be derived from quasi-infallible Mahatmas of
Thibet, were borrowed from philosophies and religions of the past and present, with some admixture of modern science. There is nothing original in this 'Wisdom of the Gods,' or 'Wisdom Religion,' save the work of compilation into a composite whole of the heterogeneous mass of materials gathered by Madame Blavatsky from so many sources, and the garblings, perversions, and fabrications, indulged in by her in the preparation of the system of thought called theosophy" (item 1919).

Coleman proceeded to ferret out what he called "plagiarism" in the writings of Blavatsky by showing how she utilized data from other authors in her books, giving the volumes and passages. His sweeping charge of plagiarism has been repeated over the century without the necessary verification, which a simple acknowledging of his titles cannot supply. The book that drew his greatest ire was Blavatsky's first opus, *Isis Unveiled*, a work the author readily admitted the defects of, as it was her first attempt at writing a book (see her last article "My Books" item 640, in response to Coleman's charge). Interestingly, the portion that exhibited the most plagiarism—quoting classical sources from 19th century authorities—was written by the publisher's editor, Alexander Wilder.

Literary critic Beatrice Hastings notes of Coleman's critique of *Isis Unveiled* that "He took no account of the fact that H.P.B. was engaged precisely in citing 'authorities' to support her in her quest for the thread of occult science stretching from the most ancient to modern times. She would quote indifferently from an old book or from a New York newspaper so long as the matter served her purpose. Mr. Coleman found it convenient to brush over her constant citation of names of authorities. The truth is that there is scarcely a page of the book without a name; one is whirled from authority to authority and left in no doubt whatever that she is compiling and means to show that she is not inventing her subjects. She could hardly have cited names more often without wearying the reader. To know where to stop, as she did, requires literary tact" (item 1360).

Before a too ready admission of Coleman's claims, aggravated by his Spiritualist bias against Theosophy, the standard of the age in which Blavatsky wrote, should be taken into account. The Transcendentalists would also have been judged as plagiarists using Coleman's standard. Emerson had noted in "Quotation and Originality," "Most of the classical citations you shall hear or read in journals were not drawn from the originals, but from previous quotations in English books." Many of the authors Coleman charged Blavatsky with plagiarizing from were still
alive, yet he remains alone in this allegation. Some, like Alexander Winchell, whose 1883 *World-Life* had been, along with the *Vishnu Purana*, one of Coleman’s main sources cited for *The Secret Doctrine*, had actually presented their books to Blavatsky.

Even Coleman’s contemporaries remained unconvincing. W. Stanton Moses, the editor of *Light*, who was not sympathetic to the claims of the Theosophists, observed in the issue of May 30, 1891, "Mr. William Emmette Coleman has been for a long time saying how much he knows about Theosophy, and how very little other people know about it. In *The Golden Way* he has what he calls ‘The Unveiling of Isis Unveiled.’ There is nothing in what he says, which, we observe, is to be continued, which leads us to suppose that if he has read the book he has mastered its contents." In spite of his library of 8,000 books, Coleman could not replicate the feat Blavatsky had achieved with only 100 books as he claimed.

It was one of Coleman’s reckless remarks that provoked a suit for libel from Mme. Blavatsky. On March 31, 1890, he confided in a letter to Elliott Coues of Washington, D.C., "D.D. Home wrote me in 1882 that H.P.B. was a common woman in 1857-8 in Paris, that she had a liaison then with Prince Emile de Sayn Wittgenstein, that in 1858 she gave birth to a deformed boy, which died at Kieff in 1868" (Coues Papers, State Historical Society of Wisconsin). When this appeared in the *New York Sun* of July 20, 1890, as part of a full page exposé by Coues of the Theosophists, Mme. Blavatsky brought a suit against Coues and the N.Y. *Sun*.

Coues (1842-1899), who met Olcott and Blavatsky in London in 1884, had joined the Theosophical Society that year, formed a branch of his own in Washington, D.C., and had risen to become President of the American Board of Control, a regulatory body created by Olcott to handle Theosophical affairs in America. When the Board was abolished in 1886, and the American Section constituted, Coues was replaced by W.Q. Judge, who was elected General Secretary. Coues pestered Blavatsky about using her influence to have him made President of the T.S. in America. When his final attempt failed in 1889, he began a series of attacks in the Chicago *Religio-Philosophical Journal* which led to his expulsion from the Society.

While previous hostile criticism, such as Hodgson’s Report, had attracted a limited audience, Coues’ exposé "Blavatsky Unveiled," appearing as it did in the Sunday edition of a major newspaper, had a
greater impact on the public. It provided in skeleton form the outline for future critical biographies of Blavatsky. Coues' argument that "Blavatsky has been thoroughly exposed so often that nothing anyone could say further would materially change her complexion for better or worse," did not hold up before the court, and Blavatsky's lawyer managed to focus the case on her alleged relations with Prince Wittgenstein because of which statement in the *Sun* she had "been injured, and held up to hatred, contempt and ridicule of her fellows, and her influence as an author and writer, and the sale of her writings and compilations, have been seriously jeopardized" (Blavatsky vs. Coues: Complaint. Coues Papers, State Historical Society of Wisconsin. Further details of the case furnished from the court documents are given in item 1935).

Her death on May 8th 1891 terminated the suit according to the laws of New York State at the time. A year later the *Sun* allowed a favorable sketch of her life by Judge to be published and in an editorial of Sept. 26, 1892, remarked that Coues' piece was "without solid foundation" and that they were misled into publishing his article.

In the decade after her death, William Quan Judge, then Vice President of the Society, emerged as a staunch supporter of Blavatsky. His image was enhanced by his ability to carry on the work of her Eastern School of Theosophy, a private organization open only to T.S. members though not connected with the Society. Mme. Blavatsky left no instructions for the future of her School, but Judge's suggestion that he and Annie Besant lead it as co-heads was unanimously acceded to during a meeting in London in May 1891 when a pink slip with the Mahatma's script stating "Judge's plan is right" was discovered. Mrs. Besant's news that she had received letters from the Masters after H.P.B.'s death electrified the audience at her farewell speech to the Secularists in August 1891. But after her visit to India in 1893/94 Mrs. Besant brought charges against Judge of misuse of the Masters handwriting, and a Judicial Committee was convened to hear the matter in London July 1894.

The Committee met only to declare that the charges did not relate to Judge's conduct as Vice-President and hence not subject to its jurisdiction. More important, any statement by it "as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahatmas," pronouncing the adepts an article of belief and thus violating the neutrality of the Theosophical Society's Constitution. The Committee dissolved itself and the situation remained
unresolved. The matter became public later that year when W.R. Old, former Gen. Sec. of the British Section, placed copies of the documents gathered for the hearing in the hands of a newspaper reporter for the London Westminster Gazette. Feelings increased when Judge "By Master's Direction" announced Besant's position in the E.S. to be at an end. The E.S.T. continued as two separate bodies claiming guidance of the Masters under Besant and Judge.

At the December 1894 Annual Convention at Adyar, Madras, Mrs. Besant put forward the motion that the President ask Judge to resign his office of Vice-President. But at its April 1895 Convention the American Section decided the matter for itself and declared its autonomy, electing Judge President for life. Olcott responded by canceling the Section's Charter, those of the Branches that so voted, and the membership of all who accepted this move. Judge died on March 21, 1896, after a year of holding office.

Was Judge really as Olcott portrayed him in his reminiscences, "An ambitious man, clutching at the chief office in our organization, for a time bolstered up his influence by sending forged letters, purporting to be from our Teachers, which were calculated to consolidate and increase his authority by enlisting the services of his guileless dupe, Mrs. Besant, and other of our most influential colleagues, and thus create a power behind him that should seat him for life in my vacated chair"? (item 200).

Part of the mystery may be cleared up by understanding the actual nature of the charge brought by Mrs. Besant against Judge: "I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by his direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H.P.B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master himself—that is, that it was done through Mr. Judge, but done by the Master" (item 1989).

The matter has been made murkier by involving a number of side issues dealing with Theosophical ethics. Thus, Judge in his defence stated that "either I am bringing you a true message from the Master, or the whole T.S. and E.S.T. is a lie, in the ruins of which must be buried the names of H.P.B. & the Masters. All these stand together or they fall together" (item 1968). The influence of figures like Gyanendra
Chakravarti of Allahabad, advisor to Besant, and Katherine Tingley, advisor to Judge who took over the position of Head of his E.S. and restructured the Theosophical Society in America, remain debated. Jerome Anderson, a supporter of Judge and Tingley, later wrote Mrs. Alice Cleather, another supporter of both, that "I am now convinced that but for her [Mrs. Tingley] there would have been no secession no T.S.A., no nothing, except that Judge would have had to acknowledge his errors, or go out alone. For I am sure that all the supposed messages from Master which he received were in reality faked by her, and that the one ordering the 'Split' was undoubtedly received through her."

F. Pierce Spinks observes in his study on the fragmented state of the Theosophical movement that emerged after the Judge case: "As a result of this regrettable episode the Theosophical Society was thrown into confusion; Theosophists lost each others' friendship; bitterness of feeling became manifest instead of the brotherhood which is the chief goal of all; generations of Theosophists have suffered from the bitterness which resulted; disintegration of the severed portion of the Society took place—for it subdivided many times; each subdivision claimed to be in touch with the White Lodge—a claim which is false on the very face of it because most of them immediately became uncommunicative and non-cooperative with the other groups, thus violating their very reason for existence" (item 1996).
A. The Coulombs, Richard Hodgson, and the S.P.R. Report


Chapter 2 of this biography focuses more on Mme. Blavatsky's colorful personality and the events surrounding Hodgson's Report than on the findings of the Report. Three pages are relegated to its actual contents, embellishing on Hodgson's opinion that H.P.B. went out to India primarily to act as a spy for the Russian Government but they were unable to agree regarding payment. Makes no reference to the fact that this and other assumptions of Hodgson were questioned by William Kingsland (item 1864) and Beatrice Hastings (1855).


Covers Hodgson's exposure of Blavatsky and upholds his charges against her, especially the most questioned—her role as a Russian spy and author of the Coulomb letters.


Replies to a letter by Rev. Patterson in the Oct. 31 Methodist Times (item 1876) commenting on hers of Sept. 5 in that journal. "Professor Patterson says every Theosophist who has expressed a wish to see the [Coulomb] letters has been permitted to do so Madame Blavatsky tells me she asked, and was refused; Mr. B. Keightley tells me he asked and was refused, and that to his personal knowledge other prominent Theosophists met with the same refusal. I do not know Professor Patterson; I do know these Theosophists, and I prefer to accept their word."

Overall review of the S.P.R. Committee Report, questioning the motives of Richard Hodgson. Quotes the testimony of W.Q. Judge, who says that Hodgson "pirated" his plan of Mme. Blavatsky's rooms at Adyar and utilized it in his 1885 Report.


A talk before the "H.P.B." Lodge, London, issued as a transaction of that lodge, outlining the points for the defense in the Coulomb/Hodgson case, with extensive quotes from pamphlets published during 1884/85.


A lecture delivered March 12, 1911, in Madras. Says she met Hodgson before he died, after he had experimented with the Boston medium Mrs. Piper, and he told her, "If I had known what I know now, I would never have issued the report as sent out."


"With reference to the alleged exposure at Madras of a dishonourable conspiracy between myself and two persons of the name of Coulombs to deceive the public with occult phenomena, I have to say that the letters purporting to have been written by me are certainly not
mine. Sentences here and there I recognize, taken from old notes of mine on different matters, but they are mingled with interpolations that entirely pervert their meaning. With these exceptions the whole of the letters are a fabrication."


Identifies which of the letters published in the September 1884 Madras Christian College Magazine are hers, and which contain interpolations.

1827. ———. "Letter No. XLI." In The Letters of H.P. Blavatsky to A.P. Sinnett (item 674), pp. 94-95.

Hodgson had declared at a dinner party given by a Government official in Madras that he believed Mme. Blavatsky to be a Russian spy. Blavatsky writes to him: "I expect from you a written statement over your signature of all you heard from the Coulombs about my being a spy that led you to form such a conclusion. I will also beg of you a description of the paper or papers she showed you, for this time I mean to sue her and put an end to such an infamy. This is a serious affair Mr. Hodgson and it is yourself who have forced me into this course of action."


On the "Shrine" at Adyar and its accoutrements. Reveals that the cabinet was ordered by Mme. Coulomb from a drawing made by her husband. Hanging it made a number of holes in the wall.

Stringent reply to Hodgson's Report. "The undersigned denies most solemnly the charges brought forward in the said Report against her, in addition to which—an implied fraud throughout—she is called in it more than once 'forger' and a 'Russian spy.'"


Dated Jan. 14, 1886. A toned down version of item 1829.


Poses the "dilemma" of Hodgson and the S.P.R. Committee: "(a) either to declare publicly that the charges of the Coulomb lady were inventions—and in that case he and his learned Society would have to share the sorry jeers flung at the Theosophists and be drowned in a flood of ridicule, forever losing caste, as they say in India; or (b) sailing with the current, it would have to proclaim, in order to keep from sinking, that all the phenomena, the Mahatmas and their agents, were a huge imposture. Compromise was impossible; it was a case of taking it or leaving it."


Butler, then an American associate of the S.P.R., reviews Vol. 3 of the S.P.R. Proceedings, giving Hodgson's and the Committee's conclusions, adding that "it is a real act of benevolence that this bubble has been pricked once and for all, and in a scientific way."

Carrithers, a member of the S.P.R., evaluates the investigation on "theosophical phenomena" by the Society for Psychical Research, their conclusions on the Blavatsky-Coulomb correspondence and the "Shrine" at Adyar. Examines in detail the placement of the Shrine and its surroundings, reprinting Hodgson's plan of the rooms, and the phenomena connected with Mme. Blavatsky. Discloses over 33 examples of "distortion, misquotation, misrepresentation, suppression and fabrication of evidence and testimony so as to found and sustain a single thesis" as presented by Hodgson in his Report. Reviewed by 1845, 1902.

Sketch of Hodgson's achievements in psychical research, mainly established by the reputation of his Report on Theosophical phenomena.

The author replies to the review of his Obituary by Dr. Robert Thouless in the Sept. 1968 Journal (item 1902).


Reveals that Hodgson has returned to England and made his report. "He declares that all the Blavatsky phenomena are fraudulent."


Presents instances from Madame Coulomb’s account claiming that the "celebrated miracles of Koot Hoomi were performed by Mme. Blavatsky." Believes that "when Madame Coulomb tried to get Mme. Blavatsky into the witness-box by prosecuting General Morgan for libel, the flight of the Russian lady almost universally condemned her." Replied to by Blavatsky in item 713, and Mrs. Cooper-Oakley in item 776.


An interview with Mme. Blavatsky on the eve of her leaving London for Madras. "I am returning to India to prosecute these traducers of my character, these fabricators of letters." Says that "Madame Coulomb was a woman whom I had befriended, and whose avarice I had checked."


Letter to the *Ceylon Times*, June 5, 1879, vouching for Mme. Blavatsky’s character. "I have known this lady for these last eight years, and I must say the truth that there is nothing against her character. We lived in the same town, and on the contrary she was considered one of the cleverest ladies of the age."

Reprints the Blavatsky correspondence to her from the Madras Christian College Magazine along with seven new letters, and recounts in detail her relations with H.P.B., starting in Cairo in 1872. Provides explanations of how Theosophical phenomena were arranged by herself and her husband and her growing disenchantment with it all. "Oh heavens what misery! Every day I grew more and more disgusted. I knew it to be a lying business and a deceit, and yet, I could not speak out my mind," until she was ejected from the Theosophical compound in May 1884. Replied to by items 1823, 1833, 1855, 1864, 1898, 1903.


Comments on the publication of Vernon Harrison's paper in the 1986 S.P.R. Journal (item 1851), the situation it addresses, and notes previous attempts dealing with the subject.


Appraises the impact of Harrison's paper for Theosophists. "In my opinion the Theosophical Society has an affirmative duty to respond to the S.P.R.'s publication of Dr. Harrison's article, which is nearly as much of an historical event as was the Hodgson Report itself a century ago."

The career of the Coulombs who "added their names on the pages of Theosophic history much in the same manner of Judas." Taken mainly from item 1855.


Serious criticism of Waterman's *Obituary* (1833). Never answered.

* ———. Ch. 14-26 in *The Hall of Magic Mirrors*. Cited as item 809.

Examines the evidence by Theosophists and their critics on phenomena produced through the "Shrine" at Adyar. Provides diagrams, including one on the makeup of the shrine, to show how phenomena would have appeared as described.


Raises the question "how did this clever woman make so many people believe in her, and how is it that so many people believe still?" And answers it by citing the Theosophical promulgation of the idea of reincarnation, the denial of the Christian God, and the aid of a hired accomplice, Madame Coulomb.


Based on an address at the Theosophical History Conference, London, July 1986, Miss Fuller gives brief background on the Coulombs, saying they were unfairly treated by the Board of Control when they were evicted from Adyar in 1884. "With no references, and no money, where
would anyone expect them to go?—to the Society’s enemies, where they could tell, and sell, the story of their mistreatment, embroidering it as inspiration came."


Centenary survey of the events of 1884/85. Gives an update on the research on this case during the past 100 years. Utilizes material from the Madras Christian College, the S.P.R., and T.S. Adyar Archives.


Transcribes Blavatsky’s annotations in Richard Hodgson’s copy of Madame Coulomb’s pamphlet now in the S.P.R. Archives, with the circumstances of Madame Coulomb’s meeting the Reverend George Patterson, which resulted in the publication of the Blavatsky-Coulomb letters.


Gribble, a retired Anglo-Indian judge, examined the Coulomb letters printed in the Sept. 1884 Madras Christian College Magazine. His conclusion was that if genuine, the letters must have been written by Blavatsky, if forgeries then the only other people would be the Coulombs. Exonerates Monsieur Alexis Coulomb by saying that he could not read English well, yet the majority of letters were written in French! Replied to by item 1869.


Recounts the events which led to the expulsion of the Coulombs from the Theosophical headquarters during the summer of 1884. Prints the "Proceedings of the General Council" for May 14, 1884, giving the charges against Madame Coulomb, along with the Report of the Executive Committee to Col. Olcott on the state of Mme. Blavatsky's rooms as of May 18th, with a plan of those rooms showing how far the excavation in the wall had proceeded. Includes an eight-page supplement issued as an Appendix after the appearance of the Coulomb letters in the *Madras Christian College Magazine*.


Hartmann's novel, originally serialized in *Lucifer* Dec. 1888-Feb. 1890, is cited here for the further insight it provides into the character of the Coulombs. Although set in Africa, Urur actually is the name of the village adjacent to the Adyar T.S. compound, and under the guise of fiction a number of Theosophists can still be identified, Madame and Monsieur Corneille being the Coulombs.


Still the only study solely devoted to Madame Coulomb's pamphlet. Provides an exhaustive analysis of each of the letters attributed to Mme. Blavatsky, comparing them with the events that actually occurred. "In the case of so many of these pretended letters of instruction, there is no practical sequence, no outcome...no actions following on the instructions can be traced."


Page proof dated "20.6.85." in the Archives of the Society for Psychical Research, London, for an article for the *Contemporary Review* that was never published. Covers the same area as item 1857.


A summation in four and a half columns of his case against Blavatsky, hinting at her motivation as a Russian spy. Leslie Price examines the similarities between this article and item 1856 in *Theosophical History*, Oct. 1986 (item 1886).

Replies to item 1892. Defends the delay of the report of his investigation in India. "The Report might have been ready in August had it not been that many documents in connection with the subject were forwarded to me by Mr. Hume, and these documents required a careful examination. The delay is chiefly due to my examination of these documents, and especially of a large mass of K.H. MSS., which they included."


Begins by stating that the Theosophists he interviewed were "as a body, excessively credulous, excessively deficient in the powers of common observation—and too many of them prone to supplement that deficiency by culpable exaggeration," and proceeds to devote 64 pages establishing this by using information from the Coulomb letters backed up by 15 Appendices. Part 2 of his Report, pp. 276-311, was devoted to proving that Mme. Blavatsky was the author of the Mahatma letters. "Acting in accordance with the principles upon which our Society proceeded, I must express my unqualified opinion that no genuine psychical phenomena whatever will be found among the pseudo-mysteries of the Russian lady alias Koot Hoomi Lal Sing alias Mahatma Morya alias Madame Blavatsky." Replied to by items 809, 1822, 1823, 1829, 1830, 1831, 1833, 1855, 1863, 1864, 1894, 1903.


Hodgson gives examples of Olcott's unreliability as a witness. Quotes Olcott's diary of Nov. 4 and 11, 1883, on the spontaneous transmission of letters through the agency of Damodar K. Mavalankar.
1861. ———. "Mr. Hodgson’s Researches in Theosophy." Letter to the Editor, Boston *Evening Transcript*, May 18, 1887.

Defends his Report against statements made in a letter from "Theosophical Student" in the May 14 *Transcript*. "My chief evidence was based upon the statements of Theosophic witnesses and my own examination of localities where marvelous phenomena were alleged to have occurred; and I have in no single instance depended upon the statements of the Coulombs for any conclusion at which I have arrived."


Responds to charges of bias from Theosophists, especially Besant in item 1822, and Sinnett (1148, 1149, 1894). Defends his measurements and plan of Blavatsky’s rooms at Adyar. Denies use of Judge’s sketch. "I cannot profess myself to attribute any importance to Mr. Judge’s testimony." Upholds the verdict of his 1885 Report that Mme. Blavatsky wrote the letters to Madame Coulomb and the Mahatma letters.


Judge reveals that he was sent to Adyar "expressly to be concerned in the upcoming exposure by the Coulombs," and that he took charge of everything the moment he arrived. Says that he removed the Shrine to an adjoining room from which it disappeared, and that the hole in the wall behind the Shrine was "an unfinished opening."

Evaluates various aspects of the S.P.R. Committee Report, including the part played by Hodgson, the Coulombs, the "Shrine" phenomena, and the handwriting evidence. "When the whole Report is boiled down and strained out there is not a single witness, according to Hodgson, in the whole case whose evidence is worth anything except the Coulombs."


"The conversion of Mrs. Besant to Theosophy is the most striking event in the history of popular Atheism which has occurred during the present century." Rev. Lunn contributes Blavatsky's "Indian record," detailing the "terrible indictment" provided against her by the exposure in the Madras Christian College Magazine and "completed" by Hodgson's Report. Hopes Mrs. Besant will investigate, "and if possible, disprove, charges of so grave a nature which have been brought against her present Mentor." Besant replied in item 689.


Supplies a letter from Hodgson to J.T. Hackett, Jan. 25, 1885, during his investigation of Theosophy in India describing his activities.


Gives the reasons for his resignation from the Theosophical Society—thought it would pressure the General Council of the Society to take up a thorough investigation of Theosophical phenomena. Says he still believes in the adepts, and that St. George Lane-Fox recently returned from the Theosophical headquarters at Adyar examined Mme. Blavatsky's
rooms after the eviction of the Coulombs and found that the hole in the wall behind the Shrine "was not then completed."


Testimonials of confidence from various Theosophical lodges (mainly Indian) for the Colonel and H.P.B. in response to the first installment of the Coulomb letters.


Maj.-Gen. Morgan was one of the very few Theosophists to actually see the Coulomb letters attributed to Blavatsky. He was able to examine one of the letters published in the Sept. 1884 Madras Christian College Magazine that referred to him and pronounced it a forgery. He challenges Gribble's conclusions (item 1850) based on his own familiarity of Blavatsky's handwriting. A sixteen page Appendix contains letters to the press from various prominent Theosophists (taken mainly from item 1890).


Issued Jan. 10, 1885, at the time of the Coulomb exposure, the first half is an indictment of the Theosophists, the second part deals with their ideas for the revival of Indian literature and learning.

Reprints Blavatsky’s letter to the *Times* of London, Oct. 9, 1884 (item 1825) on the Coulombs, and her "Protest" (item 1830) on the S.P.R. Committee Report from Sinnett’s *Occult World Phenomena*.


Netherclift reports on ten samples selected by Hodgson of Blavatsky's handwriting from letters sent to Madame Coulomb, comparing them with her letters to F. Myers. Pronounces all samples "undeniably hers."


Known as the "Bates-Wimbridge Circular" this letter deals with the first effect of the arrival of the Coulombs among the Theosophists in Bombay 1880: a clash between two English members who came to India with Blavatsky and Olcott in 1879—Rosa Bates and Edward Wimbridge who supported her—and Madame Coulomb, who had been put in charge of the household. Olcott chose to side with Madame Coulomb in this domestic battle, and Miss Bates and Wimbridge left the Society to become their bitter critics. This circular is countersigned by H.P. Blavatsky as Corresponding Secretary.


Letter to Mr. C.R. Reimers dealing with "the recent crusade of the London S.P.R. against Madame Blavatsky." "I have been grieved and shocked with Mr. H.’s [Hodgson’s] conduct."
Olcott breaks his silence on the charges against Blavatsky and recalls the events that led them into relations with the S.P.R. while visiting London in 1884. Offers eight points to be taken into consideration when dealing with Hodgson's and the S.P.R. Committee investigation. Describes the situation in Madras that awaited Blavatsky upon her arrival in Dec. 1884 and the decision reached during the Dec. 1884 T.S. Convention against her prosecuting the Coulombs for libel.


The first appearance of the Coulomb letters implicating Blavatsky in fraud. The Sept. issue contained fifteen letters from H.P.B. to Emma Coulomb; the Oct. issue added four more plus the first part of a letter printed in the Sept issue. Advance copies of the article were sent out to the Indian press by Sept. 10. The reprint includes additional reviews relating to Mme. Blavatsky that appeared in the magazine.

1876. ———. "Mrs. Besant and Madame Blavatsky." Letter to the Editor, Methodist Times, October 31, 1889, p. 1058.

Rev. Patterson counters Besant's statement in a letter to the Methodist Times of Sept. 5, 1889 (item 689) that "the Coulombs earned their money." Says the only money the Coulombs made from the Missionaries was not more than £ 30. Indicates that he has other unpublished letters of Blavatsky.

Background on the 1884 exposure of Blavatsky in the *Madras Christian College Magazine* and the receipt of the letters from Madame Coulomb by Patterson. "The publication of these letters created a profound sensation throughout India."


A review of S.P.R. *Proceedings* 3, part 9, for 1885, with background on Mme. Blavatsky and her phenomena. Outlines parts of Hodgson’s Report dealing with the Coulombs and the Mahatma letters script. The reprint has been edited slightly and concludes with a résumé of Solovyov’s *Modern Priestess of Isis* from item 1911.

1879. ———. "Madame Blavatsky and the Theosophical Society." *Good Words*, February 1892, pp. 82-86.

Covers much the same area as item 1878. Reiterates that "the painstaking analysis of Mr. Hodgson (whose verdict was confirmed by the well-known expert, Mr. Netherclift) fixed the main authorship of the Koot Hoomi letters on Madame Blavatsky beyond all reasonable doubt."


Comments by J. Herbert Stack, a member of the 1884 S.P.R. Committee on Theosophical phenomena, on what to include or delete from the draft of the Committee’s preliminary report, plus his covering letter of Oct. 17, 1884 to Henry Sidgwick.

Prints the text of an Appendix deleted from the S.P.R. Committee preliminary report which testified to the production of an "astral bell" sound by Mme. Blavatsky Sept. 23, 1884, Gurney and Myers being present.


Two letters from C.C. Massey to Henry Sidgwick during the S.P.R. investigation, relating an attempt by Mme. Blavatsky to have phenomena produced for him through the intercession of the medium Mrs. Hollis-Billing.


Originally presented as a paper at the S.P.R. Conference, Oxford, Sept. 1984. "Although the Society has no collective views, this Committee's [1885] report, endorsed as it was by consensus, has been relayed worldwide, through the century. Every year several books are published which more or less take it as gospel to say nothing of encyclopedias. The colorful career of H.P.B. tempts writers into stringing together sensational bits, of varying degrees of reliability, and sidestepping the real problems of the case. And this is the S.P.R.'s most famous case. We can't escape it. It will haunt us unless we do it justice."


Statement of S.P.R. and T.S. member St. George Lane-Fox on his experiences at Adyar during 1884, reprinted from *Borderland* April 1895 (item 969), plus an 1884 letter from C.C. Massey to F.W.H. Myers on his conversation with Lane-Fox recently returned from the Adyar Theosophical headquarters.

Extract from the letter by Massey to *Light*, July 26, 1884 (item 1403).


Page proof of Hodgson's unpublished article "Madame Blavatsky and the Theosophical Society" (item 1856) compared with his similar piece in the Melbourne *Age* Sept. 12, 1885 (item 1857).


This lecture delivered before the London S.P.R., April 12, 1983, questions the verdict of the report on Mme. Blavatsky published in the 1885 *Proceedings* of that Society. Indicates some of the difficulties in the case. "Any writer or speaker who says the S.P.R. exposed Madame Blavatsky is only exposing his own ignorance."


Mrs. Sidgwick attempts to explain the phenomenal receipt of letters from the Mahatmas during Blavatsky's 1884 visit to Elberfeld, Germany, and "astral" visitations testified to by Solovyov and others. Calls it a "collective hallucination."

Replies to Sinnett's criticism of the methodology of the S.P.R. Committee (item 1891). "We had to consider whether any part of the whole mass of evidence offered in connection with Theosophy could be made available for the establishment of any of the psychical laws hitherto unrecognized by science, which is our frontier to investigate."


Criticizes the investigation by the S.P.R. Committee on Theosophical phenomena. "Its views have been formed in a consultation which has not been assisted by the suggestions of any one whose sympathies would render him an efficient critic of Mr. Hodgson's Report." Replied to by item 1889.


Four months have elapsed since Hodgson read his verdict of fraud against Mme. Blavatsky. Sinnett inquires why the charges have not been published to a allow a reply. Replied to by item 1858.

"The course pursued in reference to the persons whose reputation is assailed in the reports recently submitted to the Society, and substantially adopted by its authorities, is open, in my opinion, to unequivocal disapproval. Under these circumstances it would be undesirable for me to remain a member."


Challenges Hodgson’s evaluation of his testimony given in *The Occult World*. Points out a number of instances in Hodgson’s Report which are at odds with the events that actually occurred. An Appendix reprints evidence countering Hodgson by Theosophists from item 1900. Five pages are given to "Madame Blavatsky’s Protest" (item 1830).


This preliminary report, also known as the "pink" report because of the color of the cover, was sent out with the heading "Private and Confidential" to members and associates of the S.P.R. It specifies the nature of the evidence to be examined and the witnesses for Theosophical phenomena. Forty-two appendices provide the text of interviews with Col. Olcott, May 11, 27, Mohini Chatterji, June 10, 1884, before members of the Committee, and testimony from Theosophists either previously published or communicated to the Committee on the appearance of the Mahatmas and other phenomena. Pages 25-28 has a "Note on the Coulombs."
A synopsis of Hodgson's Report was read at the meeting of Fri. May 29, and continued at the meeting of June 26, where the conclusions of the committee appointed to investigate Theosophical phenomena were also presented by Prof. Sidgwick. It upheld the validity of the Coulomb letters, that the "Shrine" at Adyar was a trick cabinet, and that the phenomena attributed to the Mahatmas were (a) part of Mme. Blavatsky's deception, or, (b) spontaneous hallucination. A number of Theosophists present spoke, including Sinnett and Mohini Chatterji.

Prints the "Statements and Conclusion of the Committee" giving the genesis of its investigation and Hodgson's in India. Submits the verdict read at the S.P.R. General Meeting of June 26, 1885. Hodgson's Report was appended as a Part 2.

An Address delivered before the Melbourne Branch T.S. in 1903. Analyzes the correspondence printed in Madame Coulomb's pamphlet. Concludes that it consisted of "a few genuine letters of no significance, together with a number of forgeries, in which, here and there, genuine phrases are thrown in to give verisimilitude to the whole."

The Committee proposed the following: "Resolved: That the letters published in the *Christian College Magazine* under the heading 'Collapse of Koot Hoomi,' are only a pretext to injure the cause of Theosophy; and as these letters necessarily appear absurd to those who are acquainted with our philosophy and facts, and as those who are not acquainted with those facts could not have their opinion changed even by a judicial verdict given in favour of Madame Blavatsky, therefore it is the unanimous opinion of this Committee that Madame Blavatsky should not prosecute her defamers in a court of law."

1900. ———. *Report of the Result of an Investigation into the charges against Madame Blavatsky, brought by the Missionaries of the Scottish Free Church at Madras and Examined by a Committee appointed for that purpose by the General Council of the Theosophical Society.* Madras: The Theosophical Society at Adyar, 1885. 152 pp.

Explains the decision for the T.S. Committee Report given at the Ninth Annual Convention by detailing nine itemized reasons. The evidence against Mme. Blavatsky is examined and disposed of. Twelve appendices drawn from various sources supply testimony for the validity of Theosophical phenomena and the Masters. The report was to have been prepared by Judge Khandalavala of Poona, one of the members of the Committee, but it was eventually edited by Franz Hartmann.

Calls for an appraisal of Hodgson's Report based on "the same scrutinizing methods and tests of accuracy which he sought to impose upon others." Gives examples of "the inaccuracy of Mr. Hodgson's method." Replied to by item 1861.


Agrees that Hodgson's Report lacks its vaunted impartiality. "By the time he wrote the Report his hostility to Mme. Blavatsky and his contempt for the 'native' and other witnesses on her side are apparent." But it still stands. Replied to by item 1835.


Mr. Vania's work is an important though still relatively unknown contribution to the study of this case.

* Waterman, Adlai E. See Carrithers, Walter A.


Webb's introduction to the reprint of Hodgson's Report (1859 along with items 1862 and 1864) surveys the 1884/85 relationship of the
S.P.R. with the Theosophists mainly through the response of Frederic Myers, the S.P.R. Committee member who was also a member of the Theosophical Society.

B. Solovyov’s Modern Priestess of Isis


A Theosophical interpretation of Solovyov’s character. "Here is a man, who, upon his first meeting with H.P.B. was ‘chilled,’ yet in a few months had received an actual visit from a Mahatma, a privilege that thousands of Theosophists would give up a limb to get...And then, in a very brief time, becomes the vilest of all traitors in the Movement. There is no other recorded case that quite parallels this."


Miss X reviews *A Modern Priestess of Isis*. "Mr. Solovyoff wanted to learn ‘occult secrets,’ Madame Blavatsky wished for notices in the Russian press. Both were disappointed."


Textual analysis of Solovyov’s narrative separating the events that occurred from what Mrs. Hastings believes to be Solovyov’s embellishment. The 1988 reprint has a twelve page introduction on Mrs. Hastings career and research in this field.

Addresses Solovyov's tendency to exaggerate, citing his letters to Mme. Blavatsky in Appendix A of his book to show discrepancies and inconsistencies in his narrative.


"The whole of Mr. Solovyoff's narrative is so completely coloured by his subsequent ideas, that it is practically a work of fiction, the only one of his popular romances that Englishmen are likely to read."


A summary outline of Solovyov's book.


Extended digest of the contents of A Modern Priestess of Isis. "In Mr. Solovyoff's vivid narrative, as Englished by Dr. Leaf, we are privileged to look on at the process of manufacture, to watch the gradual evolution of history into myth, of conjuring tricks into occult phenomena, of Madame Blavatsky's colleagues into her dupes or her accomplices."

Dated from Paris, June 21, 1884, this letter attests to H.P.B.’s predicting the contents of an unopened letter received in the post.


Chapters I to XXV are a rambling account of Solovyov’s European encounter with Blavatsky, replete with their conversations and culminating in a long letter to him titled "My Confession." "I was not only a spectator of her repulsive actions, but experienced in my own person her vile revenge; and yet, when I recall certain moments of my conversation with her, I cannot think of her without pity." Chapters XXVI to XXIX tell the story of the origin of the Theosophical Society based on H.P.B.’s letters to A.N. Aksakov. Leaf’s translation is based on eight articles that originally appeared in *Russki Vestnik* of Moscow for 1892, reprinted at St. Petersburg 1893. The English translation contains three Appendices: A. An Abstract of Mme. Zhelihovsky’s pamphlet *H.P. Blavatsky and a Modern Priest of Truth* (1914); B. Solovyov’s reply; C. Wm. Emmett Coleman’s "The Sources of Madame Blavatsky’s Writings" (1919). Replied to by items 1903, 1907, 1908, 1909, 1910, 1914.

* X. See Freer, Ada Goodrich


An abridged translation of Yelana Petrovna Blavatskyaya: i sovremenniy zhretz istini, St. Petersburg, 1893, 177 pp. Mme. Zhelihovsky, "Madame Y" of Solovyov’s *Modern Priestess of Isis*, uses letters from Solovyov to her sister, testifying to his regard for Mme. Blavatsky and his interest in occultism, to portray a different picture of his character than the one given in his book.
C. Wm. E. Coleman and Plagiarism


States the sources for Theosophical literature are Paracelsus, Eliphas Levi and the Cabala, Brahmanism and Buddhism.


Contrasts the teaching in *The Secret Doctrine*, especially on reincarnation and the seven principles, with earlier Theosophical accounts, *Esoteric Buddhism* and *Isis Unveiled*, and 19th century knowledge of Buddhism, Hinduism, and Asian scriptures.


Lists 32 books, including the Bible, to show where Blavatsky drew her material, with the number of passages quoted from each work. "The books used by her in compiling 'Isis' were almost entirely confined to the current nineteenth century literature. Scarcely one of the old and rare books mentioned and quoted from, in 'Isis,' had ever been seen by her." Replied to by item 640.


Compiled from items 1916 and 1917.

Surveys the sources of 19th century Theosophical literature, mainly for Blavatsky's major works though Sinnett's *Esoteric Buddhism* is mentioned. Lists the titles she drew her quotes from and charges her both with "wholesale plagiarism" and "literary forgery." Identifies the sources she drew her ideas from: Spiritualism, Hinduism, Buddhism, Paracelsus, the Cabala, the Platonists, Neo-Platonism, Gnosticism, Zoroastrianism, the Rosicrucians, Christianity and the Bible, modern science and philosophy, etc.


Based on his earlier study *Quelques Romans Anglais Source d'une Religion Moderne* (Paris: H. Champion, 1930. 20 pp.), Liljegren advances the theory that Bulwer-Lytton's novels, especially *The Last Days of Pompeii*, were the real source of inspiration for Blavatsky's *Isis Unveiled*.


Shepard says Higgins 1833-36 *Anacalypsis* was "a precursor of the themes, method and ground plan of H.P.B.'s writings."

**D. Elliott Coues and the N.Y. Sun Libel Case**


"To my certain knowledge Professor Coues has *never* received any letter from the individual known as Koot Hoomi, not through me, at any rate."

Counters Coues' letter reprinted in Light, June 1 (item 1928), by supplying her itinerary for 1884 and meetings with Mabel Collins Cook. Light on the Path was published at the beginning of 1885. She did not meet Mrs. Cook again till May 1887. How could she have begged her "four years ago" as Coues has it, to write to him saying Koot Hoomi had inspired the book?

* ———. To All Theosophists. Cited as item 629.

Dated June 21, 1889, this pamphlet reprints letters by Theosophists from Light and elsewhere, along with Blavatsky's own statements rebutting Coues' allegation that she urged Mabel Collins Cook to write him stating that Light on the Path was inspired by one of the Theosophical Mahatmas.


"For some fifteen years I have calmly stood by and seen my good name assailed by newspaper gossips," writes Mme. Blavatsky. But the Sun's charge of having improper relations with Prince Emile Wittgenstein, "by whom the paper says I had an illegitimate son," reflects so strongly on her character that she will sue for libel.


The Blavatsky Association obtained photographic copies of the July 20, 1890 Sun article, Judge's reply, and the "retraction" paragraph of Sept. 26, 1892 of which a facsimile is reproduced. Says the Sun acted
honourably as the "retraction" "was not forced from them by legal action"; but Judge's suit against the paper was dropped the next day.


Rejoinder by the editor of the R.P.J. to a private letter sent by Bertram Keightley to members of Blavatsky's Esoteric School urging them to make it their duty to "write and protest vigorously" against attacks on their Society. If they remain unheeded, to cease subscription to such papers and induce as many of their friends to do the same. Bundy prints letters from Richard Harte to Coues, Blavatsky to Coues, along with Keightley's, and the Rules and Pledge of the Esoteric Section.


"Facsimile of the official communication from the recognized Head of the Order who resides in Thibet, and is a million or more years old," palmed off by Coues at the Chicago Theosophical Convention of April 1888.


Makes public a letter from Mabel Collins Cook to him, Apr. 18, 1889, stating that when she wrote him that her book Light on the Path was received through the inspiration of one the Masters, it was because Mme. Blavatsky "begged and implored" her to do so. She wishes now to correct the record. Coues sends it to the R.P.J. saying he is happy to help her. Replied to by items 629, 1923, 1937.
1929. ——. "Through the Gates of Gold." Letter to the Editor, 
Religio-Philosophical Journal, June 1, 1889, p. 5.

Corrects his statement that Light on the Path was the book he 
wrote Mrs. Cook about. Says it was her Through the Gates of Gold 
published early in 1887, and gives an undated fragment from her to that 
effect.

1930. ——. "Mark Time Theosophists! Still More Light on the Path." 
Letter to the Editor, Religio-Philosophical Journal, July 20, 1889, 
pp. 1, 8.

Explains his adherence to Theosophy. "As a scientist, I was bound 
to see and judge for myself." Discloses the "human flotsam and jetsam." 
and "cranks" he discovered. "The black-list is a long one, but it would 
be incomplete without the name of one W.Q. Judge, of New York." Says 
he has received Mahatma letters through Judge.

1931. [———.] "Blavatsky Unveiled!" The Sun (New York), July 20, 
1890, p. 17.

Covering the space of seven columns, Coues uses a "mass of 
manuscripts and documents," mainly from Coleman, Hodgson, Bundy, 
to implicate "Blavatsky & Co." "She was a Russian spy, made a mess of 
it, and was promptly ignored." The Theosophical Society, started as a 
cover for her activities, is depicted on one hand as "worth hundreds of 
disciples and thousands of dollars," and on the other as being an 
isignificant 175 members in America. Its objects, members, and 
Theosophical literature, are thoroughly exposed as "BOSH." Coues’ 58 
page typescript for his article survives among his papers at the State 
Historical Society of Wisconsin.

1932. Cutright, Paul Russell, and Michael J. Brodhead. "Theosophy and 
Spiritualism." Ch. 19 in Elliott Coues: naturalist and frontier 
historian. Urbana, IL: University of Illinois Press, 1981, pp. 292-
308.
Details Coues’ interest in psychical research—he was a member of the London S.P.R.—his involvement with the Theosophists, and later activities till his death in 1899.


This Spiritualist author praises Coues unveiling of Blavatsky in the July 20, 1890, *N.Y. Sun*, and says the law suit in progress in New York will decide the issue. Mrs. Farrington was expelled from the San Francisco Golden Gate Lodge, T.S., because of this pamphlet.


An annotated transcription of eleven letters from Blavatsky to Coues from 1886 to 1889 found among his papers at the State Historical Society of Wisconsin. An epilogue published in the Jan.-Feb. 1986 issue addresses the events after Coues unsuccessful bid for the Presidency of the T.S. in America in 1889.


The text of Annie Besant’s deposition given in New York May 4, 1891, for Blavatsky’s case against the *Sun* and Elliott Coues, with background on Coues and Blavatsky’s libel suit.


Editorial to Coues "Blavatsky Unveiled" (item 1931) in that day’s paper. "The old witch, according to Prof. Coues, was doing it all for no
other purpose than to kick up a dust to hide her political intrigue....It is a wonderful story how this crafty Tartar entrapped this shrewd Yankee [Olcott], so that for years they have played their game of humbugging people into believing that they are prophets of a new religion founded on Asiatic wisdom, of which they are both totally ignorant."


Rebuttal by various Theosophists to Mabel Collins Cook's statement to Elliott Coues, reprinted, that Mme. Blavatsky had "begged and implored" her to write him that Light on the Path was inspired by one of the Mahatmas.


Prints Coues' letters to Mme. Blavatsky badgering her to have him made head of the T.S. in America and her reply of April 30, 1889, along with some of his letters to Judge.


Judge announces that he has brought suit against Coues and the N.Y. Sun for libel, and is awaiting instructions from H.P.B. as to her own course.


A libel suit brought by Mabel Collins Cook against H.P.B. in 1889 was called before the court in July 1890, but H.P.B.'s lawyer produced a letter from Mrs. Cook which caused her lawyer to ask that the case be dropped.

Newspapers in New York do not notice libel suits against other papers, hence the silence about the case. The Sun had put in a demurrer, but Justice Beach before whom it was argued has sustained Blavatsky's objection.


On the Sun's "retraction" in the Sept. 26, 1892 issue that the allegations in Coues' July 1890 article against the Theosophists "appear to have been without solid foundation." The second "event" was that Col. Olcott was to remain President of the T.S.

E. The Judge Case

1943. Besant, Annie, and William Quan Judge. To All Members of the E.S.T. London: Eastern School of Theosophy, May 27, 1891. 8 pp.

Announces the continuation of the School under their co-headship. Gives as their credentials letters from Blavatsky.


Dated from Colombo, Ceylon, Dec. 19, 1894, this leaflet "For E.S.T. Members Only" replies to Judge's circular of Nov. 3 (item 1968) deposing her as co-head of the School "by Master's Direction." Besant says members must choose between her and Judge. "No member can belong to both schools."

Replies to the articles in the Westminster Gazette (1960) making public the charges against Judge. An earlier version had been sent by Besant to the Daily Chronicle from Colombo, Dec. 19, 1894.


Speeches by Besant and Keightley at the Dec. 25, 1894 T.S. Convention at Adyar, putting forward the motion that Judge resign his office as Vice-President. Includes a resolution moved by Tookaram Tatya, Dec. 26, at the Indian Section Convention to that effect.


Contains Besant's "Statement" prepared for the July 1894 Judicial Committee, along with a breakdown of the six main charges brought against Judge and evidence by Olcott and B. Keightley. Says if definite action on Judge is not taken at the July European Convention, she and G.R.S. Mead will put forth resolutions from the Australian, Indian and European Sections asking Olcott as President to expel Judge from the Society. A variation of this pamphlet exists as 80 pages.


Criticizes Besant and praises Judge. Reveals that as late as July 1894 Besant had told him in London that she believed Judge to be in communication with the Masters and had seen the Master come into Judge's body and speak to her.

Provides background on the American Section which was formed in Buck's home in Cincinnati in 1886 and Judge's status. Urges members of the American Section "to pass unanimously a vote of separation, and declare their entire autonomy."


Facsimiles and text for nine letters in the script of M. and K.H. received through Judge.


Compares Besant's life to a pageant in five acts: Christian, Bradlaughite, Fabian Socialist, Theosophist, and now Hindu. "Always she has moved on from group to group, comraded in each, cooled, left it." Complains about her referring to Theosophy as "a fragment Pre-Vaidic Brahma-Vidya."


Criticizes Besant's Case Against W.Q. Judge (1947) as legal evidence. Says that "until the accused has been heard in reply the utmost a prosecutor can do is to make out a prima facie case."

Crump corrects some of the statements made in Ryan's 1937 *H.P. Blavatsky* (item 1138) on Mrs. Tingley. Gives the circumstances of his and Mrs. Cleather's association with her. Says that Judge's circular *By Master's Direction* deposing Besant was felt by many at the time to have precipitated the split that followed.


A reply to G.R.S. Mead's notice dated Dec. 31, 1894 (item 1983) on a fracas about the *Vahan*.


*Intricate diagnosis of the Judge case advocating the position against Annie Besant. The issue of Jan. 1954 contributes a point by point historical development.*


*States that in supporting Judge members will prove their "love and gratitude to H.P.B."*


*Has received a Mahatma letter, and counter to all his convictions he now support's "Mr. Judge's policy."*

Fullerton's experience with the Master's "seal" and other Mahatmic communications received through Judge, which led to his suspicion of Judge. Annuls his circular of Jan. 16, and resigns from Judge's division of the E.S.T.


Furnishes three incidents which he says opened his eyes to Judge's character. Sides with Besant.


Published initially in the Westminster Gazette of Oct. 29, 1894 and nine succeeding issues, Garrett's exposé was based on documents gathered for the 1894 London Judicial Enquiry into the charges against Judge. The first edition included letters from various Theosophists in response to Garrett's series, and Judge's By Master's Direction circular of Nov. 1894. The second edition added Judge's Nov. 26 reply to the Westminster Gazette. The third edition omitted the letters from Theosophists with Besant's reply in the Jan. 15, 1895 Daily Chronicle.

* [Garrigues, John, ed.] Ch. 19-25 in The Theosophical Movement, 1925. Cited as item 93.

The major advocate of the case for Judge argued on ethical grounds.

Reports that Countess Wachtmeister’s annotations in her copy of *Reply by William Q. Judge* (item 1972), discovered in Sydney, questions the veracity of Judge’s statements.


The story of the Judge case told through Judge’s letters to Hargrove, spanning from Aug. 18, 1893 to Jan. 31, 1896. Hargrove had joined the Theosophical Society in London in 1891 and met Judge at the July 1892 European Section Convention. He lectured in America as a supporter of Judge and was with him at the time of his death in 1896.


Defends Besant’s honor, maintaining that she was sincere in bringing charges against Judge.


An Open Letter to American Theosophists that appeared in the Apr. 30, 1895 Boston *Herald* at the time of the split. Asks American members to decide whether "they will pledge allegiance to this new autocracy with its one-man power....Will American Theosophists bow to this new theosophical pope."

On Annie Besant's position as legitimate head of Blavatsky's Esoteric School.


Responds to Olcott's call in a letter of Feb. 7, 1894, for "an official inquiry by means of a committee into the matter of your alleged misuse of the Mahatmas' names and handwritings." Judge insists that such a Committee will be "a violation of the [T.S.] Constitution if it decides the question of the existence of 'Masters' or Mahatmas."


Declares Mrs. Besant's co-headship of the E.S. at an end "under Master's direction" and himself sole head. Gives a brief history of the E.S., and warns of a plot by Black Magicians against the T.S. and E.S.T. working through certain Brahmans of India.


Sends the *Sun* a copy of his letter of Nov. 26 to the *Westminster Gazette* replying to charges against him. Admits that he has passed on messages from the Masters to Besant and others. "I will not tell how or by what means they were produced....All that makes no difference save to the vulgar and the ignorant." Says he has not made money by such messages.

Reprints item 1969 along with correspondence supporting Judge and "A Final Word to those who demand Mr. Judge's resignation pending his detailed reply."

1971. ———. "A Letter from Mr. Judge, with a Reply." The Vahan (London), March 1, 1895, pp. 1-2.

Judge writes Mead Jan. 25, 1895, that he refuses to resign the Vice-Presidency as requested as it would be taken as an admission of guilt. Protests that he has never received or inspected the evidence against him.


"Read at Boston, Mass., on the afternoon of April 20th, 1895, after the T.S. Convention by Dr. A. Keightley on behalf of W.Q. Judge." Lists six charges against him sent by Annie Besant on Mar. 24, 1894, replying point by point. Upholds the genuineness of the messages he has delivered.


Fourteen pieces by Judge from magazines and reports of the T.S. for the 1890s relating to the "Judge case."


Calls on members of the Eastern School of Theosophy to stand by Judge. Replies to Mrs. Besant and describes her relations with G. Chakravarti.

1976. ———. **Truth and Occultism.** London, [1895].

Reprinted from the *Irish Theosophist*, March 1895. Contains Besant’s correspondence to Buck.


Reprints letters supporting Judge from the *Vahan, Irish Theosophist* and the *Path*, along with E.T. Hargrove’s "A Forgotten Pledge" written under the pseudonym of Che-Yew-Tsang.


Questions Judge’s E.S. circular deposing Mrs. Besant as co-head of the School. If valid, Keightley argues, the Master should have acted directly, not through someone under suspicion for fabricating messages.


An Address to the Blavatsky Lodge, London, verbalizing the philosophical rationale of Judge’s case. "The proof of a man is in his life. The proof of an Ideal is its life in the soul."

A protest signed by 26 members against Mead’s notice of Dec. 31, 1894 (item 1983).

1981. Kell, Wayne. "Did the ‘Judge Case’ Begin While H.P.B. was Alive?" The Eclectic Theosophist (San Diego), May-June 1989, pp. 4-5.

Criticism of Judge or Blavatsky from the administrative headquarters at Adyar is considered synonymous with the "Judge case" by this writer.


Letter to Olcott from Mead and Keightley as General Secretaries of the European and Indian Sections, T.S., commenting on his notice to Judge for an official inquiry. Warns that this departs from the Constitution of the Society.


Mead’s Notice of Dec. 31st 1895 that H.T. Edge, Asst. Sec. of the European Section, has made a copy of the register of members to be used by Judge’s adherents in Europe, with replies by Edge, James Pryse, Thomas Green, and J. Keightley’s "Protest." The rest of the issue contains Resolutions on the Judge case from various Lodges, continued from the Jan. 1, 1895 issue.


"Previous to July 1894, I had the greatest possible confidence in Mr. Judge." Communicates the reasons for his change of opinion.
1985. ———. "A Letter from Mr. Judge, with a Reply." The Vahan (London), March 1, 1895, pp. 2-3.

Replies to Judge's letter of Jan. 25, 1895, printed on pages 1-2 of that issue. Disagrees that the resignation of the Vice-Presidency would be taken as an admission of guilt. Indicates that Judge received a copy of Mrs. Besant's statement, 56 typed legal pages, to be presented to the July 1894 Judicial Committee but asked that his letters be handed back to him.


Explains that the American Section had only voted for autonomy, but Olcott in his June 5 Executive Notice had declared "that by so doing, they had seceded." Says she will follow Judge as Pres. of the T.S. in Europe. Brief reply by Besant Aug. 22, 1895.


Notification that the Judicial Committee will meet in London June 27, 1894.

1988. ———, G.R.S Mead, and Bertram Keightley. For the information of the members of the European Section of the Theosophical Society. London: European Section, Theosophical Society, June 15, 1894. 2 pp.

Replies to Mead and Keightley's letter of Mar. 27, 1894 (item 1982). Says "the trial of the charges against Mr. Judge in no way affects the neutral position of the Society."

The Minutes of the Judicial Committee convened in London to hear the charges against Judge, July 7th and 10th, along with statements by Besant and Judge. The Committee met only to decide that the charges did not relate to Judge’s official capacity as Vice-President and therefore not subject to its jurisdiction. Further, any statement by them about the Mahatmas would violate the neutrality, unsectarian nature and Constitution of the Society.


A warning against the tactic of the end justifying the means.


Olcott’s response to "an official letter" from Judge, May 2, 1895, notifying him of the autonomy of the American Section. Cancels the Charter of the Section, all Branches that voted for autonomy, and diplomas of all Fellows who accepted this.

* ———. "The Judge Case" and "Mr. Judge Denounces Mrs. Besant." Ch. 12-14, 19-21 in *Old Diary Leaves*. Fifth Series. Cited as item 200.
Supplies the Minutes of the London Judicial Committee of July 1894 (item 1989) with his commentary and the reaction of the Fourth European Convention of 1894, plus excerpts from Judge's circular deposing Mrs. Besant as co-head of the E.S.T. and the speeches by Olcott and Besant at the Annual Convention of 1894 at Adyar which deal with the case.


Reprints Judge's "Interesting Letter (written to an Indian Brother)" from *Lucifer* April 1893, explaining messages from the Masters. Contends that he is ignorant of the "Master's seal." "My means of proof and identification are within myself and everything else is trumpery." Old and Edge's critique "Theosophic Free-Thought" appeared in the July 1893 *Theosophist* along with Khandalavala's "Theosophy in the West."


A defense of Judge signed by Patterson and 120 American members. An earlier unsigned version had been sent out as a circular letter in 1894. Supposedly inspired by Katherine Tingley according to her letter to Patterson in the T.S. Archives Pasadena.


Relevant statement by Pryse on the Theosophical dilemmas of the 1890s. Defends Countess Wachtmeister's veracity.

1995. Russell, George W. *To Fellows of the Theosophical Society.* Dublin: [The Author,] March 26, 1894. 8 pp. Rept. as Appendix

Replying to Besant's charge that Judge wrote the letters from the Masters, Russell queries "Who can say what was behind the hand that wrote, the will of the Adept or the will of Mr. Judge?" Calls the motion by the Indian Section for Judge's explanation or expulsion "a violation of the principles of freedom in our ranks, and I call upon all true men and women to rise up and protest against it."


Assessment of the Judge case as a contributory factor to the present divisiveness of the Theosophical movement. The author, a member of the group that followed Judge in America, suggests that Judge relayed psychically received messages in good faith, but questions the source based on subsequent results: the "split" in the Society.


"Lurking beneath the somber shadows of the Judge crisis can be seen the same menacing specter scheming to destroy Theosophy that prevailed at Adyar during the 'Coulomb conspiracy.' Only this time it was spawned from within the Allahabad T.S., among whose members of Indian Brahmanas were some who were unwilling to relinquish their exclusive hold on esoteric knowledge."


News of the 19th Annual T.S. Convention held at Madras reported by Count Wachtmeister. Annie Besant's resolution that "the President call on Mr. Judge to resign his office of Vice-President until he had cleared
himself from the charges," was passed unanimously, with the amendment that failing to do so Judge should be expelled.


The Countess tells of her life with H.P.B. and their conversations about Besant and Judge. Believes Judge's deposing Besant from the E.S. (item 1968) "has mainly been prompted by personal ambition and desire to get the whole Theosophical Society into his own hands; and in order to do this he must get rid of Annie Besant; and so in his pamphlet he not only makes her out to be an irresponsible being, a victim of 'Black Magicians,' but also accuses her of actually practicing the black art on himself and two other persons, one of whom suffered in health thereby." Brief excerpts were printed in the *Theosophic Messenger*, March 1905, pp. 120-21, and *The Messenger*, May 1915, pp. 467-68.


Outlines the genesis of the Judge case from 1893 to the 1895 split. According to the authors the 1895 declaration of the American Section of the Society as an autonomous body was "simply to put beyond reach of expulsion a person charged with the grave offenses described, and who refused to submit to an investigation of their truth," as the Dec. 1894 Annual Convention at Adyar had passed the resolution of the Indian Section that Judge submit to an investigation of the charges raised against him or be forced to resign from the Theosophical Society.


Advocates the date of the initial meeting of Katherine Tingley and Judge as late fall 1894, so she could not have been responsible for his
CHAPTER 9

Theosophical Periodicals

As noted in Chapter 6, Theosophical periodicals provided a major source of the early literature of the movement. Founded by prominent Theosophists and often filled, anonymously or under a number of pseudonyms, by their editors, such publications had an added dimension. Writing of the magazine edited by Mme. Blavatsky from India, one early member could still recall decades later "the eagerness with which we used to await the arrival of what we regarded as a monthly message from our venerated Leader and from the mysterious Powers Who inspired and taught her. I remember the thrill of expectation with which we opened it, the indefinable odour of the mysterious East which it seemed to bring with it, and the quaint fact that even after that long sea journey the heavy black ink still came off upon one's fingers as one held it!" (C.W. Leadbeater in The Australian Theosophist, July 15, 1926, p. 6).

The first Theosophical journal was the appropriately titled The Theosophist edited by H.P. Blavatsky at Bombay from 1879 to 1882 and then at Madras from 1883 to 1885. In the premier issue of October 1879 the editor outlined its field of activity. "It is designed that our journal shall be read with as much interest by those who are not deep philosophers as by those who are. Some will delight to follow the pandits through the mazes of metaphysical subtleties and the translation of ancient manuscripts, others to be instructed through the medium of legends and tales of mystical import. Our pages will be like the many viands of a feast where each appetite may be satisfied and none are sent away hungry. The practical wants of life are to many readers more urgent than the spiritual, and that it is not our purpose to neglect them our pages will
amply show." Articles defined Theosophy, criticized the drift of Western Spiritualism, and delineated the antiquity of Vedic literature. Edwin Arnold's recently published life of the Buddha, *The Light of Asia*, was reviewed at length, and the autobiography of Swami Dayananda Saraswati was serialized. Succeeding issues presented "The Nature and Office of the Buddha" by the Ven. H. Sumangala, Head of the Vidyodaya College in Ceylon, articles on yoga, vedanta, and sacred places in India by Indian scholars. The Indian character of *The Theosophist* continued throughout the 1890s with the appearance of translations from various Indian scriptures, notable among them the minor Upanishads done into English by members of the Kumbakonam Theosophical Society.

Blavatsky's removal to England saw her second editorial attempt with the publication of *Lucifer* in Sept. 1887. In choosing such a startling title, which she said stood for Venus as the morning star, she felt that "No fitter symbol for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions." In defending the wide variety found in its pages, from Theosophy to fiction to criticism, she noted in an editorial in Feb. 1888, "A Theosophical magazine is thus, perhaps, the only publication where one may hope to find, at any rate, the unbiased, if still only approximate truth and fact. Naked truth is reflected in *Lucifer* under its many aspects, for no philosophical or religious views are excluded from its pages."

This all inclusive spirit of inquiry may have been fuelled by the fact that most Theosophical magazines needed a wider audience of subscribers for survival. As the movement grew, periodicals limited solely to chronicling Theosophical concerns—lectures, branches, literature—began to appear. *The Theosophist* contained a monthly supplement, titled the *Journal of the Theosophical Society* during 1884, devoted to the work of the branches of the Society. *The Theosophical Forum* of New York and *The Vahan* of London answered Theosophical queries. The monthly *Branch Work Papers* printed Theosophical lectures.

Besides journals that expounded Theosophy there were transactions and reports not included here. The London Lodge had been issuing their lectures as Transactions since 1884, and these are given separately under the name of the person in chapters 6 and 7. The Scottish Lodge in Edinburgh published 35 short pieces as their transactions from 1891 to 1899. The two installments of *Transactions of the Blavatsky Lodge* (638) were really reports of Blavatsky's answers to questions on the first four stanzas of *The Secret Doctrine*. Another publication venture that was
more pamphlet than periodical was the fortnightly *Theosophical Siftings*, which issued 126 numbers between 1888 and 1895; those issues comprising the work of a sole individual are cited in Chapter 7. Yearly Reports of Proceedings of the annual convention had been published by the Theosophical Society at Adyar since 1883, by the American Section since 1888 and later as the Theosophical Society in America from 1895, and by the Theosophical Society in Europe from 1891.

There were also periodicals published by Theosophists where the content cannot be classified as Theosophical. Lady Caithness edited and published *VAurore*, "An Organ of Christian Esotericism," from Paris between 1886 and 1895. *The Buddhist* of Colombo, Ceylon, started by C.W. Leadbeater in 1886, sometimes carried reports of Theosophical activities, but on the whole was filled with essays about Southern Buddhism. *Rays of Light* published in Colombo from 1896 to 1898 by another veteran Theosophist, Mrs. Museaus Higgins, was concerned with anti-vivisection.

While the scope of this bibliography has been focused on works in English, I have tried in this chapter to provide a comprehensive list of non-English Theosophical periodicals. In this I was greatly aided by Mrs. Barbro Melander of Sweden, former chair of the European Federation of the Theosophical Society, who sent out letters to the General Secretaries of the various European Sections of the T.S. asking for information about their local 19th century journals. Response indicates that much early Theosophical material was lost during the War. An attempt to preserve early Theosophical literature has been carried on recently by members of the Edmonton Theosophical Society (Box 4587, Edmonton, Alberta, Canada T6E 5G4) who have issued facsimile reprints of *The Irish Theosophist*, *The Lamp* (an early Canadian Theosophical journal), *The Path*, *The Prasnottara*, *The Theosophical Forum*, *The Theosophic Isis*, and the first five volumes of *The Theosophist*. A facsimile edition of the first two volumes of *The Theosophist* has also been printed in the U.S.A. Publications in this chapter that continued into the 20th century are indicated by a + at the end of the entry.

Spanish, monthly.


Monthly, 16 pp. Editor: Melville S. Wadham. Published by the Atma Branch T.S. "Devoted to the interests of Fraternity in General and to Theosophy as the highest exponent thereof."


* *The Australian Theosophist.* See *Magic*


Monthly. Published by the Norwegian Theosophical Society till 1901. Editor: Richard Ericksen.


Monthly, 16 pp. Issued from the General Secretary's Office, Adyar, Madras. Free to all Branches of the Indian Section.

French, monthly. No. 1, 38 pp. No. 2, 32 pp. Published by Branch Française de la Société Théosophique. Conducted by Dr. Encausse.


Monthly. Editor: Elizabeth Mast Hyatt. "A Theosophic Magazine Published every month in the Interest of all Children." This little monthly of roughly 20 pages an issue that sold for 10 cents a copy aimed "to lead children to a full expression of their possibilities."


Fortnightly. "Devoted to the cause of Universal Brotherhood." Vol. 1-4, no. 9, edited by Basil Crump. Vol. 4, nos. 10-12, edited by Sidney G.P. Coryn. Published initially as a supplement to *Ourselves*, East London, "specially to further the work of the Theosophical Crusade under the leadership of Katherine Tingley," this eight page fortnightly which sold for one penny went on to run till Dec. 27, 1899.


Monthly, 6 to 15 pp. Editor: Alexander Fullerton. Free to all Branches of the American Section.

* *The English Theosophist. See The Northern Theosophist*

Spanish, monthly.


Monthly, 20 pp. Nos. 1-3 edited by Herbert Coryn; 4-5 edited by Herbert Coryn and Basil Crump. "A Monthly Magazine devoted to the furtherance of work of the Theosophical Society in the cause of Universal Brotherhood, the work whose lines were laid down by H.P. Blavatsky."


* The Internationalist. See *The Irish Theosophist*

* The International Theosophist. See *The Irish Theosophist*

Theosophical Periodicals

Monthly. Edited by D.N. Dunlop. "A monthly magazine devoted to Universal Brotherhood, Eastern Literature and Occult Science." Starting as an eight page journal The Irish Theosophist grew to 20 pages by 1895 with color illustrations by AE (George Russell). Vol. 3, 1-4, were printed on the H.P.B. Press London; after this was closed, the printers moved to Dublin to form the Irish Theosophist Press. The magazine was changed to The Internationalist, "A Monthly Magazine Devoted to the Furtherance of Universal Brotherhood," in 1897, forming an "amalgamation and continuation of The Irish Theosophist and The Grail," and was edited by H.A. Coryn and G.W. Russell. In April 1898 the title was again changed to The International Theosophist, edited by Alice L. Cleather and F.J. Dick, and solely by Dick from April 1899. It continued on until 1904.


German, monthly. Edited by Franz Hartmann.


Dutch, irregular. Editor: Arie Goud. Published by the W.Q. Judge Lodge of Theosophisch Genootschap in the Netherlands. On Dec. 27, 1900 *Lotusknoppen* was replaced by *De Nieuwe Eeuw*.

Theosaphical Periodicals


Monthly, 12 pp. to 24 pp. by Vol. 2. Editor: William John Walters, with Edith and Marie A. Walsh, Vol. 2 on. From its beginning as "A Theosophical Journal for Children and Young People," the journal became the official organ of the American Section, T.S., with Vol. 3, "Devoted to the Study of Theosophy, Oriental Philosophy, the Occult Sciences and the Brotherhood of Man." When the title changed to The Theosophic Messenger at the end of 1899, it was described as "A Monthly Magazine for the Interchange of Theosophical Opinions and News" edited solely by Walters.

Theosophy in the Nineteenth Century


Weekly. Editor: Katherine A. Tingley. "To promote the broadest teachings of Universal Brotherhood."


Monthly, 8 pp. Editor: W.A. Bulmer. Bulmer sent out a notice Aug. 1, 1895, stating that owing to different views taken by the Proprietors in reference to events relating to the formation of the T.S. in Europe, it was found impossible to continue *The Northern Theosophist*. A new publication, *The English Theosophist*, would be issued by him. From Vol. 3, no. 1 it was edited by Howard H. Birt from London.

Monthly. Editor: Mrs. Josephine Cables.


Irregular, bi-monthly from 1895. Editor: W.Q. Judge. Free to all members of the American Section.


Irregular, 12 pp., from 1893, 32 pp. Editor: G.R.S. Mead. Free to all members of the European Section. The initial series was a reprint of the American Section's *Oriental Department* for 1891/92.


Spanish, monthly.


Published by the Defence Committee, Clark Thurston, Chairman. 40 to 35 pp. each. A nine page pamphlet was also issued Dec. 13, 1898, marked "Special Private."


Spanish, monthly.


Monthly, 32 pp. The organ of the Scandinavian Theosophical Society, which included Norway, Denmark, Finland and Sweden. Editor: Baron Victor Pfeiff.


Dutch, monthly.


* The Theosophic Messenger. See *Mercury*

Weekly. Published by T.A. Swaminatha Aiyar. Moved to Madras with the July 6, 1895 issue.


Monthly, 10 to 12 pp. Edited by Alexander Fullerton till 1895, E.T. Hargrove from April 1896. The first 70 numbers contained answers to 333 questions on various philosophical subjects. The 1895 New Series, "Issued by Direction and under the Authority of The Theosophical Society in America, William Q. Judge, President," contained subjects for discussion, plus Theosophical News and Notices, and ran 15 pages. The August 1897 issue notified readers that the Forum was to be discontinued due to the increase of the rapid circulation of Theosophy (the successor to The Path) and the "Questions and Answers" would be incorporated into that magazine. In Feb. 1898 the Forum appeared again as a 20 page journal. This might be called the Newer Series, as it was issued by dissidents who broke away or refused to recognize Katherine Tingley's reorganization of the Theosophical Society. It continued until 1905.


* * Theosophy. See The Path*


Monthly, 8 pp. Editor: John C. Staples until 1897; James Scott until 1898: Dr. A. Marques until 1901. "The organ of the Australasian
Section of the Theosophical Society. The title changed to *Theosophy in Australia* with Vol. 5, no. 9, Dec. 15, 1899.


Monthly. Editor: Th. Knoff. Published by the Norwegian Theosophical Alliance. Continued under the title *Mimer*.

* Universal Brotherhood. See *The Path*

2055. *Upadhi*, Sydney, Australia. 1892. 1893.


German, monthly. Editor: Richard Bresch. Organ of Theosophische Gesellschaft.


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1424 C. Hillard Jr. "Resident Sketch"
1571 Colville
1670 - WQT - "A school to learn" in text
1681 - WQT - "Pratt" in text
1772 - Preliminary sketch
1722 - C. Colv., 4038 on
1852 - "There is a" in text
22

p. 113 - face (108) lines right?

p. 154 - Higgins - 2V 1533/36

567 Ghost Land / 1607

p. 39 OLD - was other?

p. 399 PATEN

p. 496 - Death after birth? 1507

527 DENNIS - origin of the Evens
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