

REPORT  
OF  
OBSERVATIONS  
MADE  
DURING A NINE MONTHS' STAY AT THE HEAD-QUARTERS  
OF THE  
THEOSOPHICAL SOCIETY

AT  
**ADYAR (MADRAS), INDIA,**

BY  
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*(An American Buddhist.)*

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## I—INTRODUCTION.

THE following papers are the result of a rather prolonged visit at the head-quarters of the Theosophical Society; a visit made for the purpose of searching for truth, and which has been in so far successful, as I have been permitted to take a few glances behind the veil.

I am a free man and bound to no person and to no creed. I look upon all men, not as equals, but as having equal natural rights, in the exercise of which they should be protected. I care no more for one religious system, than for another; I am willing to accept of every system that which is true and reject that which is false. I am a follower of Gautama Buddha, because I admire his life, and I prefer *Buddhism* to any other system of Philosophy, because I find in it the Secret Doctrine most clearly expressed, but I admire no less the teachings of *Sankarachariah* and the Hebrew *Kabala*. I am not afraid to investigate every fact, no matter to what department of nature that fact may belong, and after becoming convinced, I am not afraid to tell the result; but if there is something that appears strange or mysterious, my mind knows no rest, until I find out the cause that produced the mystery.

About twenty years ago I went to the United States of America, and there I became very much interested in "Spiritualism." I was so fortunate as to become acquainted with an intelligent lady, who at that time was an unbeliever in "Spiritualism," but who afterwards developed into one of the most remarkable mediums that the world ever saw, or to express myself more correctly—that never was seen, because she never exhibited her powers in public; but amongst ourselves we had the most wonderful phenomena, as are known in the history of "American Spiritualism."

Besides my experiences with that lady, I saw a great many other "spiritualistic" phenomena occurring through private as well as through public "mediums," and I consider it important to state this fact, so that it may not be supposed that I came to India entirely inexperienced and consequently unable to judge in such matters. For this reason and to give such of my friends who never saw any

“spiritualistic” phenomena, an idea of what ghosts can do, I insert the following account of what took place in my house, an account of which appeared in a number of “Spiritualistic” and other journals:—

### GRASPING A SPIRIT.

#### TO THE “ROCKY MOUNTAIN NEWS.”

GEORGETOWN, COLORADO, Aug. 8th, 1881.

The question has often been asked: “If a materialized spirit would be grabbed by one of the sitters, what would be the result?” In the case of Mrs. Markee, a spirit form was grabbed, but forced itself from the person who acted the bull in the China shop, and the medium was found covered with blood in the cabinet, and has not yet, after two years, fully recovered her health. A genuine case of spirit grabbing, but with less disastrous results, occurred at my house on the evening of July 27th, 1881, and an account of it will not only be interesting to the majority of your readers, but also prove to be a valuable contribution to the science of Spiritualism.

Mrs. N. D. Miller, of Denver, Col., formerly of Memphis, Tennessee, and whose history can be found in Dr. Watson’s work, “The Clock struck One,” has been in company with her husband a welcome visitor at my house, and gave us a materializing seance in my parlor on the evening of July 27. There were present besides myself and wife, the medium and her husband, a well known gentleman from Georgetown, Mr. Cree, and a person by the name of Mrs. M. Smith, a powerful woman, who, as the sequel showed, had been hired to attempt an assault, which might have proved not less than an assassination.

The cabinet was formed by a few blankets hung up over a frame in a corner of our room. After the usual physical manifestations had gone through, forms appeared from the cabinet. From thirty to forty materialized forms of all sizes, men, women and children, sometimes two at a time, came out of the same, conversed with the sitters, took them into the cabinet to examine the medium, while other forms walked outside, some of them dematerializing in the front of the cabinet and apparently sinking down through the carpeted floor. Most of these forms were recognized and excellent tests were given. One well known lady, who had died a few months ago in Hot Springs, Arkansas, promised to my wife, on her death bed, that if it were possible, she would return to her. Of this arrangement nobody in this town knew anything, not even myself. That evening a spirit form looking exactly like her walked out of the cabinet, and taking my wife’s arm said: “Did not I promise to return? Here I am.” She also gave her name, which was Minnie Bowman, but this was unnecessary, as my wife fully recognized her features.

Towards the end of the seance one materialized form walked up to Mrs. Smith. When Mrs. Smith beheld the form, she pretended to recognize the same as her deceased mother, and with the cry: Oh my mother! my mother! she went apparently into hysterics. She grasped the spirit’s arms with both of her hands, while she kept on yelling: “Oh this is my mother. Do not take her away.” We all witnessed the struggle of the spirit to free itself from the iron grasp of elephantine Mrs. Smith, and fearing that some injury might result to the medium, we went to the assistance of the spirit. When we took hold of Mrs. Smith’s hands, her fingers were still clinging to the wrists of the spirit form; but these wrists ended in nothing,—there was nobody attached to them. Finally these

spirit arms, still held by the grasp of Mrs. Smith's fingers, melted away too, while Mrs. Smith kept on screaming, and was (or pretended to be) too much excited to be reasoned with or quieted down. While this struggle was going on, we all had our heads touched and coats pulled by other spirit hands, while at the same time the voice of "Red Face," the Indian guide of the medium, spoke from the cabinet.

Of the many other remarkable occurrences during the seance, I will only mention, that the medium's babe had become restless, and was taken by a materialized form into the cabinet to nurse, while other spirit forms kept on appearing and walking the floor. My wife's daughter who died when a child, appeared as a young girl, resembling very much her still mortal sister. While my wife was holding her hand she sank down and vanished through the floor, reappearing the next moment from the cabinet. A lady friend of mine, who died several years ago in Galveston, Texas, appeared and looked as natural as I ever saw her in life. She also told me her maiden name and the name of her first husband, which names I had forgotten, but which I since then found out to be correct.

The physiological effects of this spirit grabbing were not quite as disastrous to Mrs. Miller, as they might have been. When the medium was carried out of the cabinet, she was apparently lifeless. No pulse and no heartbeat could be detected. Gradually both returned, the medium became conscious and complained of great fatigue and nausea. It seems to me the very pinnacle of absurdity to affirm, as some ignorant or evil disposed persons do, that Mrs. Miller could simulate such a condition, or produce the above related manifestations herself. Neither do I pretend to be able to explain what those materialized forms really are and how they are produced. All I can affirm is that during an acquaintance of two years with the Millers, and after several sittings with them, I have found them honest and unassuming. They have no desire to deceive,—they could not deceive if they wished to do so, and there would be no inducement for them to do so. A large percentage of their patrons are *deadbeats*. From this class of observers (?) are recruited the army of "exposers" and wisecracs, the columniators, liars and backbiters. But as every noisome insect fills its place in nature and has some purpose to accomplish, so this class of "exposers" do good without knowing it, by causing a healthy reaction of thought, and by exciting the interest of the sceptic, until finally the grand truth of the immortality of the soul will be more than a mere theological doctrine, when the material and spiritual universe will be found to be blended into one harmonious whole.

Respectfully yours,

F. HARTMANN, M. D.

After receiving such proofs of "immortality" I might have rested contented with the knowledge obtained. Earthly things began to look rather small, the company of the "departed" was more interesting than that of the "undeveloped spirits" on Earth, and I began to revel in a fool's paradise, the antichamber to the "glorious summerland."

I am usually not adverse to throwing away something good, if I can thereby obtain something better; but I was so much pleased with the subject, that when soon afterwards a copy of Mr. Sinnett's "*Occult World*" fell in

my hands, I became very much irritated at its contents, and wrote a letter to Col. Olcott, which was not in complimentary language, giving him and the "Brothers" "a piece of my mind." Still, not every thing on the sky of "spiritualism" was without a cloud. I had received "spirit communications" almost daily in regard to the most trifling affairs, but whenever any important occasion required the advice of the "spirits," the advice never came, or if it came and was followed, proved to be foolish. The "spirit" of my father came and as the weather was not favourable on that day, he made an appointment for another day; but when the day of the appointment arrived and the weather was clear, I received a communication (a prescription) full of stupid nonsense. My mother died just about that time, and although I had frequently seen her "spirit" (*astral form*) plainly and distinctly while she was living, *I saw her no more after her death.* I saw many "spiritualists" do some very wicked things, and I thought of the feelings they were causing to the "departed spirits" who loved them and who could see their acts, looking down upon their misery from a heaven that ought to be, according to established regulations, all joy and serene happiness. I had "sealed letters" answered, and although the letters came back unopened, the answers were so ambiguous, that any one unacquainted with the circumstances, but knowing the contents of the letters, could have answered them in that way, and when a direct and positive answer, a "yes" or a "no" to a simple question, was requested, the "spirit" would waste six pages in thanking me for giving him an opportunity to communicate, and inform me on the seventh page that the "power was exhausted," and that he therefore could not now answer the question.

While such and other disappointments gave rise to reflection, Col. Olcott sent me a third letter and a pamphlet entitled: *Hints on Esoteric Theosophy, No. I.*—in which I found many of my doubts cleared up. I replied to Col. Olcott in a more conciliatory spirit\* and the outcome of our correspondence was, that I received an invitation to come to India, which I accepted, being determined to find out, if possible, the truth at any cost.

I have not yet found the whole of the truth; but like a wanderer who climbing towards the mountain top gradually

\* "Theosophist." Supplement. March 1882. "*An Enemy turned Brother.*"

emerges from the mists and fogs that hover over the valley, I begin to see light. An ounce of knowledge is worth more than a pound of belief. Real knowledge rests upon personal experience, and as one man's experience will hardly convince another, I cannot hope that an account of my observations will convince any one; but the suggestions thrown out may give rise to thought, and induce investigation.

Some years ago the "Spiritualists" led by the Honourable Judge Edmonds adopted a beautiful motto; "*The truth against the world.*" This would go to show that they were desirous of obtaining the truth, and it seems therefore difficult to understand, why the Spiritualists should denounce the Occultists in bitter terms as invaders of their lawful domain. If spiritualism is *true* it has nothing to fear, but if it does not represent the whole truth, why should they be opposed to further investigation? It almost seems as if spiritualism was about to leave the safe ground of free investigation and to become a *creed*, which like any other theological dogma has to be upheld at any cost. The Occultists never have made and—I dare say—never will make—any attempt to force mankind into a belief in their teachings, and whoever prefers his imaginary paradise, whether it be enclosed by theological or by spiritualistic superstitions, to an unprejudiced research for true *knowledge*, is at perfect liberty to do so. Theosophists do not desire any one to believe in their doctrines, unless such doctrines agree with his reason, and a creed based on the emotions and false conclusions is without any scientific value.

Spiritualism deals with forces, the nature of which it does not fully understand. Occultism claims not only to know those forces, but to be able to control them at will. Knowing these forces it recognises them as dangerous and advises the Spiritualists to be on their guard, but it never attempts to prohibit an intelligent investigation of phenomena, to whatever department of nature they may belong.

The advice which Madame Blavatsky gives in regard to attending circles for "physical manifestations," can therefore not apply to herself, because she *knows* the forces of nature that produce them and knows how to deal with them. It is well to warn children not to play with fire, but to advise an experienced occultist not to meddle with *Elementals*,

would be like warning a professor of physical science not to dabble with electricity. To lend your money to a responsible person is one thing, and to entrust it to the first unknown stranger you meet, is quite another, and the latter illustrates the dangers of "mediumship" without proper discrimination; because "mediumship" implies the surrendering of one's reason to the will of another, and if that other one is stupid or dishonest, he may injure or spoil it for ever.

The majority of *materialisations* are simply produced by means of the astral body of the "medium," over which a glamour is thrown by Elementals or Elementaries, to make them resemble the person under whose form they appear. Even if the "medium" is a grown person and the apparition a child, if you look very closely, you will discover the features of the "medium." The assertions of the "spirit," that he is not a *shell* are worthless, because if all of his thoughts and his memory are only reflections of the opinions of those present, mixed with a slight recollection and indistinct consciousness of his own, he cannot give back anything very different from what he receives. Only in exceptional cases, such as in that of *planetary spirits*, or in cases which occur before a division of the higher principles from the lower ones takes place, is such a direct appearance possible; while the real disembodied spirit in *Devachan* can only be communicated with by an entering of the medium into its ray, and thereby partaking of his mode of thought and feeling, but cannot communicate with earth. However, the explanations given for the spiritualistic phenomena are nearly as varied and as complicated as the phenomena themselves and would go beyond the limits of our present undertaking.

Knowledge based upon information from others or hearsay is doubtful; true knowledge must be based upon experience. To gain that experience which leads to knowledge it is not necessary that a man should run away from home and live in a jungle, neglect his business and become useless to the world. Such a course would have the very opposite effect from what was intended. If the *Vedas* teach, that the *sage* does not need books, it would be wrong to conclude, that to become a *sage* a man must neglect his books and remain ignorant. This would be like attempting to ascend from the top of the ladder. To progress in occult science, intellectuality and true spirituality must go



hand in hand, and the indispensable object to be attained, is the *suppression of all selfishness* which befores the interior sight. This is a task not easily to be accomplished, and most of us are overtaken by the night, before our day's work is ended. But as in the physical plane nothing is ever lost or annihilated; so in the subjective plane every effort finds its fruition. As day follows night and night follows day, so one period of rest is followed by a period of life, and after all the knowledge accumulated during one life has borne its fruition during the devachanic condition, we start again with renewed strength and characteristics moulded during the previous life, from the bath of oblivion, on the road to progress and to *Nirvana*.

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## II.—THE ARRIVAL.

ON the evening of December 4, 1883, I arrived at Madras, having travelled all the way from San Francisco, by way of Japan, China and Ceylon, and was kindly received by Mr. G. Muttuswami Chettyar, who conducted me to his carriage and away we went towards Adyar. The object of my voyage was to investigate personally the subject of Occultism, a subject which, if true, appeared to me of such vast importance, that home and comfort; money and friends, and the ordinary occupations of life, must disappear into nothingness before the sublimity of its magnitude and the glorious ends which it is destined to accomplish. I had read "Isis Unveiled" and almost every other book on Occultism, that I could find, and still I was not satisfied, because I desired to arrive at the truth. I was full of great expectations.

The head-quarters of the Parent Theosophical Society are situated in a suburb of the city of Madras, about six miles from the landing place of the steamer. They are like any other "compound" surrounded by spacious grounds, planted with Casuari, Mango, Banyan, Cocconut trees, shrubbery and flowers. The buildings consist of a lofty edifice, surrounded by verandahs and galleries with a portico at the front entrance and the Adyar river flowing at its back.

It was dark when we arrived, and the object of my dreams, she who was said to possess the key that was to open before me the sanctuary of Occultism, was sitting in the lighted entrance hall, surrounded by a few friends.

Poor and yet envied Madame Blavatsky, the sphinx of the nineteenth century ; at once a sage and a woman. She upon whose brow shines the serene tranquillity of a god, and who a minute afterwards will fly into a stew because the coffee is too hot ; she who has looked into the deepest mysteries of nature, and yet is gullible in practical life.\* Her appearance neither surprised nor disappointed me. A stately figure, dressed in a loose flowing robe, she might as well have sat for the picture of one of the saints, and her kind and cordial manner at once gained my confidence.

Before retiring to rest I expressed a desire to see the pictures of the Mahatmas, these mysterious beings, superior to man, of whom I had heard so much, and I was taken upstairs, to see the "shrine" in which those pictures were kept. The pictures represented two men with oriental features and in corresponding dress. The expression of their faces was mild and yet serene, such as one would meet in ideal pictures, but very seldom in nature. I have never met with a similar expression in life, but have seen it clairvoyantly in what I then believed to be spirits. The penetrating look however can be reproduced only imperfectly by art. The so-called "shrine" was a simple cupboard, hung loosely to a wall in Madame Blavatsky's room. I examined it on this occasion and more carefully afterwards, and found it like any other cupboard provided with shelves and a solid unmoveable back, hung upon an apparently solid and plastered wall. However as a door had been in that wall before, which, as Madame Blavatsky told me, had been walled up, and as a wall without any adequate support from below would be so very heavy that the joists upon which it rested, might give way, the interior of the wall was not filled up with bricks, but was left hollow, leaving a space between the bricks of some twelve inches in depth. This circumstance was taken advantage of, as will subsequently appear, to form the basis of a vile conspiracy to injure Madame Blavatsky's character.

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\* The solution of this mystery may perhaps be found, if we remember that man (and woman) is of a dual nature. Her higher nature enables her to come into direct contact with beings superior to ordinary man, while her lower nature makes it possible for her to keep up her intercourse with the outside world. If her higher nature were always predominating, she would not be able to live amongst us, but would probably reside within the more congenial atmosphere of Tibet, and if her lower nature were in preponderance she would not have been able to obtain or to exercise the powers she undoubtedly possesses. *This may serve as an explanation.*

The other side of the wall behind the shrine, on its side in the adjoining room, was equally plastered and also papered. It stood free of all obstructions, was plainly visible, and neither on one side nor the other was there any hole or communication either with the "shrine" or with the "occult" room; but on the suggestion of a "*Mr. Coulomb*," whose acquaintance the reader will make in the next chapter, a heavy cupboard was constructed according to his plan and under his supervision in the month of December 1883,\* and the said cupboard was placed against the said wall on the said side opposite to that on which hung the "shrine."

Many of the "occult letters" that were received,—but by no means all—were received either in that cupboard or in Madame Blavatsky's rooms. The cupboard was a sort of post office; to mail and receive letters from the Masters, and it was said that the magnetic conditions therein were especially well adapted to facilitate such communication. In fact I saw many people receive answers to letters through that shrine, and what was most remarkable, the answers appeared frequently so quick, that no ordinary mortal could have written them in that time, and yet they were complete answers given to the questions asked, and there was nothing oracular or ambiguous about them. At other times the letters which were put into the shrine disappeared, and the answers were received some days afterwards.

I had soon after my arrival an experience of that sort :

As I came from Colorado, it would have been more convenient for me to go by way of New York and Marseille, than by way of California, Japan and China; but I had a certain business to perform in San Francisco, which is of too private a nature to be mentioned here, and I therefore selected that route, and attended to that affair.

A week or two after my arrival at Adyar, seeing that several others, strangers as well as members of our Society,

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\* *Mrs. Morgan writes* :—I can state for a fact, that during my stay at Adyar during December 1883, that Madame Blavatsky took Mr. C.—and myself and showed us the back of the shrine and the wall she had built behind it, where there had been a door and the people were welcome to inspect this and see it was barred and bolted, yet she thought it would remove the last occasion for suspicion, were it bricked up, and so had it done. The wall then presented a fine highly polished white surface. This wall I shortly after saw papered, as I superintended the hanging of the paper, etc.

occasionally received letters from the Masters either by having them dropped from the air, thrust at them through solid walls or sent to them through the "Shrine;" I concluded to try whether I might not be equally fortunate.

Accordingly I wrote the following lines :—

*Revered Master !* The undersigned offers you his services. He desires that you would kindly examine his mental capacity and if desirable give him further instructions.

Respectfully yours, etc.

I copy this letter verbatim, so that the reader may not think me so silly as to trouble the "Adepts" of the Himalayas with my little private affairs. I am in the habit of keeping my own counsel, and there was no one in India or outside of San Francisco that knew anything about the said affairs. I gave my letter to Col. Olcott and he put it into the Shrine.

A couple of days afterwards, I reasoned with myself about this matter, and thought that, if the Masters should find it worth the while to say anything to me, they would undoubtedly do so without my asking, and I therefore begged Colonel Olcott to return me my letter. Colonel Olcott would have done so, but my letter had disappeared in a mysterious manner. In its place I received another, the contents of which showed not only a complete knowledge of some of the events of my past life, but it also went into details about that very private business to which I referred above. It will be perceived, that this letter was not given as a "test,"—although it was a "test" to me,—but to give me some information and advise (which afterwards proved very useful to me) and in this respect it differed from the majority of "spirit communications," which I had ever received.

And why should I require any tests ? There was at the head-quarters besides Madame Blavatsky and Col. Olcott a young Hindu, who is the Secretary of the Society, *Mr. Damodar K. Mavalankar*, who had just returned from Kashmere, where all his doubts—if he ever had any,—were settled for ever, because while in Lahore, he was visited by Mahatma K. H. in body for three nights consecutively, for about three hours everytime,\* and finally was taken to an *Ashrum*, where he saw several *Mahatmas*, and remained there

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\* See "Theosophist," page 61, Vol. IV.

for several days. Mr. Damodar is rather reticent ; but after you once get well acquainted with him, he will let you know, that he could tell a good many things, if he only wanted to do so. I have succeeded in getting from him some mysterious hints, about miles upon miles of underground passages, which are—but hush!—I am not permitted to tell.

Another stranger at head-quarters is *Mr. Dharbaghiri Nath*. If he wanted to, he could tell you how in his tender youth the *Master* appeared to him, gave him an amulet and protected him in his wanderings through the jungles ; how he was attacked by *Dougpas* and other Black Magicians and how the amulet helped to save him. How he went to Tibet and lived amongst the *Adepts*, long before the formation of the Theosophical Society, and how he, after that Society was formed, went to join it *by the orders of the Mahatmas*.

But if these gentlemen are too bashful or unwilling to tell what they know, there is or will be another one who will tell you all he knows and still more. *Babu Mohini Mohan Chatterjee*, who is at present astonishing the gaping crowds in the fashionable parlours of the *Faubourg St. Germain* in *Paris* by his explanations of Sanscrit literature, has seen the *Master* (K. H.) and received tangible proofs of his existence.

These three are supplemented by *Mr. W. T. Brown, B. L.*, of Glasgow, who is engaged in a voyage for the discovery of "the path," but who more fortunate than myself has seen the Mahatma K. H. in his physical body. For my part, I have never seen K. H., but I have seen another Mahatma in his astral form, and I may add, that not only was his appearance, when he appeared to me, accompanied by the astral forms of two Chelas, entirely different from the appearance of the spooks in America, but his presence left an exhilarating and elevating influence, which did not fade away until several days after.

If all this testimony is to be rejected, what is to be done ? Must the "Brothers" present themselves before a committee of inspection, appointed by the Royal Society, and if so, where are their credentials ? If they should stand the examination and be recognised by the Royal Society, would not the members of that Society be declared fools by other societies ?

But is it so very necessary that the public should be convinced?

Does the sun need a certificate that he shines? We can see his manifestations and feel his effects, and no amount of testimony would prove his existence to the blind. Does truth exist? If you cannot perceive it, it would be a useless attempt to assert its existence. For thousands of years the world has clamoured for a visible sign from God, while at the same time it closed its eyes to his manifestations of wisdom. A universal principle, that would appear in a personal shape would cease to be universal. To ask a *Mahatma*, to come and show himself and prove his identity, shows an entire misconception of what the word "Mahatma" means. That which constitutes him a *Mahatma* (a great soul) is invisible, and the appearance of the physical body or the *astral form* of such a person, may carry conviction to the believer, but cannot furnish absolute proof to the sceptic, that he is really a *Mahatma*.

Why should such persons desire to convince sceptics of their existence? Did they come like book pedlars, to offer their goods, or have they been asked to give the West some of their ancient knowledge? Indeed arrogance and presumption are prominent features of modern civilisation.

The veneration for authority seems to have grown into idolatry in Europe. A truth is not accepted on its own merit, but will be believed only after it has been pronounced *ex cathedra* by a recognized *authority*. Many think, that if they were convinced of the powers of the Adepts, they would accept everything they say as gospel truth. But this is just contrary to what the "Brothers" desire. They want us to study the facts and the explanations which they offer, to use our own reason and to let the conclusions drawn rest on their own merit. It would be absurd to reject a book, because we are not personally acquainted with the author, and the beggar who would come to the back door to receive alms, and then cudgel in hand, would demand to know by what authority they were given, would probably get the door slammed into his face.

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### III.—WHO ARE THE MAHATMAS?

A Mahatma (great soul) is far above what is commonly called a "Yogi"; he may be looked upon as something superior to man, as something like a disembodied planetary spirit or god. That is to say, that while he still retains a physical body in his possession, yet he can act independently of it and employ at great distances from the locality in which it lives the forces which that body generates. While a so-called "disembodied spirit" has no such body to draw from, unless it may be that of a "medium," from which to draw intelligence and life, the Mahatma does not need any such resources, but has his own life and his own exalted intellect, knowledge and will. He can project his *astral body* to any distances, because space, as known in the objective plane, does not exist in the realm of thought. He can make his *astral form* visible or keep it invisible, and so perform such actions as he might accomplish in his physical form. The Mahatmas are said to have existed in all historic times, and to have been the inspirers of the greatest reformers, poets and statesmen of all nations, according to the proportion in which such people could be inspired. If we stand on the top of a high mountain, we see before us, spreading out like a map, the mountains and plains, hills and valleys, rivers and lakes of the country. Here a prominent mountain attracts our attention, there a beautiful scene excites our admiration. In a similar manner the Adept is said to be able to look from his spiritual eminence and to see not only the physical, but the intellectual and moral topography of the earth spread out before him. Here the dark clouds of ignorance cover the land, there the mists of superstition hover over the country; here the light of reason is dispelling the fogs, and here and there like a star shining through the darkness appears a light of intelligence, a glimmer of spirituality. To such bright points the Mahatma directs his attention, helps to dispel the surrounding clouds and sends magnetic strength and fuel to that spark, to nurse it if possible into a flame until aided by its own exertions, it grows into a sun, which becomes immortal.

If the above assertions are true, it necessarily follows that the Mahatmas are far superior to ordinary mortals, and that consequently they are above human passions, and neither the frivolous jokes of the ignorant nor the stubbornness

of the sceptic will disturb their eqnanimity of mind, or influence them to act otherwise than they choose. Neither is it surprising that they should avoid contact with the world and prefer to live in the recesses of the Himalayas, in such places where the unhallowed foot of the stranger has not penetrated, and from where by natural obstacles or by the power of the elementals the intruder is kept away.

Notwithstanding their great powers, they do not claim to be omnipotent. They cannot suddenly transform a fool into a sage, and if they wish to communicate with the world at large, they will have to make use of such means as they can find. Clear and pure may the stream of their inspiration flow into the minds of men, but distorted and impure it may be given out.

But what is the "Occultism" they teach?

To say that Occultism is "materialistic" in the common acceptation of that term, is as irrational as to say that *Truth, Wisdom and Justice* are materialistic; but in a transcendental meaning the word "matter" implies the same meaning as the word "spirit," because both terms only signify two different forms of manifestation of the only reality, *The Absolute*. Occultism recognizes the existence of the *One Life* in everything, however in different gradations it looks upon it as one universal principle, of which Matter may be considered as one pole and Spirit the other.

Theosophy, as its name indicates, does not deny *Supreme Wisdom*, but regards it as the source of every thing that exists. It dethrones the gods of theologies and discloses the sublimity of the Universal God. As this universal principle embraces within itself every thing in the infinite Universe, it cannot be *personal*, because *personality implies limitation*. A personal god must be a relative god, because the word "person" means an "individual distinct from others."

To a mind educated within the narrow confines of a sectarian church, such a sublime conception of "God" will be incomprehensible, and to the philosopher who looks upon Matter as originally distinct from Spirit it will at first appear strange, while a deeper reflection will show that it cannot be otherwise but true.



But while Occultism denies the existence of a personal, infinite and yet universal God, it does not deny the existence of personal gods, such as great and powerful *Planetary Spirits* who watch over all. Whether it is correct to say that the Occultists are theistic, atheistic, pantheistic or polytheistic, depends therefore only on the definition which is given to these words, because what is true in one sense may be false in another as long as we deal with *relative* truth.

Occult science is based on knowledge and not on sentimentality, it denies "vicarious atonement," "forgiveness of sin," "salvation without merit," etc., and its facts when not properly understood may appear harsh; but when they are once realized, their justice becomes apparent and opens the mental vision to a much more exalted comprehension of truth.

Theosophy recognises the fact that there is a certain amount of truth in *every* religion, but that no religious system of the present day represents the whole and unadulterated truth. Amongst the members of the Theosophical Society we find the representatives of almost every religious sect. Most of them agree that there is but *one* infinite God, and whether "God" is called "Parabrahm" or "Mulaprakrity," "Jehovah" or "Allah," "Spirit" or "Matter" (in the metaphysical sense), whether represented in one symbol or in another, is a matter that ought to be left to the habit of thinking of the individual. But while the Theosophical Society recognises that there is some truth in *every* religion, which truth—as *there can be only one absolute truth*—must be in *every* religion *one and the same*, it also recognises the fact that every religion is more or less mixed up with a considerable amount of misunderstood symbolism and such misconceptions and superstitions as have accumulated around it in the course of ages, and of which those systems ought to be purified.

*Theosophy* therefore far from being inimical to *true* religion, aims to assist every one to understand his own religion and thereby to enable him to come "nearer to God."

If it attempts to remove the shell of superstition and error, to arrive at the kernel of truth, it does not destroy the truth, but only removes that which hides the truth from view; but it is a natural consequence, that the

removal of superstitions should in some cases seriously interfere with the personal and selfish interests of such people who make their living by imposing upon the credulity of the public.

If it is granted, that all religions contain the same essential truths, and if as a study of history and comparative theology shows, the more modern religions are an outcome of the oldest ones, it will not appear unreasonable to suppose, that if the doctrines of the oldest religions could be had in their original purity, we would come nearest the truth. If we accept the theory of a *revelation* from a superior source, the more direct we get that revelation without its subsequent modifications, misinterpretations, translations and interpolations, the more will it be in its original purity. To find out, which religious system contains the most truth, it is necessary to study them all and compare them with each other without being influenced by educational or acquired prejudices or predilections. *There can be no religion higher than truth.*

What are its relations to modern science ?

There are few important discoveries on record, which the representatives of science were not the last ones to believe. We will not go into details about their opposition to the earth's rotation, to the circulation of the blood, the fall of meteors, animal magnetism, and how they enjoyed a hearty laugh at the antipodes, etc. etc. Conservatism in science has undoubtedly its uses ; but quite recently a more liberal spirit has been manifested in scientific circles, by the formation of the "*Society for Psychical Research.*" The fact that Mind can act upon Mind seems to become at last "scientifically established," and when it will be further more scientifically demonstrated that Mind is not a production of the material brain, but a universal principle, focalised in the brain ; the explanation of "mind-reading" will no longer be doubtful, and the first important step to the attainment of occult knowledge will have been made. An extensive knowledge of the objective plane of matter is very desirable before a study of the subjective plane is attempted and the Theosophical Society therefore encourages a scientific education and a free development of the intellect, such as does not conflict with a corresponding development of morality and spirituality. The intellectuality of the West is in danger of running into

Materialism, the spirituality of the East partakes largely of superstition. It is to be hoped that by the influx of the intellectuality of the West into Asia and by making the spiritual knowledge of the East accessible to Europe and America, a healthy equilibrium may be established.

Occultism by no means belittles the accomplishment of modern science, but it shows that many thousands of years, before our present civilisation, there have existed still higher civilisations, whose accomplishments in science and art surpassed those of our days ; it shows, that development goes on in cycles, and that those modern scientists who think that they know more than was ever known "since the days of creation," are greatly mistaken. Modern science reasons mainly by induction and neglects deduction, while the occultist employs both methods to arrive at the truth.

The question is asked : Are the statements made by the occultists subject to verification by experiment?—A student of modern science must possess certain qualifications and go through a certain training, and the same is the case with the student of occultism, with this difference however, that in the latter the training is more difficult, because besides the development of the intellect, it involves a corresponding development of spirituality, by which alone the latent powers in man can be safely made active.

A development of the intellect without a corresponding development of spirituality produces materialistic and criminal tendencies. A development of spirituality without intellect produces a fool. Illustrations of the former assertion are plentifully to be found in Europe. Let me say a few words about the visible founder of the Theosophical Society :

*Col. H. S. Olcott* is a native of America, and as such possesses some of its national characteristics. He is a man of quick perception and thoroughly honest, but liable to be carried away by his great enthusiasm. He is kind hearted and generous almost to a fault. His wonderful magnetic cures, some of which have been exaggerated, have been of great benefit to individuals ; but it is doubtful whether such cures would in the long run be promoting the true interests of Theosophy ; because if continued they might give rise to a superstitious belief, that the Theosophical

Society was intended to be a miracle working society, or that Theosophy and Magnetizing were identical. It is perhaps for this reason, besides on account of the exhaustion of vitality, which the continued exercise of such power produces, that these cures were discontinued by the order of the Masters.

I never heard any one say anything against the personal character of Col. Olcott, and such insinuations as have been put forward in print, besides being mere surmises, were written by people, whose opinions deserve no consideration. According to his own statement he was formerly a "man of the world," and I can add from my personal observation, that he is a great sceptic and that it required a long continued repetition of "remarkable occurrences" to make him fully realize the fact, that he was not the victim of a delusion.

That Col. Olcott's eloquent speeches have done an immense amount of good, cannot be denied; but upon a number of superficial thinkers they had an effect in accordance with their superstitious education. Some of them lost the vulgar belief in their gods, the absurdity of which they could plainly see; but in the place of them they put the Mahatmas, looking upon them as gods who would grant favors and therefore must be propitiated and pleased, instead of recognizing the fact that justice reigns above all, and that there can be with them no personal favor, where no personal merit exists.

Other Ignoramuses heard the glories of the old Aryavārtha so often proclaimed, that they finally believed themselves far superior to all Westerns, forgetting the fact that the "East" as well as the "West" are both the descendants of the Aryans of old. Persons whose education left a great deal to desire, would talk about "Modern Science" and "Western Civilisation" with sneers, which did not at all harmonize with the theosophical ideas of *Universal Brotherhood*, and showed that they had at least acquired a great deal of "cheek" from the English.\*

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\* The following is a specimen:

Aug. 1884, Dear Sir:—In consideration of the ignorance of modern science, brother—and myself have made up our minds to open a haspittle here with a large staff of assistants where we can cure the belli-ache and the couf and wimin trubbles and sick as always has been the desbair of modern science and for which it has declared its impotency and given up to die and which we will magnetise for nothing with a poor box placed in the door to help suffering humanity, etc. etc.

#### IV.—BLACK MAGIC.

If we are once convinced that there are Adepts in White Magic, it will require only a small stretch of the imagination to believe that there are black magicians too, and that they are naturally opposed to and trying to counteract everything that the former wish to accomplish. Although those black magicians necessarily work in secret and in the dark, nevertheless I have received during my stay at Adyar a certain amount of evidence, that such black magicians do exist and that they are working to counteract and impede the work done by the Theosophical Society.

If I were writing a work of fiction, it would be an easy task to invent a half a dozen wizards and to describe their ceremonies, so as to make my story interesting; but as I am bound to confine myself simply to actual events such as happened under my own observation, I have unfortunately only such details as indicate the action of a mischievous and malicious power, which has since the beginning of the Society manifested its animosity in various ways but always kept in the dark. I can however truly say that one night I saw a "black magician" in my room. He was there in his *astral body*, standing in midair about two feet from the floor and was making magnetic passes over me of a kind that I had never seen before, and which instead of seeming to communicate some influence to me appeared to draw something from me. He was not at all repulsive, but seemed rather like a pleasant looking old chap, dressed in a long colored gown. While I was studying his features I saw three forms dressed in white in my room, one of which I recognised as the astral form of a Chela. Something told me, to get up and take a certain amulet, which was lying upon the table, and which I had received from the *Master*. This I did and the influence left, but on subsequent occasions I frequently felt it again; it would appear suddenly and without provocation, and tempt me to say and do things which were against my better judgment; but I believe that except in minor and insignificant cases I have always been able to overcome them.

As the Masters have their Chelas, so the Black Magicians have their regular disciples; but they are especially prone

to influence mediumistic persons, such as have vicious proclivities like themselves. The family of wizards and witches have not yet died out, although they do not consider it fashionable now to waste their time in boiling poisonous compounds and mixing ointments to go to the "sabbath." The "sabbath" now-a-days comes to them, and they find without trouble plenty of opportunities to do their nefarious work either in or out of the pulpit or the kitchen. Like the black magicians they have their gradations, from the little witch in the shape of an old maid, who with false hair and false teeth tries to catch a husband, up to the perfect *she-devil*, who in consultation with the Rev. *Sanctimonius Long-Face* concocts schemes to ruin their neighbours.

Witchcraft, deception, delusion, humbug and lies belong to the same family. Whatever deceives man's imagination or changes his will so as to make him act consciously or unconsciously against the dictates of his higher reason and confounds his judgment is witchcraft. It consists in producing false impressions by fraudulent means. No supernatural powers are required for that purpose, and it is practised every day in various ways and especially for the purpose of gain. The merchant who deceives a customer by giving a good appearance to a bad article, the clergyman who scares his congregation into obedience, by false representations, the physician who makes an imaginary patient believe that he is sick, the lawyer who instigates a quarrel to obtain a client, are all practicing fraud, deception and witchcraft of a more dangerous kind, than the woman who by the use of narcotics induces in herself hallucinations during which she imagines to have intercourse with the devil. All liars and backbiters, hypocrites and slanderers belong to that class, and the "pious" ones are the most dangerous, because more fanatical than others.

### "MADAME COULOMB."

Soon after my arrival I was introduced to a female, who was addressed as "Madame Coulomb," and who, as I soon had occasion to find out, was not only the independent master of all the household affairs at the head-quarters, but was suffered to "boss" Madame Blavatsky and Col. Olcott, and woe to him who would accidentally step on her toes.

Imagine a weird witchlike creature, with wrinkled features, a stinging look and an uncouth form. Her duty was to patronize the servants, to nurse like a mother a decrepid old horse and several mangy dogs, which were unable to walk. She seemed to consider it her especial purpose of life, to pry into everybody's private affairs, pick up stray letters here and there, that were not addressed to her, probably for the purpose of studying the handwriting; she attempted to wriggle herself into the confidence of new comers, and had a way of finding out their secrets by pretending to tell their fortunes by means of a pack of cards; while at the same time she would try to awaken the sympathies of strangers by her tales, how from a life of luxury she had sunk down to a position of servitude, and if she found a willing ear she would never hesitate a moment to insinuate that the whole society was a humbug, the phenomena produced by fraud, and that "she could tell many things, if she only wanted to do so."

She would tell the aspirant for theosophical honors kindly and confidentially that Col. Olcott was a fool, who was led by the nose by Madame Blavatsky. If asked to explain herself she would say: "My mouth is shut up, I cannot talk against the people whose bread I eat," and when she was told that the occult phenomena occurred even when Madame Blavatsky was a thousand miles away, she would say that "she knew what she knew."

We will not go into details about the other accomplishments of Madame Coulomb, and only add that she composed "magic mirrors" and tried to conjure Elementals by incantations, prayers and ceremonies, accompanied with the burning of incense, for which purposes she shut herself up for hours in Col. Olcott's or Madame Blavatsky's rooms, which no one was permitted to enter, except herself and her husband.

For all these valuable services Madame Coulomb claimed no wages. She had arrived at head-quarters penniless and been taken into the house by Madame Blavatsky out of charity, and been given full control over everything, including the purse; and when she left the head-quarters she sported a large roll of bank notes.\* It seems therefore,

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\* The household expenses at the head-quarters since the Coulobms left, have been each month 230 to 270 Rupees less than the monthly expenses during their presence.

that her unremunerated stay at head-quarters was a financial success after all ; but Mad. Coulomb did " a little trading " on her own account, and besides that another method of her ingenuity to eke out a living may be mentioned, and will be illustrated by the following extract from a letter from Calcutta :

*My dear Brother,*—When I first visited Bombay Madame Coulomb made me believe, that the poor relative of a brother Theosophist of Poona had a large amount of treasure buried in the house, but were in great distress, not knowing where to find it. That she had clairvoyantly examined the matter. The treasure is there, but it requires her personal presence to discover the exact spot to the family. That the family has promised to reward her for her troubles if the treasure is found. They are very poor at present, and she does not therefore like to ask them even for the Railway fare for the journey, which they probably cannot easily afford. At the same time she informed me that she had no money herself, and therefore was obliged to defer the matter indefinitely. I asked her how much she required, she said about a hundred. I thought that if a hundred Rupees can remove a family from want and distress to ease and comfort, and at the same time vindicate the claims of clairvoyance, I ought not to let slip the opportunity and so promised to give the money on returning home. This I did.

BENGAL, 31st July 1884.

N—————.

It is needless to say that the treasure was never found, and the money never returned ; but it may be added that she succeeded in getting another " loan " of 25 Rupees from the above gentleman.

Having paid my respects to Madame Coulomb, it behoves us to look at the appendix. Imagine a ghostly looking Frenchman with the complexion of an ashbarrel, to which is attached a black beard. While he speaks with you, his one glass eye stares you out of countenance, while his other eye with characteristic politeness wanders out of your way. Mr. Coulomb enjoyed the reputation of being a man of great valor\*, and if you would hear him swear and curse and yell in French at the coolies, you would have thought that he was without fear. In fact his frequent violent outburst of passion had produced the universal belief in the neighborhood, that it would be dangerous to contradict him, and that he would kill a man at the least provocation and on short notice.

Mr. Coulomb held nominally the office of a librarian and man of all work. He was a mechanic and carpenter, expert in making trap-doors and sliding panels ; but his accomplishments were then neither fully known nor appre-

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\* This reputation however he lost very quickly, when in the course of the events to be recorded, a simple-minded constable made his appearance in the compound, at the sight of whom Mr. Coulomb became very much frightened.



ciated, and while Madame Coulomb's talk was listened to by us as the innocent twaddle of a cranky old woman, her appendix was treated with great civility to avoid having him go into a fit of hysterics or epilepsy.

We would be guilty of a great wrong towards Madame Coulomb, if we would suppose that an enterprising woman like herself should not have an eye on laying up something for a rainy day. "Trade" was slow, wages are very low in India, and a house-keeper's wages would naturally be so small, that they would hardly be a recompense for the mortification which it would be to a *lady*, to hear herself called a "housekeeper." Madame Coulomb therefore generously offered her services "without money and without price," and while she disdainfully avoided to accept trifles, she was quietly looking around for a bird which it would be worth the while to catch. The bird came, but was not caught.

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#### V.—THE RAJAH.

It is commonly supposed that an Indian Rajah is a "fat bird" and worthy to be bagged even by a "christian" lady, and probably Madame Coulomb was of the same opinion. At the end of December 1884 a large number of delegates assembled at the head-quarters of the "Theosophical Society," and amongst them was the Rawal Shree Hurreesingshjee Roopsinghjee, a gentleman of means, polite, kindhearted and generous. After consulting her cards and finding the signs favourable, she paid a great deal of attention to "our Rajah", and informed him that she was a lady. She told him about the wealth she had possessed in Egypt, until dispossessed of it by the cruel hand of fate. Told him about her dyspepsia and how her earthly troubles had affected her stomach. Told him about the state of servitude to which she had been reduced, and how a loan of 2,000 Rupees would be likely to end her misery and restore her former happiness. The Rajah was not at all pleased at such an attempt upon his pocket book; but was evidently unwilling to give a direct refusal, and thereby probable offence to a "European lady," especially when the said "lady" stood before him in the attractive character of a friend of Madame Blavatsky, a friend by whose influence great favors might be obtained, but whose displeasure might produce the most disastrous results. He

therefore instead of giving a direct refusal, gave an evasive answer and told Mad. Coulomb that he was sorry for her, that he would gladly assist her if it was in his power, and that he hoped on some future day to be able to do so.

This was not exactly what Madame Coulomb wanted ; but if we cannot get big favors, smaller ones may be acceptable. The 2,000 Rupees had appeared although dimly and in an undefined form on the horizon of Madame Coulomb. Should they be permitted to fade away like the *Fata morgana* that deludes the wanderer of the desert? No! To render them tangible and pocketable was the great object, how to accomplish this was the question.

Time went, the swallows had departed, and the Rajah had returned home. Madame Coulomb wrote to him, reminding him of his " promise," but no answer came. Madame Coulomb wrote again, and day after day passed away bringing in its course no friendly 2,000 Rupees ; but " hope lives eternal in the human breast," and Mad. Coulomb weary of waiting concluded that " if the mountain did not come to Mahommed, Mahommed must go to the mountain." Yes. To visit the lion in his den, to take the bull by his horns! If she would visit the Rajah in person, how would he dare to resist her magnetic power, would he not tremble and yield and fork over the 2,000 Rupees.

The impaired health of Madame Blavatsky had rendered it desirable that she should have a change of air, and the physicians which were consulted, advised her to go to Europe, where Col. Olcott was called on account of some official business, connected with a dispute between the Buddhists of Ceylon and certain civil authorities in Ceylon, caused by an attack made by a " christian" mob upon an inoffensive procession of Buddhist worshippers. Madame Blavatsky therefore resolved to accompany Col. Olcott, and having received an urgent invitation to visit the Thakore Sahib of Wadhwan and our friend Hurrisinghjee, she made up her mind to visit them before embarking at Bombay. This was indeed water for Madame Coulomb's mill, and she offered to accompany Madame Blavatsky, which offer was accepted.

It now becomes necessary that I should leave Madame Coulomb to her dreams of the 2,000 Rupees and say a few

words of myself. Two days before Madame Blavatsky left, February 5th, 1884, I had no intention to go with Madame Blavatsky. Thinking that this would probably be the last time that I should find an opportunity to speak privately to Madame Blavatsky, I went unasked up to her room to speak with her in regard to Society matters. I continue now this account by copying from page 53 of the "Supplement to the Theosophist," March 1884 :

After this conversation the thought came in my mind to ask her opinion in regard to a certain subject of which I had been thinking. Madame Blavatsky advised me to apply to the Master himself, to ask him mentally, and that the Master himself would answer my question. A few seconds later she said she felt his presence, and that *she* saw him writing. I must say that I too felt his influence and seemed to see his face, but of course this circumstance will carry conviction to no one but myself.

Just then another lady came in, to my great annoyance, and expressed her wish to have a pair of pincers, which she needed for some purpose, and remembering that I had such a pair of pincers in the drawer of my writing desk, I went downstairs into my room to get them. I opened the drawer, saw the pincers and a few other things in there, but no vestige of any letter, as I had removed my papers the day before to another place. I took the pincers and was about to close the drawer, when—there lay *in the drawer* a great envelope, addressed to me in the well-known hand-writing of the Master and sealed with the seal bearing his initials in Thibetan characters. On opening it, I found a long, very kind letter treating of the identical questions, about which I had just been talking with Madame Blavatsky, besides giving a detailed and satisfactory answer to the very question which had so perplexed my mind, and a satisfactory explanation of certain matters, which for some time had been foremost in my mind, but of which I had said nothing at all.

Moreover, there was in the same envelope a photograph, cabinet-size, of the Master's face, with a dedication to me at the back.

Now, if I know anything at all, I know that my drawer contained no such letter, when I opened it, and that there

was nobody visible in my room at that time. The letter, giving a detailed answer to my question, must have been written, sealed and put into the drawer in less than four minutes, while it took exactly forty minutes to copy it the next day; and finally, it treated a very difficult problem in such an elaborate and yet concise manner, that only an intelligence of the highest order could have done the same. Any further comment I consider unnecessary.

SAPIENTI SAT.

F. HARTMANN, M. D.

ADYAR (MADRAS), }  
February 5, 1884. }

It need hardly be remarked, that the "lady" who came in "to my great annoyance" was Madame Coulomb. She seemed possessed by a devil who always made her appear where she was not wanted, and induced her to go around night and day, eaves dropping and peeping through key-holes. It will also be noticed that the letter is dated February 5th, a date when no suspicion of a conspiracy was entertained.

The above account says nothing definite in regard to the contents of the letter, which I received, but a passage from that letter will throw some light on the subsequent events, and indicate that the Masters knew what was coming.

"..... With an eye to a variety of unexpected emergencies I foresee in the future, I must ask you to show practically your devotion to the cause of truth by accepting the rudder of the theosophical canoe..."

Make the best of your authority in the interests of Truth, Justice and Charity....."—M.

Let us return again to Madame Coulomb. On the seventh day of February, Madame Blavatsky, Babu Mohini Chatterjee and myself in company of Madame Coulomb left Adyar, and arrived on the 10th of February at Hurreesinghjee's residence in Varel.

On the way we had stopped at the residence of the Thakore Sahib of Wadhwan, and here Madame Coulomb's troubles had already become of a serious nature. She was actually given a room inferior in regard to furniture to

that of Madame Blavatsky, a circumstance which greatly roused her indignation; but when after our arrival at Varel she opened her batteries upon Mr. Hurreesinghjee, and when the latter after consulting Madame Blavatsky denied ever having promised the same,\* her fury knew no bounds, and her passionate outbursts of anger and jealousy were in no way soothed down by Madame Blavatsky, reproaching her for her unjust attempt of extortion.

Madame Coulomb was highly incensed for not having succeeded in her scheme. Especially was her temper aroused against our friend Unwala, F. T. S., whom she accused of having persuaded Hurreesinghjee not to give her the money, and she swore that "she would make it hot for him, should he ever dare to make his appearance at Adyar." She cursed everybody in general and Madame Blavatsky especially, and told me under the seal of secrecy that Madame Blavatsky was indebted to her for money lent to her in Egypt; but when cross-questioned afterwards she denied the statement, and declared herself to be indebted to Madame Blavatsky.

Madame Blavatsky was naturally annoyed by these proceedings; but a few tears shed by Madame Coulomb with the assistance of a handkerchief, set the matter all right, and we proceeded to Bombay, where we met Col. Olcott and Mr. Saint George Lane-Fox, the well known Electrician, while Madame Coulomb went to visit some bishop and other clergymen, whose names are unknown to me.

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## VI.—A LETTER FROM THE MASTER.

On the 21st of February, Col. Olcott and Madame Blavatsky embarked on a French steamer for Marseilles. we all went with them on board, and Mad. Coulomb, brandishing a handkerchief as symbolical representation of the grief she must have felt at the coming separation, was warm in her protestations of friendship. However, "this world is but a fleeting

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\* "This," Mr. Hurreesinghjee says in his affidavit, "seems to have greatly disappointed her, and as we came to know, that she wilfully misrepresented to H. P. B. the facts, and told her that the offer was made by me without her asking for it, I related to H. P. B. what had actually happened, and satisfied her that the whole was a downright misrepresentation on Mad. C.'s part. I cannot help remarking that I have found her very unsympathetic and from what she told me of Madame Blavatsky, I know that she is no good friend of hers, as I falsely imagined her to be at first.

show," nothing lasts for ever, and the best friends must at last part. The last bell was sounded, the last whistle was blown, one more sob, one more embrace, and Madame Coulomb with red eyes and faltering steps moved sorrowful out of the cabin. Stepping into her boat she waved a last adieu to Babula, the servant of Madame Blavatsky, and said to him: "*I shall be revenged on your mistress for preventing me from getting my 2,000 Rupees.*" On February 29th I arrived in Adyar, where Mr. Lane-Fox joined me soon afterwards. It will therefore be seen that from February 7th up to February 29th, Mr. Coulomb was in the undisputed possession of Madame Blavatsky's room. He continued in that possession even for some time afterwards, and when one evening I expressed to him my surprise, that I had not seen him during the day, he said, that the rain had done some damage in Madame Blavatsky's room, and that he had been all day repairing the damage. Two days after my return a meeting, of the *Board of Control*, was appointed, and as it was desirable that we should sit in a place free from disturbance—I proposed that we should go upstairs, but Mr. Coulomb objected, saying that he had received orders not to permit any one to go upstairs until Madame Blavatsky's return. This rather surprised me, for Madame Blavatsky before her departure had expressly requested me to use her rooms and her library, and she had made the same offer to Mr. Subba Row Garu and others. The surprise however ceased when some three months after I received a letter from Madame Blavatsky addressed to Mr. Lane-Fox, and containing the following passage:\*

*46, Rue Notre Dame des Champs. Paris April 2, 84.*

"....." She swore to me, that she would take care of my rooms, only asking me to let it be known, that *she alone* had the right over all and would have and keep the key. Having told Dr. Hartmann, that he was welcome to books and my desk in my absence, she made a vow when alone with me, and declared, that if I allowed one single person to have access to my rooms, she would answer for nothing;—that the "shrine" would be desecrated, etc."

This letter shows how Madame Coulomb gained possession of the upper story. It was necessary for the Coulobms to remain in that possession, as without it their plot could not be carried to a successful termination.

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\* This letter also contained a black-mailing letter written by Madame Coulomb to H. P. B., in which she warns Madame Blavatsky to beware of the consequences of a rupture.

Affidavits sent in by several members went to show, that the Coulombs were guilty of gross misconduct, of lying about the Society, slandering its officers, wasting the funds of the Society, &c. We therefore concluded to impeach them in a formal manner, and were engaged in drawing up the charges in my room when the astral body of a Chela appeared, and handed the following letter to Damodar.

“ So long as one has not developed a perfect sense of justice, he should prefer to err rather on the side of mercy, than commit the slightest act of injustice. Madame Coulomb is a medium, and as such irresponsible for many things she may say or do. At the same time she is kind and charitable. One must know how to act towards her, to make her a very good friend. She has her own weaknesses, but their bad effects can be minimized by exercising on her mind a moral influence by a friendly and kindly feeling. Her mediumistic nature is a help in this direction, if proper advantage be taken of the same.

It is my wish therefore, that she shall continue in charge of the household business, the board of control of course exercising a proper supervisory control and seeing in consultation with her, that no unnecessary expenditure is incurred. A good deal of reform is necessary, and can be made rather with the help than the antagonism of Madame Coulomb.—K. H.\*

This was rather like throwing cold water on the fire we had kindled to purify the Society. I should have been inclined to treat the matter as a joke, or the letter as coming from a *Dougpa*, having had otherwise sufficient evidence, that the *Dougpas* were in league with our enemies, but the letter was in the well-known hand writing of K. H. It was enclosed in a Chinese envelope, addressed to me, and the Chela who handed it to Damodar was recognized by him. There could be no longer any doubt as to its being genuine, and there was nothing to be done, but to obey. I therefore rather reluctantly obeyed, and an armistice was concluded with the Coulombs by treating them with greater consideration.† Madame Coulomb had some of her glory and power restored to her, and we all attempted to get rid of her by persuasion and kindness. This course I was moreover inclined to take, as I had no personal ill-will against the Coulombs, and should have been glad to see them provided for. I even went so far as to offer them

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\* While we were reading this letter, Mr. Coulomb came in and said that he had seen a strange figure looking into his room through the window. A letter was then found in Mrs. Coulomb's room, advising her to go to Ootacamund, where she would be given further instructions.

† It was well that we obeyed the instructions. An explosion produced at that time would have been premature, and transatlantic telegrams might have seriously interfered with Col. Olcott's work in Europe.

inducements to go to America, a plan with which they pretended to be delighted. Although we all are vegetarians and total abstainers from strong drink, we now took our meals at the same table with the Coulobms, who ate meat and drank wine. In the course of time it was decided that Mr. Lane-Fox and Damodar should go to Ootacamund, and as Madame Coulomb desired to go with them, we gave her money to buy new clothing for herself, and on the first day of April all three started for Ootacamund. Mr. Lane-Fox lost no opportunity to explain to her what Theosophy was and what the objects of the Society were, and Madame Coulomb declared herself to be thoroughly convinced and wanted to become his "Chela." How well she employed her time, appears from the following affidavits:—

I.—I regret, that being called on to state what I know of Madame Coulomb's feeling towards the Society, I have to state on honor, that she is against it, and this she has repeatedly declared to me;—that I remonstrated with her, for expressing such opinions, while forming a part of the theosophical family. I further pointed out the harm she was doing the Society and herself, and requested she should cease her confidence in me, as I did not wish to hear anything against the Society.

OOTACAMUND, *May 5, 1884.*

Mrs. H. A. R——, F. T. S.

II.—I, R—— B——, F. T. S., declare on my honor, that I have repeatedly heard Madame Coulomb express herself, in a manner hostile to the Society. She gave me to understand that the objects of the Society were not such that she could conscientiously support. From her language and more especially from her manner she led me to believe, that in her opinion the phenomena were not genuine; further that she could reveal a great deal if she choose. To my husband she was more explicit and tried to influence him to dissuade me from having anything to do with the Society. She told my husband the whole thing was a humbug. I think it will be for the interest of the Society, if she can be removed.

"THE L——," *May 2, 1884.*

E. R. B——, F. T. S.

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## VII.—A REVELATION.

While in Ootacamund Madame Coulomb, perhaps experiencing "a change of heart," became very pious. She went to church very often and made frequent visits to her "spiritual advisers," a certain *Rev.*—and others. What else she was doing at Ooty it is not possible to say. But Perhaps the following letter which about a month after-



wards was received by Colonel Olcott may throw some light on the nature of the forces at work against the interests of the Society. It was contained in an envelope with the postal mark of Madras. On the back of the letter was written in the hand of the Master.

*A clumsy forgery, but good enough to show how much an enterprising enemy can do in this direction. They may call this at Adyar—a pioneer.—M.*

The letter as follows :—

*Private.*

ADYAR, April 28, 1884.

MY DEAR MADAME COULOMB.

I was very glad to receive your kind warning : but I need a new and further explanation, before I will believe in Madame Blavastky's *innocence*. From the first week of my arrival I knew she was a *trickster*, for I had received intimation to that effect, and had been told so by Mr. Lane-Fox before he went to Ooty (and who added moreover, that he had come from England with this purpose, as he had received secret instructions from the London Fellows) and even said that he was sure he was a spy.

She is worse than you think, and she lied to me about lots of things, but you may rest assured that she shall not bamboozle *me*. I hope to tell you more when I see you upon your return from Ootacamund and show you that Col. Olcott is no better than he should be. Excuse short letter I am writing in the dark.

Yours faithfully,

DR. F. HARTMANN.

The handwriting of this stupid letter resembled somewhat my own. The circumstance of its being at once nonsensical, ungrammatical and unorthographical, may perhaps be explained by its having been written *in the dark*.

At about the time when the forged letter was written I received a letter from a friend in Europe, and when I opened it I found written on the inside in the handwriting of the Master : "*The matter is serious. I will send you a letter through Damodar. Study it carefully,*" etc.

A few days after this a letter addressed to me, dropped into Damodar's room at Ootacamund, of which he took notice and then sent it to me after showing it to Mr. Lane-Fox: It was again in the unmistakable handwriting of the Master. I submit the following extract :—

April 26, 1884.—For some-time already the woman has opened communication—a regular diplomatic *pourparler* with the enemies of the cause, certain padris.—She hopes for more than 2,000 Rupees from them, if she

helps them ruining or at least injuring the Society by injuring the reputation of the founders. Hence hints as to "trap doors" and tricks. Moreover when needed trap doors will be found, as they have been forthcoming for sometime. They are sole masters of the top story. They have full entrance to and control of the premises.

"Monsieur" is clever and cunning at every handicraft, good mechanic and carpenter and good at walls likewise. *Take note of this ye Theosophists.* They hate you with all the hatred of failure against success; the Society, Henry, H. P. B., theosophists, and aye the very name Theosophy. The ———are ready to lay out a good sum for the ruin of the Society they hate.—————

—————Moreover the J—in India are in direct understanding with those of London and Paris.

—————Keep all said above in strictest confidence, if you would be strongest. Let her not suspect you know it, but if you would have my advice be prudent. Yet act without delay.—M.

#### THE PRESIDENT FOUNDER SPEAKS.

At the beginning of our proceedings we had informed Col. Olcott of the state of affairs and also warned Madame Blavatsky, because we were aware that Madame Coulomb had written to them, and considered it advisable that the founders should know the true state of affairs. Everything went on smoothly. Mrs. Coulomb followed her inclinations in Ootacamund, and Mr. Coulomb and myself were discussing America, whither he said he was resolved to go to take charge of a silver mine, in which I had offered him a fourth interest. Mrs. Coulomb—bless her innocent soul—did not seem to suspect that we were smelling a rat, and we were hoping to see the Coulobms off by the next French Mail, when like a bombshell arrived the following letter from the *President-Founder*, and addressed to Madame Coulomb.

PARIS, April 2,—'84.

DEAR MADAME COULOMB,

I have unpleasant news to-day from Adyar, about which I must speak to you plainly, as plainly as I ought in the capacity of your friend—which I suppose you have always taken me to be. My information is that you are talking; that Mr. Coulomb has made trap doors and other apparatus for trick manifestations, that you have various secrets that you might reveal; and that you openly express your hostility to the T. S. Now all this is nearly the same as you have told me personally, you will remember, and I must say I have been saddened by the discovery that you have been circulating these stories to any one besides myself, whose mind cannot be unsettled by any trivial things like these. I have never explained to you as plainly as I might, that the Theosophical movement *does not rest at all for its permanency upon phenomena, and that even if you could prove that every supposed phenomenon ever witnessed by me or any one else was false, it would not alter my opinion one iota as to the benefit to*

be derived by the world from our Societys' work. Nor would the Society be destroyed or even seriously checked. But neither you nor any one can do this, for many of us have seen phenomena when Madame B. was far away from us, and these very letters to-day received from Adyar testify to letters having been phenomenally received by Mr. Shreenivas Row and others, and other phenomena taking place just as they did before H. P. B. left. So what's the good of telling such stories? I have always felt that in case you were a loyal member of the T. S., and were willing to work with us for the promotion of its interests, you were as much entitled to shelter, food, &c., as any other of us and that no obligation was imposed upon you by accepting them from us. But I must tell you candidly, that I do *not* think it right or fair, that you should either help to injure the Society by unsettling people's minds about H. P. B. or myself, or any one else working with us, or by hinting that there was any political design hidden under the surface, when you know or ought to know, that that is as false as false can be. Nor do I think it right, that you should continue to be a member of a society, which you thought flourishing by the aid of trickery and false representation.

If I thought my Society *that*, I would leave it and wash my hands of it for ever, and if you do believe it so, and still stay a member, why you see that at once you as much as confess that you and *your good honorable husband*, are knowingly parties to these disgraceful acts and as guilty as H. P. B. herself. If you ever said that Mons. Coulomb helped to make any apparatus for trickery, that is just the same as to say that he by keeping his mouth closed about it and allowing the fraud to go on, is doubly dishonorable.

I cannot think you would say such a falsehood and will not believe it, until you yourself confess it. And finally, my dear Madame Coulomb, what nonsense is it to give out or let it be inferred, that you have any power to harm the T. S. or any one at Head-quarters by Black Magic, when I tell you that no one on earth, nor any combination of men, can harm the Society which rests upon the everlasting rock of truth and is doing good every day to mankind. I do hope too as your well wisher, that you will never seriously think that this house could be nwrought by combining yourself with Mr. B.....or the Bishop of.....Padris or any of their societies. Such a plot would never succeed in doing more than to make a temporary annoyance like the stupid scandal of the past at Bombay and elsewhere. While I live and work and can fight for the cause, it will be impossible to overthrow it. So now that I have said my say in my usual plain and honest way, let us be friends and allies as we have hitherto been, and with sincere regards, to Mons. Coulomb, I am yours.

H. S. OLCOTT.

This letter had the following effects :—

1. It disclosed to the Coulombs the fact that they were discovered, and it rendered any further secrecy on our part useless.

2. It innocently caused some misunderstanding between myself and Mr. Lane-Fox ; because as our friend Damodar omitted to inform me of the fact that Col. Olcott had written such a letter to Madame Coulomb and sent him a copy, I

naturally supposed that Mr. Lane-Fox in direct contradiction to the orders of the Masters had disclosed everything to Madame Coulomb. In fact, when Mr. Coulomb one morning paler than usual and with as usual dishevelled hair, his glass eye nearly starting out of its socket, rushed in my room, brandishing a letter from Mrs. Coulomb and told me that she was kept as a prisoner in Ootacamund, that she was accused of conspiracy with the "padris," and of having constructed secret trap doors, and that all this was done by the order of Mr. Lane-Fox, who had received *secret instructions from Col. Olcott*, the matter looked so plausible, that I became quite annoyed at such a breach of confidence and such an irregularity of proceedings. I wrote to Mr. Lane-Fox and to Col. Olcott accordingly, and concluded to act according to the orders given by the *Master*, without delay, yet without *precipitation*. The matter was of course satisfactorily explained on Mr. Lane-Fox's return, and my task was greatly facilitated by his valuable assistance.

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### VIII.—THE TRIAL.

Mr. St. George Lane-Fox, Damodar K. Mavalankar and Madame Coulomb returned from Ootacamund. Mr. Coulomb told me that he would make his wife consent to go to America; but whether he only attempted to gain time to finish his work, or whether he shared the fate of the majority of husbands, who cannot make their wives consent to do anything, which they are not anyhow willing to do, is a puzzle which the scientists have not yet solved. At all events I thought that before "prompting the question" it would be well to give Mr. Coulomb a few days of time to let his persuasive influence act upon his affectionate wife. There was a great row between Mr. Coulomb and his wife, in which it seems, that the husband came out second best, for the time of the departure of the French Mail steamer, drew near and the Coulombs made no visible preparations to depart. I therefore made up my mind to wait no longer, but ask them for a decisive answer. I did so, and was coolly informed, by Mr. Coulomb, that he and his wife did not think of leaving the head-quarters before Madame Blavatsky's return. Madame Blavatsky on her part wrote to me, that she would under no circumstances return as long as the Coulombs were infecting the place by their

presence. In this way the matter was reduced to a choice between Madame Blavatsky and Madame Coulomb; the former representing the good principle and the latter the evil one. The selection could not be difficult, and a meeting of the "General Council of the Theosophical Society" was called to meet on 14th May 1884. The following were the proceedings.

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PROCEEDINGS OF THE "GENERAL COUNCIL."

As per Notice, dated May 13, 1884, a meeting of the General Council of the Theosophical Society was held at the Parent Society's head-quarters at Adyar (Madras), on the evening of Wednesday the 14th of May, 1884, at 6 P. M.

*Present*—Dr. F. Hartmann, Diwan Bahudoor, T. Subba Row Garu, P. Shreenivas Row, St. George Lane-Fox, Wm. Tournay Brown. B. A., L. V. V. Naidu, M. Singaravelu Mudalyar, *Members*. Damodar K. Mavalankar, *Secretary*.

Upon motion of Dr. Hartmann, seconded by Mr. Shreenivasa Row, Mr. Subba Row was voted to the chair. Dr. Hartmann, then produced the charges against Mr. and Madame E. Coulomb.

The following is a summary of the charges brought against Madame Coulomb.

I. It was shown by four affidavits, that Madame Coulomb repeatedly said to members of the Theosophical Society as well as to outsiders, that the Theosophical Society had for its object the overthrow of the British rule in India.\*

II. Nine affidavits gave evidence that she said that the objects of the Society were inimical to what she believed to be true religion.

III. Ten affidavits proved that Madame Coulomb frequently said that the "occult phenomena" occurring at the head-quarters were frauds, while at other occasions she said they were the works of the devil.

IV. Four affidavits went to show Mad. C. guilty of attempting to extort money from members of the Society.

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\* The following are samples.

*Affidavit*.—I am prepared to affirm that Madame Coulomb has frequently said, that the *Theosophical Society* was a movement for the overthrow of British Rule in India and of the Christian Religion. She has also insinuated that Madame Blavatsky and Colonel Olcott were hypocritical designing people actuated by selfish motives.

ADYAR, 13th May, 1884.

W. T. BROWN.

*Affidavit*.—I, St. George Lane-Fox, hereby declare on my word of honor that Madame Coulomb has repeatedly told me, that she knew all the "Phenomena to be the result of trickery, and that Madame Blavatsky "had gone too far" in that line to be able to withdraw and turn over a new leaf. On several occasions Madame Coulomb said that she could say a great deal more against the Society and against Madame Blavatsky, were she not dependent for her living on the welfare of the Society; *otherwise* she assured me that she would not remain silent. She told me also that

- V. Three affidavits proved that she had wasted the funds of the Society.
- VI. All the affidavits showed her guilty of lying and backbiting.
- VII. One affidavit proved her guilty of having grossly slandered H. P. B.
- VIII. Two affidavits stated how she had dissuaded people from joining the Society.
- IX. All the affidavits agreed unanimously, that her presence at the head-quarters were causing an immense waste of time, energy, money, and that her continuance there was against the interests of the T. S.
- X. Letters proved that a blackmailing letter was sent to H. P. B. by Mad. C. The charges against Mr. Coulomb were:
  - I. Aiding and abetting his wife in the above described machinations.
  - II. Disobedience to orders of the Board of control.

The Coulobms were sent for, to make their defence, but they entirely failed to bring forward anything in their favour. Madame Coulomb neither acknowledged nor denied any of the charges, but gave only evasive answers.\*

Only the first three charges against Mrs. C. were tried, and Mrs. C. neither admitted nor contradicted them, but the evidence was of such a conclusive nature that no doubt about their truth was possible. It was therefore considered unnecessary to investigate the remaining charges. Mrs. Coulomb was unanimously expelled from the membership of the Society. Mr. Coulomb was requested to resign, but as he could not make up his mind, whether he would do so or not he was expelled likewise.

her conscience forbade her from sympathizing with the work of the Society, as she believed, that it was altogether subversive of true religion. She further said that she believed the Society had political motives, and that what it was really wishing for, was the overthrow of the British Rule.

May 2nd 1884.

ST. G. LANE-FOX.

*Affidavit.*—On the evening of March 7th 1884. I asked Mr. Coulomb for the use of Madame Blavatsky's rooms; but he said he could not grant my request, as Madame Blavatsky's was very strict about her rooms, books, etc., and that he would have to be responsible for them. Madame Coulomb repeatedly said, that she had a grievance against Madame Blavatsky and was determined to have her "revenge." She said that she did not feel in sympathy with the society and that her conscience revolted against it. A few days after that she said that she would burst up the society.

April 29th 1884.

DAMODAR K. MAVALANKAR.

*Affidavit.*—This morning Mr. Coulomb called me aside and said he wanted to talk to me privately, as he had to communicate a great secret. He asked me whether I was a friend of Madame Blavatsky, and whether I would promise secrecy in regard to what he was going to tell me. He then said that there was a secret passage behind the "shrine", and that he therefore would not give up the keys to Madame Blavatsky's room.

May 13th 1884.

DAMODAR K. MAVALANKAR.

\* Mrs. Coulomb's evasive answers are well illustrated in the story of the Irish servant, who was asked by his master a clergyman that if any one should call and ask him whether his master was at home, not to tell a lie, but to give an evasive answer. So, when soon after a lady visitor came and asked her, whether the Reverend was at home, he gave her an "evasive" answer, saying: "Is your grand-mother an owl?"

A committee was then appointed to take possession of the property belonging to the Society and to request Coulombs to leave the premises.

Mr. Coulomb is a Frenchman and thinks a great deal of preserving his "honneur"; It would therefore seem probable, that after the above related events had taken place, he would quietly leave the place. Such was however not the case. He not only refused to leave the premises before Madame Blavatsky's return, but he declared his intention to move upstairs and live in her rooms. He insisted, that Mad. Blavatsky's property had nothing to do with the Society, that he was the sole authorized guardian of it and would not give it up. A telegram was therefore sent to Madame Blavatsky, asking her to relieve Mr. Coulomb of his duty, and in the meantime the entrance to those rooms was put under guard.

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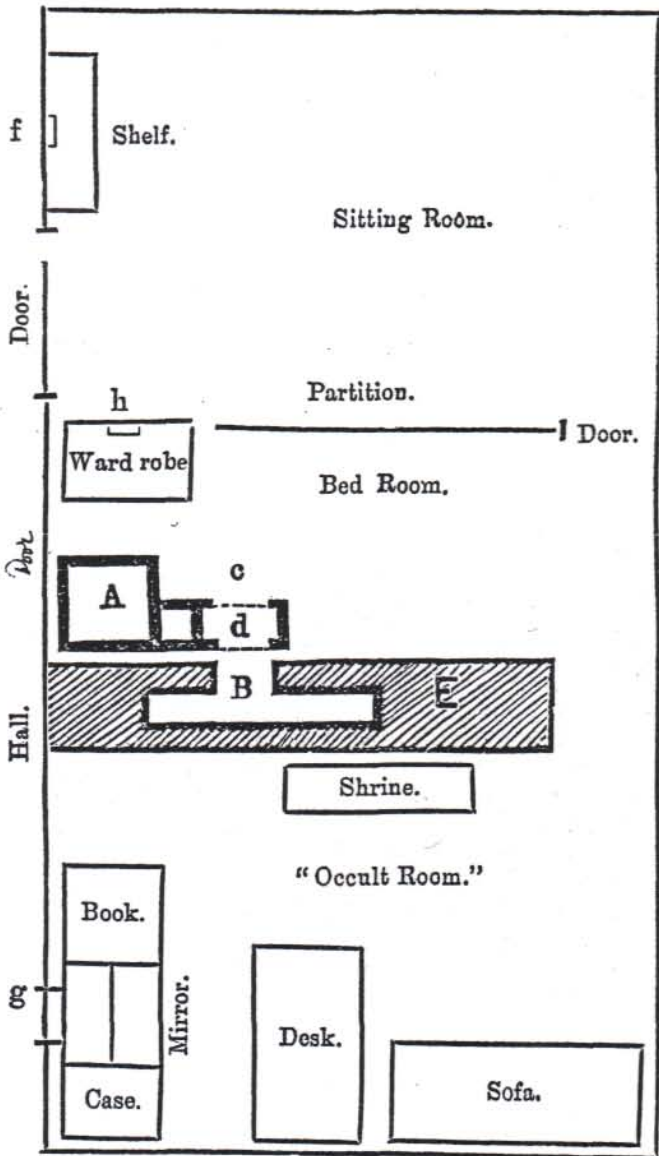
## IX.—THE GREAT "EXPOSURE."

### *Report of the Executive Committee of the General Council.*

The executive committee appointed by you, and consisting of Dr. F. Hartmann and Mr. St. George Lane-Fox, having received information, that Mr. Coulomb was engaged in constructing secret trap doors, etc., in Madame Blavatsky's rooms, for the purpose of making the public believe, that the occult phenomena were produced by trickery and thereby to bring the Society into trouble, considered it above all necessary, that Mr. Coulomb should be henceforth prevented from going upstairs, so as not to enable him to finish his work. Mr. Coulomb was therefore informed, that he should not enter the main building. He however insisted on his determination to go upstairs with his wife and to live, cook, eat and sleep in Madame Blavatsky's rooms and as it was not improbable that a breach of the peace, might occur, we sent for a policeman to watch the premises.

Mr. Coulomb after some difficulties finally promised to give up the keys to the upstairs rooms, but would do so only in the presence of witnesses. Accordingly on the 18th of May 1884 the committee appointed by the General Council, and consisting of Dr. F. Hartmann, T. Subba Row Garu, P. Shreenivasa Row, William Turnay Brown, Damodar K.

Mavalankar and others accompanied by Mr. Coulomb went upstairs and examined the rooms of Madame Blavatsky.



A. The heavy cupboard constructed by Mr. Coulomb.  
 B. The hollow place in the wall, where the door had been.  
 C. Door of the same.  
 D. Sliding panel.  
 E. The solid wall.  
 F. Sliding panels.  
 G. Sliding panels.



The wall behind the "shrine" in the "occult" room was found to be partly hollow, forming a space of about 5 feet high and  $3\frac{1}{2}$  feet wide, with a depth of twelve inches between the walls, and with an aperture of about 14 inches wide, by 27 inches high, sufficiently large for a little boy (who was not afraid of suffocation) to crawl in, and opening into the bedroom next to the "occult" room. This aperture was hidden by a heavy piece of furniture resembling a cupboard or clothes press, and it could be entered through the same by opening the door of the cupboard and removing a sliding pannel (d) at the back.

The wall between the excavation and the shrine as well as the back of the "shrine" were intact, and there was no communication between the two. It was therefore evident, that the work had not been yet finished. Besides this hole in the wall there were found to be three secret openings or sliding panels in various places. One into the occult room, opening into the back of another cupboard or bookcase, whose front was covered by a mirror and which was made accessible from the hall; another one opening from the hall through a shelf into Madame Blavatsky's sitting room, and another sliding panel fastened by a single screw in the back of a wardrobe, standing between the partitions of Madame Blavatsky's sitting room. All these panels were evidently new; it took a great deal of trouble to open them, and they opened with considerable noise; so that it is very improbable, if not impossible, that they ever could have been used for the purpose for which they were said to have been intended. Mr. Coulomb confessed to having made all these tricks, holes and trapdoors with his own hand, but excused himself by saying that they were made by H. P. Blavatsky's order. He denied having any secret understanding with Missionaries for the purpose of injuring the Society. He then turned over the keys to Mr. Damodar K. Mavalankar, who took possession of the rooms, and it was decided to leave all the holes and sliding panels unrepaired until further decision. It is evident, that with very little labour those traps could have been finished and be made to look very suspicious, and we have reason to believe that it was Mr. Coulomb's intention to finish them before Madame Blavatsky's return from Europe.

Some of the servants that showed signs of sauciness and disobedience, and were evidently influenced by the Coulombs were dismissed. Madame Coulomb after making

some ineffectual attempts to obtain the sympathies of some gentlemen in office, and after some unsuccessful attempts to extort by her threats money from the society, finally accepted the inevitable, and on the 25th of May the venerable couple left the head-quarters, as we all hope to return no more.

*Signed by the members of the committee, and verified by the other members of the council and such as were present on that occasion.*

It will be remembered that soon after the anniversary and at a time when Mr. Coulomb. was evidently engaged in preparing his sliding panels, the occult phenomena, which had before occurred in the "shrine," suddenly ceased by the orders of the Masters. Mr. Moncure Conway, who visited the head-quarters in January, and was taken to look at the shrine, gave vent in print to his great disappointment for not having received a letter on that occasion. It was too bad! A man of Mr. Conway's stamp and a shining light of a free church, who would be able to make all his parishioners believe in Theosophy, if he only would say it was true, to be told that the phenomena were stopped, and that he should go without a letter from the Mahatmas. ! No. ! It could not be possible! The very fact that Mr. Conway was not welcomed by them in a more substantial manner,\* must be a proof to him that no Mahatmas exist or that they were afraid of him, and having heard of his coming, stopped all the phenomena in the "shrine" on his account, to escape the "never-sleeping" eye of the sceptical ghosthunter. If Mr. Conway should ever see this pamphlet, it is to be hoped that it will modify his opinion. Mr. Conway seemed to believe, that "occult phenomena" and the "shrine" were things inseparably connected together, but those who like myself have seen many more such phenomena occurring outside than inside the shrine, think differently.† It is

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\* The occult bells were ringing outside, but Mr. Conway seemed to hear nothing.

† Letters have suddenly appeared on the table, when Madame Blavatsky was absent and no one was near, whenever there was any necessity for such, either to give an important advise or answer on serious question. Sometimes I received letters from the post man and when I opened them, I found remarks written in red ink on the inside, in the well known hand writing of the *Master*, and on one occasion a long sentence was written on a manuscript contained in my travelling-bag, while I was riding in the cars. All the occult letters I ever received, contained matters of the highest importance.

however not unreasonable to suppose, that a place in which astral or magnetic conditions have been established, will make it easier for astral phenomena to occur, than where no such conditions exist. In fact after the "great exposure" and notwithstanding Madame Blavatsky's absence in France, the "shrine" worked as well as before. I have only space, to append the following :

II. On the 4th March 1884—(Madame Blavatsky and Colonel Olcott were at this time on the Ocean, having left Bombay on February 20th for Marseilles)—I, owing to certain domestic afflictions, felt exceedingly miserable ; could not take a morsel of food; and remained in the most wretched condition of mind all that day. But in the evening between 5 and 6 P. M. I proceeded to Adyar, in the hope of finding some consolation there ; and was seated in the office-room of the Head-quarters, talking to Mr. Bawaji, without, however, mentioning to any body the circumstance of my being in an unhappy condition. In the meantime, Mr. Damodar stepped in ; and I at once expressed to him my desire to see the "Shrine." He very kindly conducted me to the occult room upstairs forthwith ; and unlocked the "Shrine." He and I were standing hardly five seconds looking at the Mahatma K. H.'s portrait in the "Shrine," when he, (Mr. Damodar) told me that he had orders to close the "Shrine ;" and did so immediately. This course was extremely disappointing to me, who, as the reader will have perceived from the above, was sorely in need of some consolation or other at that time. But ere I could realize the pangs of this disappointment, Mr. Damodar re-opened in an instant the "Shrine," by orders. My eye immediately fell upon a letter in a Tibetan envelope in the cup in the "Shrine," which was quite empty before ! I ran and took the letter, and finding that it was addressed to me by Mahatma K. H., I opened and read it. It contained very kind words conveying consolation to my aching heart ; advising me to take courage ; explaining how the laws of Karma were inevitable ; and finally referring me to Mr. Damodar for further explanation of certain passages in the letter.

How my presence before his portrait attracted the instantaneous notice of the Mahatma, being thousands of miles off ; how the mahatma divined that I was miserable and was in need of comfort at his hands ; how he projected his long and consoling letter from such great distance into the closed cabinet, within the twinkling of an eye ; and, above all, how solicitous he, the great Mahatma, is for the well-being of mankind, and more especially of persons devoted to him,—are points which I leave to the sensible reader to consider and profit by. Enough to say that this unmistakable sign of extraordinary kindness on the part of the great Master armed me with sufficient energy to shake off the miserable and gloomy thoughts, and filled my heart with unmixed comfort and excessive joy, coupled with feelings of the sincerest gratitude to the benevolent Mahatma for this blessing.

All these phenomena, transpiring as they have done during the absence of our Founders from Madras, speak volumes for themselves ; and I record them for the benefit of my Brothers.

MADRAS, }  
9th July 1884. }

P. SREENEVAS ROW.

However, the occurrence of such occult "phenomena" has given rise to a display of animosity, by such as cannot

believe in them for want of experience, or such as were disappointed by not obtaining such letters or presents, and it is a disputed question, whether or not the publication of such occurrences has done harm or good to the society. However, as it has led to convince a number of intelligent sceptics that there are mysterious things, which need investigation, I believe it has done good, although such publicity must have caused much annoyance to Mad. Blavatsky. The truth of occultism rests neither on a belief in the *Masters*, nor on a belief in the phenomena, but stands on its own merit, and it is therefore, as far as the truth of Theosophy is concerned, entirely immaterial, whether the public believe in them or not. Furthermore, if the occurrence of such occult phenomena becomes an accepted fact, it necessarily conflicts with many accepted theories and may consequently seriously interfere with the personal interests of those whose occupation consists in upholding the latter. It is therefore not surprising, that such persons should denounce those phenomena as produced by fraud, but to those who have seriously investigated them, such an accusation appears only puerile and absurd.

Let us see what Madame Coulomb thought of the phenomena before she made her husband construct that hole in the wall.

ADYAR, 13th August 1883.

MY DEAR FRIEND,—I verily believe I shall go silly if I stop with you. Now let me tell you what has happened. On my arrival home I found General Morgan sitting down in that beautiful office of ours, talking with Damodar and Mr. Coulomb. After exchanging a few words I asked whether he would wish to see the "Shrine," and on his answering in the affirmative, we went upstairs, passing on the outside, on account of the furniture of your sitting room being heaped up to block the doors and prevent thieves breaking in. The General found the portraits admirable, but I wished I had never gone up, because on my opening the "Shrine," I, Madame Coulomb, who never cares either to see or to have anything to do in these matters, as you well know, must needs go and open the "Shrine" and see before her eyes and through her fingers pass, the pretty saucer you so much cared for. It fell down and broke in 20 pieces. Damodar looked at me, as much as to say, "well you are a fine guardian." I, trying to conceal my sorrow on account of General Morgan's presence, took the debris of the cup and put them in a piece of cloth which I tied up and placed it behind the silver bowl. On second consideration I thought I had better take it down again and reduce it into powder this time. So I asked Damodar to reach it for me, and to our unutterable surprise the cup was as perfect as though it never had been broken, and more, there was the enclosed note—

*"To the small audience present as witnesses. Now Mme. Coulomb has occasion to assure herself that the devil is neither as black nor as wicked, as he is generally represented. The mischief is easily repaired.—K. H."*

to which the General added the few lines and signed as an eye witness. Now make what you like of this, but I say that you have dealings with *old nick*, etc. Yours ever affectionately, E. COULOMB.

So has thus far ended the conspiracy. It is a curious "coincidence," that at a time when all the superficial appearances were against Madame Blavatsky, certain ministers of the gospel began a polemic against Theosophy in the *Madras Mail*, in which they were forced to beat a hasty retreat. Two Christian Reverends began a course of lectures against Theosophy, which, although having been advertised with a flourish of trumpets and blowing of horns, were given up after some abortive attempts, and one minister, who was particularly abusive of the Mahatmas, was taken sick in the midst of his speech and had to stop "on account of the heat."

It is also a remarkable "coincidence" that a few days after the discovery of the hole in the wall Mr. Coulomb requested to have a private interview with me, and after coming in my room told me in the course of the conversation that ten thousand Rupees were put to his disposal, if he would ruin the Society. His wife during that conversation was standing near the door listening and called out to her husband: "*Ne vous compromettez pas.*" (Do not commit yourself); but alas! the 10,000 Rupees seem to have the same fate as the 2,000 Rupees from Hurreesingshee, to appear for a moment on the horizon of Madame Coulomb, to vanish again before they are touched. Sad disappointment! The great "exposure" had the opposite effect of what was intended, and instead of proving the Adepts to be frauds, it furnished incontrovertible evidence of the wisdom of the *Mahatmas*.

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## X.—CONCLUSION.

The conclusion is not yet ready, but the first act of the play is over. When the second act will begin remains to be seen, and depends on those secret actors that make their preparations in the dark. To those who are somewhat acquainted with occult science the foregoing pages will have given sufficient evidence as to who these secret actors are; but those who have never looked behind the curtain may still have some doubts. They will perhaps ask the following questions:

1. Did not the secret working of Mad. Coulomb arouse anybody's suspicion, and why did Madame Blavatsky not withdraw her confidence from her?

2. How could Mr. Coulomb perform his tricks without making a noise and without being surprised?

3. Why did not the Mahatmas interfere sooner?

In answer to the *first* question it has already been stated, that Madame Coulomb's actions were such as to arouse everybody's suspicion. Her antagonism to the Society was well known, and her power at head-quarters were only based upon the fact that she possessed the confidence of Col. Olcott and Madame Blavatsky, who trusted her probably more by force of habit, than from any other cause. They looked upon her as an unfortunate "Medium," subject to all sorts of influences, and perhaps her very opposition to the Society caused an agreeable diversion or friction. They looked upon her as a fidgety old woman, whose weaknesses must be endured, and as Madame Blavatsky seemed satisfied, nobody else had anything to object. Furthermore it is said that it takes a thief to catch a thief, and people with a clear conscience are always unwilling to mistrust others. Col. Olcott and Madame Blavatsky had higher things to think of than the whims of Madame Coulomb.

The *second* question presents still less difficulties than the first one. Mr. Coulomb is a carpenter, and the doors were made by native workmen under his supervision. To make a panel moveable all that is necessary is to leave it unglued to the frame. No nails were used after the doors were put in, and a little screw will hold the panel in its place and can be attached without noise. The history of escapes from jails proves that big walls may be hollowed out, without causing any great noise, so why should the removal of a few bricks from one side of a hollow wall create a disturbance? Besides Mr. Coulomb might have made all the noise he wanted without creating suspicion. He was in the habit of making repairs in the house and nobody asked him questions. Moreover he was for three weeks or more in the undisturbed possession of those rooms, and the people in the office were too busy with their work, to pay any attention to the doings of Mr. Coulomb. He had keys fitting all doors, and whenever any one else entered the "occult room," which was locked up separately, it was

done through its separate door, while the room containing the hole in the wall was guarded by Mr. Coulomb.\*

The *third* question is not a reasonable question, because the Mahatmas *did* interfere as soon as there was any necessity for interference, as will be seen by the foregoing letters, of which I have given *only extracts*. They foresaw the events, and it was undoubtedly they who caused the simultaneous absence of the founders, whose kindness of heart would have exposed them to a danger, which grew in importance from day to day. In case of a discovery a few tears from Madame Coulomb would probably have set the matters all right; but "one cannot change the spots on a tiger's skin," the disease would have broken out in some other form. The Mahatmas knew what was coming; but the Coulombs had to finish their job, and thereby furnish proofs against themselves, else their dismissal would have had the appearance of an act of injustice. Neither could even a Mahatma directly interfere with their acts, without exercising a perhaps undue control over their natural rights; because every man is master of his own acts, and must himself choose between good and evil. What efforts were made to change Madame Coulomb's heart for the better, have been described above, and every opportunity was given to her to reform.

But those who have looked deeper into the wonderful workings of nature, will see that these events are only a few of the incidents of a great scheme; they will recognise in them the action of a well known law,—a law which caused *Socrates* to drink the poison and which infuriated the "christian" mob that tore *Hypatia* into pieces. To brave successfully the established currents in the *Astral-Light* by opposing the stream of public opinion, is dangerous and requires the strength of a hero or the stubbornness of a fool. Every action produces a corresponding reaction and the good that is done by the powers of good, lashes the powers of evil into a fury. The forces of Darkness are often as powerful as the forces of Light, but fortunately they are

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\*Mr. Babajee D. Nath says in his letter to the Chairman of the Board of Control: "Mr. Coulomb worked up the walls, set up the doors and did everything without allowing a single carpenter, mason or cooly to go upstairs, and he was furious if any of us went up to see. Madame Blavatsky requested Mr. G. Subiah Chetty Garu, F. T. S., to examine the work done. He went one day to see it, Coulomb was furious and did not allow him in, but drove him out and told Madame B. that none of us should go there at all, because he said he was working almost without clothes, &c."

less wise. Aggressive action on the objective plane is not always necessary for their success. The combined forces of silent hate will do their work slowly but surely, unless they are neutralized by love. The incense of love and sympathy ascends from thousands of hearts from all parts of India to Colonel Olcott and Madame Blavatsky, and will build for them a protecting armour while they will continue to fight with the sword of truth against superstition and falsehood, and to proclaim the gospel of *Freedom* and *Universal Brotherhood*, as it has been taught by our immortal *Masters*.

ADYAR, September 1st, 1884.

P. S.—A few days after the above was in type, there appeared in a certain sectarian journal (*The Christian College Magazine*) published at Madras, an anonymous article, entitled "*The Collapse of Koot Hoomi*," pretending to give extracts from a number of letters, said to have been written by Madame Blavatsky to Mrs. Coulomb. Why such a title should have been selected for it is a conundrum, because it neither disputes the existence of the Mahatmas and their powers, nor does it deny the occurrence of such phenomena as have been described; all it does, is to throw dirt at Madame Blavatsky, and to make an attempt to cause the ignorant to believe, that Madame Blavatsky had been implicated in the production of fraudulent phenomena by the assistance of Madame Coulomb and her husband. Thus Madame Coulomb exposes herself as a swindler and cuts her own throat for the purpose of making Madame Blavatsky angry. Thus she gives herself up to the devil in the shape of a Rev. ... .. to get her sweet revenge. The letters, of which the one in which my own hand-writing was clumsily imitated, was called *a pioneer*, has come to light, and the prophecy of the Master has come to pass as predicted.

Unfortunately we are not in possession of the originals, to compare their writing and spelling with the hand-writing of Madame Blavatsky; but their vulgar style and expression is sufficient proof, that they could not have been composed by the author of "*Isis Unveiled*." Neither do they correspond with facts such as are known to me. There are a number of discrepancies and prevarications in those letters, sufficient to show that they could not have been written by Madame Blavatsky; but it is not at present my intention



to go into their details ; because they refer to occurrences that happened before my arrival at Adyar and did not come under my personal observation. It seems, however, clear that the person who attempted to forge my hand-writing could find no difficulty in imitating or altering the hand-writing of one with whom she was much longer acquainted. Furthermore some of the statements made in the libellous article are direct falsehoods. As for instance, the President-Founder was not "shut out from the shrine," but went there whenever he pleased, and it was he who put my letter into the "shrine."\* It is, however, true that for the most part of the time Damodar was the keeper of these keys, and if any hole had been there, its presence, if cognisable at all, would have been detected by him, as he examined and rearranged it often. In such a case Damodar would have to be one of the swindlers ; but Madame Coulomb takes very good care not to accuse him, but to set him up as one of the victims ; because she—or her master—knows very well that he is here and could defend himself if attacked, an emergency to which backbiters are not willing to expose themselves.

Madame Blavatsky's enemies call her a clever woman. To charge her with such asinine stupidity as to go away and leave herself exposed to the danger of being betrayed by a woman of whose animosity she was fully convinced, shows very little judgment and discrimination.

So ends the great farce. The proposed attempt to annihilate the Theosophical Society has ended in making a petty annoyance to Madame Blavatsky, and Madame Coulomb is as far as ever from getting her 2,000 Rupees.

But neither Madame Blavatsky nor the Society has cause for fear. There can be no relative good without evil, and the energy expended in overcoming opposition only strengthens the truth. Cowards and imbeciles may be frightened away, but where one such runs away, a hundred useful people will come to fill his place. In vain the clerical pigmies will use their impotent hands to stem the tide.

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\* It is not stated where Madame Coulomb was, when Colonel Olcott, Damodar and Mr. Brown met the Mahatma Koot Hoomi in Kashmere, or how she represented him in New York.

The hands of the clock will not move backwards and the hour is near, which will surely strike to sound their doom, and while the powers of darkness shrink back in their holes, the light that floods the world, shining from the snowy Himalayas grows stronger and stronger, bringing to all the world the glad tidings, that man, if he wills, can save himself, and that there is but one true religion, which is *The Truth*.

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## APPENDIX.

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### *The power that works "in the dark."*

A crime has been committed against the majesty of the truth. The Truth "which shall make you free" has again been crucified, and the question is to be decided, *who are the criminals?* Is it Madame Blavatsky who is sacrificing her life to proclaim the truth and fight the powers of darkness,—is it a poor and ignorant woman, whose mediumistic organisation renders her a prey to whatever influence may choose to take hold of her, and who is silly enough to expose herself as a swindler, if by doing so she can satisfy her petty revenge for an imaginary offence,—or is it the self-constituted friends and councillors of Divinity,—those, self-styled "Reverends" who in all historical times have earned a living by pretension and fraud; those ministers of the "Devil" who have been the instigators of all religious wars, who have burnt alive and tortured wilfully and maliciously, in three centuries more than 300,000 people on account of their opinions; the so-called "divines" whose imbecility is so great that they cannot understand their own sacred books, and who profess to follow a teacher, who is reported to have said: "*Think not that I am come to send peace on earth: I came not to send peace but a sword.*" (Math. X. 34,) (a sentence which they take in its literal sense). Is it those who pretend to lead the people, but who themselves, blind lead their followers into the ditch?

The forged letter, which was sent to me by Col. Olcott, was accompanied by the following note:

MY DEAR DR. HARTMANN,

The enclosure was received by me without explanation in a cover post marked Madras, some little time ago. An experience such as mine of the past 8 or 10 years making it impossible that I should be astonished at anything and least of all be deceived by appearances, I offset my personal knowledge of you against this blackguard note and laid the latter away in my dispatch box to be shown you on my return. But this morning in going through my papers I noticed that the Master had been putting his hand upon the document, and while reading his endorsement I heard him tell me to send it to you by today's post. It ought to prove to you and others that, whatever agency may be at work against the T. S.—whether in-

carnate or disincarnate, vulgar forger or Doug-pa—there are those watching over its destinies who are stronger than they, and who can always be relied upon to see us through. I shall not even venture to hint from what source this forgery emanates. The trick was stupid enough for an idiot or—a crazy woman! Whoever it was must have awfully miscalculated my intelligence. Of course one cannot judge very accurately by the handwriting of an envelope, whether it came from a white man, Eurasian or Native, but the aura impressed me as that of somebody very inimical to us, and as the only possibly interested party is not acquainted with the *thinker* crowd, probably it came from one of the willing helpers included in the very Reverend Missionary body!

Respectfully yours,

H. S. OLCOTT,

LONDON, 10th July, 1884.

It can be stated without any fear of contradiction or of exposing myself to an action for libel, that the Reverend Missionaries have never looked upon the theosophical movement with a favorable eye. New truths are frequently unpalatable, and if their promulgation interferes with one's bread and butter-considerations, the matter becomes quite serious. Who in Europe or America will henceforth be willing to contribute money to buy shoes and stockings for the "poor little heathen," if it becomes known that the "poor heathens" do not want any stockings, etc. If it were publicly understood, that each man must be his own saviour, and that no tickets for heaven can be had on application to the clergy, and that their intercession with the Deity is useless, because God will not be reasoned with or persuaded by them; what would become of the poor missionary? "If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. I. 9.). What was to be done? How can the teachings of Theosophy be put down? By argument? No. This they had attempted many times to do; but in every instance the attempt proved a miserable failure. By physical force, imprisonment, torture and burning? No. Civilisation is too much advanced for that. By backbiting and slander? The world demands proofs. Where, ah where are the proofs? How can they prove the existence of something that does not exist? This is a puzzle, which the theological world has always been trying to solve.

At last came the saviour in the shape of Madame Coulomb with her letters. This was a god-send. The

origin of the letters may be a little questionable. It is true that it may be doubted whether it is in the interest of morality—the spread which the missionaries claim to have at heart—to publish letters, which if true form a part of the private correspondence of a lady, to which the publishers have no right, and which has been obtained through the treachery of a faithless servant. It is true, that to furnish some show of evidence, a pious fraud has to be committed and the names of prominent persons have to be dragged before the public. It is true, that before rushing into print, the deputies of the Almighty might have inquired at head-quarters about the truth of the matter and looked at the trap-doors constructed by Mr. Coulomb. It is true that the letters bear evidence even to the casual observer, that they must be fraudulent, because they attempt to prove too much and contain passages such as no sane person would write. It is true that the evidence is furnished by people whose veracity is very doubtful, because they act from motives of spite and revenge, they confess themselves to be participators and aiders in a fraud, and they are persons who have nothing to lose, but a few rupees to gain, and about whom nobody in the world would care, if they were to perish to-day. But those whose business it is to save mankind from hell at the rate of from 500 to 10,000 Rupees a year, do not stick at trifles.

“Hell knows no fury like a woman scorned,” and a woman in such a condition will be ready to prove anything she pleases; the letters were pounced upon.

“Where the carrion lies, there will the vultures assemble.” On the 21st of July 1884, there appeared in the *Tanjavartamani* (a Tamil weekly) the following:—

“We are informed that the Missionary Societies of Calcutta are holding conferences for preventing the growth of the Theosophical Society; as though these padries were intelligent enough to root out the Himalayas.”

These conferences were held secretly, but the result seems to have been, that advance proof sheets of the “Christian College Magazine” were sent to some of the principal papers in Europe and India. Great promises were made to the faithful, and the downfall of the Theosophical Society was predicted:

#### A COMING EVENT.

The coming number of the *Madras Christian College Magazine*, which will be out in a couple of days, will contain some lively read-

ing in an article called "The collapse of Koot Hoomi." This will give documentary evidence from the prime mover of the transactions as to the manner in which manifestations to, and communications from, the Mahatmas, as well as other occult matters have been managed. The letters are piquant in style, and make familiar mention of some big names in the Madras Presidency and one or two elsewhere. The article will be read with deep interest all over India, both by Theosophists and non-Theosophists. It will create great sensation. The matter will doubtless be taken up in England also.—*Madras Times, September 10th, 1884.*

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#### THE CAT IS OUT OF THE BAG.

At last the army of which the letter sent to me by Colonel Olcott was called a *pioneer*, arrived. Whether that army had any existence or not at the time when the Couombs left the head-quarters, is not for me to decide; but it is reasonable to suppose, that if they had already existed, my friend Mrs. Coulomb would have informed me about it. However that may be, let us examine the contents of the letters, because their hand-writing we cannot examine, having not been permitted to do so. They too were probably *written in the dark.*

According to those letters Madame Blavatsky is the only impostor amongst us and we are the dupes. Col. Olcott is the big fool and we all are the little fools, and it requires a continual swindling on the part of Madame Coulomb to keep up our faith; but it has been stated in numerous affidavits, that the same occult phenomena have occurred when Madame Blavatsky as well as Madame Coulomb were hundreds or thousands of miles away. To him—even of little brains—and who believes that these phenomena can only be produced by imposture, it must be clear that we are all impostors. We are continually amusing ourselves by humbugging each other; we write letters to each other, to make each other believe, that they come from the Mahatmas, although each of us knows that those letters are false. While in Kashmere, Col. Olcott dressed himself up in Oriental style, to make Damodar and Mr. Brown believe that they saw a Mahatma; next Damodar came out covered with a sheet, to make Olcott and Brown believe; next Brown put on a turban to make Olcott and Damodar believe, and the next day they finally dressed up somebody else, to make themselves simultaneously believe they saw a Mahatma.

If any one is insane enough to believe this, I advise him to apply for admission in the nearest lunatic asylum.\*

The question therefore is not : " Do occult phenomena occur, and if so, are they genuine ?" but it is : " Has Madame Blavatsky ever produced any fraudulent phenomena ?" Has the author of " Isis Unveiled," whose connection with the exalted Mahatmas of the Himalayas has been abundantly proved, condescended to play tricks with the assistance of a hysterical woman, and if so, would the Mahatmas continue to support her. If an ordinary blackguard were accused of having stolen a pair of boots, and if Mr. and Mrs. Coulomb were to declare that they saw him steal it, it would be useless for the accused to produce a hundred witnesses who did not see him steal it ; but if the accused were a man in a high position, say for instance a Bishop, whose character is well known, such a charge would be met with indignation and with contempt. Our involuntary co-laborers, the missionaries, to whom we all are indebted for the alacrity with which they have (*regardless of expense*) contributed to sound the name of the Theosophical Society all over the civilized world, may yet have occasion to stick their heads together and to devise means to prove their accusations. In the meantime I bid them adieu until they let another cat out of the bag.

But for those who can see a little below the surface, I would say a few words. Suppose it could be proved, that the author of " Isis Unveiled" had been playing tricks ;

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\* I was at head-quarters very often during my sojourn with my friend H. H. the Thakore Sahib of Wadhwan at Madras, whither we had gone last March for the celebration of his marriage with the daughter of the Hon. Gujpati Row. One day I asked Mr. D. M. Mavalankar to let me put a letter from me to my revered Master K. H. in the shrine. It was in a closed envelope and was regarding private personal matters, which I need not lay before the public. Mr. Damodar allowed me to put the letter in the shrine. The day after I visited again the shrine in company with my wife. On opening the shrine I *did* find my letter unopened, but addressed to me in blue pencil, while my original superscription : " My Revered Master" had a pencil line running through it. This was in the presence of Mr. Mavalankar, Dr. Hartmann and others. The envelope was intact. I opened it, and on the unused portion of my note was an answer from my Master K. H. in his to me familiar handwriting. I should very much like to know how others will explain this, when as a fact both the Founders were thousands of miles away.

HARISINGHI RUPISINGHI, F. T. S.

VAREAL, 9th September 1884.

suppose that we at head-quarters, Mr. St. George Lane-Fox, Mr. W. Q. Judge, Mr. Brown, Mr. Damodar, myself and the others had taken it into our heads, for some unaccountable reason, without any remuneration and to no visible purpose to enter into a conspiracy with Madame Blavatsky, to play pranks and tricks, to mimic and personate ghosts and write "occult" letters to innocent strangers; and that consequently all the occult phenomena were the result of fraud and deception, it would not affect the truth of Theosophy. The Theosophical Society has for its object the research for the truth. If any thing false is mixed up with it, it is a foreign element, does not belong to it and ought to be abolished, the sooner the better. The truth of Theosophy does not rest on the reputation of Colonel Olcott or Madame Blavatsky or any one else. If I had joined the Society simply because I considered Colonel Olcott and Madame Blavatsky amiable people, and without investigating the doctrines which they teach, I would consider myself an imbecile and a fool. I have no aspirations for position or "notoriety," and I would have preferred to let my name remain in obscurity, but I considered it my duty to stand up in defence of the truth. Not as a defender of any *church* buddhistic, christian or other, not as the champion of any person, neither of Madame Blavatsky nor any one else, but as a visitor who came here to observe and who gives the result of his observations. The word "Theosophy" means *Divine Wisdom*; to learn an absurd trick to swindle the public would be neither *wise* nor *divine*.

But if Theosophy does not rest upon the occurrence of occult phenomena, why do such phenomena occur? This is a simple question and deserves a simple answer: *They are not intended for tests*. It may be asked with as much reason: If you know that you have a brother in Australia, why does he write to you? Evidently he does not do so, simply because to show that he is there and that he can write; but he writes because he has something to communicate to you. Moreover the letter which you receive may be of a private nature and you do not want to show it to every stranger, and it would therefore rest entirely with the stranger, whether or not he would believe your assertion, that you have a brother in Australia or any where else. During a storm the thunder does not sound for the purpose of frightening my coachman, and if London is lit up at



night with electric light, it is not for the purpose of astonishing the natives, but to dispel the darkness. If I get an occult or an ordinary letter, it is not the letter I care for especially, it is the contents. A man does not dance a jig to amuse a dog, and the Mahatmas do not produce occult phenomena for the silly purpose of giving a test. Such phenomena are therefore not always produced under "scientifically prepared test conditions," such as would convince a quarrelsome sceptic. Neither do I consider it desirable that such sceptics should be convinced, because a sudden overthrow of their engrafted opinion might also unsettle their reason, and it is perhaps the dubious character of the phenomena they see, which protects them against such a calamity.

The object of Theosophy is not to perform wonders; but to explore the truth. To study ancient and modern sciences and religions and to discover such laws of nature as are yet hidden from us. To inculcate morality and purity of life, to do away with superstition and error and to restore *all* religions to their original purity, or to express it perhaps better, to gather what truth is left in the various systems, and to construct from that one all-embracing system of universal love and brotherhood, to elevate men (and women) to the sphere to which they belong, and to encourage them to develop the divinity which is inherent in man; this is the object of Theosophy.

To do this we need no blowing of horns, no high sounding names, no certificates from professors or priests; but we need opposition, because opposition will strengthen our energies. The combativeness aroused by our enemies will induce many to investigate what Theosophy means, and to *understand what Theosophy means, is to become a Theosophist.*

P. S.—For the gratification of the "Christian College Magazine," and to show them how much their publication has affected the mind of the rising generation, I append the following:—

We, the Students of the Madras Christian College, are extremely sorry to see that Theosophy is misrepresented completely and point blank, and Madame Blavatsky is vilely slandered in various ways by an article recently published in a sectarian journal. Some of us are convinced, that these accusations are mere slanders and misrepresentations, and most of us want to hear from the lips of Mr. W. Q. Judge or Dr. Hartmann a few words, which will relieve us of the suspense we are laboring under.

This is no new thing in the history of Theosophy. It has been calumniated many a time before; but nothing equals the recent occurrence.

We therefore would like to fix upon a convenient day for the delivery of a lecture. We request that Dr. Hartmann or William Q. Judge would confer upon us this honor.

MADRAS, }  
14th September 1884. }

(Here follow the 230 signatures.)

*Note.*—The “*Report of Observations*” was originally intended to be my report to the General Council of the T. S. and only intended for friends and investigators, and as such it was printed before the extent of the missionary scheme was known, and was therefore “*private and confidential.*” Now there is no more privacy needed.—*Criticism is invited.*

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