

*Presidential authoritarianism
is an affront to Brotherhood*



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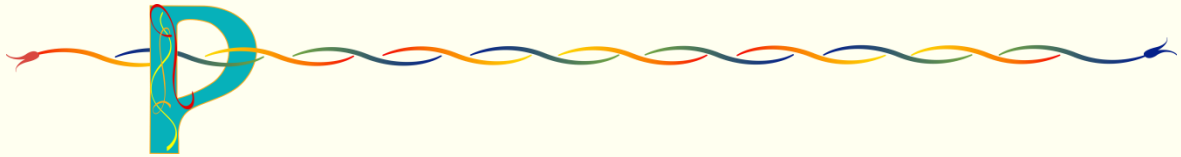
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Presidential authoritarianism is an affront to Brotherhood.

Inflamed by the abnormal fancies and uncanny dreams of an acting Editor of “The Theosophist.”

First Published in *Lucifer*, Vol. IV (24), August 1889, pp. 506-9. Republished in *Blavatsky Collected Writings*, (A PUZZLE FROM ADYAR) XI pp. 378-84.

When the cat is abroad the mice dance in the house it seems. Since Colonel Olcott sailed for Japan, *The Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society, with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Œdipodes of the Society.

Now what may be the meaning of this extraordinary, and *most tactless* “*sortie*” of the esteemed *acting* editor of our *Theosophist*? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions — or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. *Lucifer*, *The Path*, and *The Theosophist* are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of *The Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than *Lucifer*. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realise them better when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs “Colenso”¹ has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called “Koothoomi Dethroned” he seeks to show that Mr. Harte’s letter announces that the “Masters” are thrown overboard by the T.S. and “Mme. Blavatsky [379] dethroned.”² Is it this that

¹ [Consult “Blavatsky against Ecclesiastical Christianity,” in our Blavatsky Speaks Series. — ED. PHIL.]

² [A correction of this unfortunate error was first published in the *Light*, London, Vol. IX (450), August 17th, 1889, p. 400. Republished in *Blavatsky Collected Writings*, XI p. 390:

To the Editor of *Light*

Sir,

By printing “dethroned” instead of “enthroned” in a sentence contained in my letter of your last week’s issue, the meaning becomes ridiculous nonsense and places me in an entirely false position.

The passage runs,

. . . it is hardly worthwhile to notice “Colenso’s” absurd interpretation of R. Harte’s letter to *Light*, namely, that the Theosophical Society has thrown Koot-Hoomi overboard and *dethroned* me. [I was not aware or ever having been *dethroned*.]

I wrote, however, “I was not aware of ever having been *enthroned*,” which gives quite a different meaning. I hope you will give publicity to this correction and remove the very false impression caused by this unfortunate error.

H.P. BLAVATSKY]

“Richard Harte, acting editor of *The Theosophist*,” sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of *The Theosophist*?¹

A DISCLAIMER

The Editor of *The Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the “Esoteric Section” of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the “Head of the Esoteric Section,” answer:

- ① Mr. Bertram Keightley’s letter, though containing the truth, and *nothing but the truth*, was never intended for publication, as a sentence in it proves. Therefore the acting Editor *had no right* to publish it.
- ② Fellows of the E.S. having to be first of all Fellows of the Theosophical Society, what does the sentence “Fellows known to be members of the E.S.” — who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of “*arbitrary and underhand proceedings*” — mean? Is not such a sentence a gross insult thrown into the face of honourable men — far better Theosophists than any of their accusers — and of myself?
- ③ What were the silly reports? That the “British or the American Section,” and even the “Blavatsky Lodge” of the Theosophical Society wanted to “boss Adyar.” For this is what is said in *The Theosophist* in the alleged “disclaimer”:

Mr. Keightley tells this Commissioner that he must not believe

. . . *that the Esoteric Section has any, even the slightest, pretension to “boss” the Theosophical Society or anything of the kind.*

Again he says:

We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel² can possibly be.

And yet again [380] he says:

I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to “boss” any other part or Section of the T.S.

Amen! But before I reproduce the acting editor’s further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print — chiefly, perhaps, because *qui s’excuse s’accuse*³ — it is no criticism to show that it contains that which I would describe as

¹ Vol. X, *Supplement*, p. cxix

² [H.S. Olcott]

³ [*i.e.*, he who excuses himself accuses himself.]

a meaningless *flapdoodle* or, rather, a pair of them, something quite pardonable in a private and hastily written letter, but quite unpardonable and grotesque when appearing as a published *document*.

The Esoteric Section of The Theosophical Society is wholly apart from the latter, and owes no allegiance to it. Madame Blavatsky alone is responsible for its members.

Let the Theosophical Society break away from the original lines, and show disloyalty in its policy to the Cause and the Original Programme, and Madame Blavatsky will shake it off like dust from her feet.

- 1 That the E.S. had never any pretensions to “boss the T.S.” stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B. alone being responsible for its members*, as shown in the official announcement over the signature of the President-Founder himself.¹ It follows, therefore, that the E.S., as a body, owes no allegiance whatever to the Theosophical Society, *as a society*, least of all to Adyar.
- 2 It is pure nonsense to say that “H.P.B. . . . is loyal to the Theosophical Society and to Adyar” (!?). *H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was and is* meant to *represent* that CAUSE; and if she is so loyal to H.S. Olcott, it is not at all because of his being its “President,” but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel and, secondly, because she regards him as a loyal [381] friend and co-worker. Therefore the degree of her sympathies with the “Theosophical Society and Adyar” depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.

There is no such a thing as “Parent Society,” it has been abolished and replaced by an aggregate body of Theosophical Societies, all autonomous as the States of America are, and all under one Head-President who, together with Madame Blavatsky, champions the Cause against the whole world.

And what does “loyalty to Adyar” mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar? Adyar is the present Headquarters of the Society, because these “Headquarters are wherever the President

¹ [Referring to Col. Olcott’s Official Announcement in *Lucifer* Vol. III (14), October 15th, 1888, p. 176. It may be found in Volume X of the present Series, pp. 154-55. — *Boris de Zirkoff*.]

is,” as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a “Parent Society”; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head-President, who, together with Madame Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting Editor, who follows Mr. Keightley’s letter with these profoundly wise remarks:

It is to be hoped that after this very distinct and authoritative disclaimer no further “private circulars” will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because “Madame Blavatsky does not approve of it”; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dictates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*,¹ will cease to appear.

The “private circulars” of the E.S. have nothing to do with the acting editor of *The Theosophist* nor has he any right to meddle with them.

Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and untheosophical commands.

Whenever “Madame Blavatsky does not approve” of “an action of the General Council,”² she will say so openly and [382] to their faces. Because:

- Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases*;³
- And for the simple reason that she recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible.

No more than Madame Blavatsky has Col. Olcott the right of exercising autocracy or papal powers, for both Founders of the Theosophical Society have sworn allegiance to the Fellows, whom they vowed to protect, and teach those who want to be taught; they are not to tyrannize and rule over them.

If the acting editor makes slight account of a *sacred pledge*, neither Col. Olcott nor Madame Blavatsky are likely to do so. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyāni Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails

¹ [Consult “The Religio-Philosophical Journal is neither religious nor philosophical,” in our Down to Earth Series. — ED. PHIL.]

² Or “Commissioners,” of whom Mr. R. Harte is one.

³ [Edicts of the Russian Tsar]

to meet with the approval of the majority of the Fellows. No more than Madame. Blavatsky has the President-Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

The sun of truth fears no light and needs no lies.¹

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings, and the supposed and real dissensions in the Society. Let everyone know the truth at last, in which there is nothing to make any one ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

In his zeal hunting the mare's nest, the esteemed acting Editor of "The Theosophist" has become more Catholic than the Pope himself.

The acting editor of *The Theosophist* has taken it into his head that the Esoteric Section together with the British and American Sections, were either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now, being a most devoted fellow of the T.S. and attached to the President, his zeal in hunting up this mare's nest² has led him to become more Catholic than the Pope. That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return [383] of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in *The Theosophist* to the great delight of our enemies. We readily understand that, owing to lack of original contributions, the acting editor should reproduce a bungled up and sensational report from the N.Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a footnote that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time someone should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, anyone. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society"? Is not the Blavatsky Lodge like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist*?

¹ [Look up this title in our Theosophy and Theosophists Series. — ED. PHIL.]

² [Since mares do not make nests, hunting the mare's nest is the illusion that one has found something wonderful that turns out not to be real. Thus, progression from illusion to misconception, confusion, and muddle, leads to extreme untidiness. — ED. PHIL. Cf. <https://www.worldwidewords.org/qa-mar1.html>]

But it is time for me to close. If Mr. Harte persists still in acting in such a strange and untheosophical way, then the sooner the President settles these matters the better for all concerned.

Owing to such undignified quibbles, Adyar and especially *The Theosophist* are fast becoming the laughingstock of Theosophists themselves as well as of their enemies; the bushels of letters received by me to that effect, being a good proof of it.

Let the General Council expel Madame Blavatsky for “disloyalty,” if Col. Olcott should be so blind as to fail to see where the loyal friend and his duty lie.

I end by assuring him that there is no need for him to pose as Colonel Olcott’s protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the [384] President-Founder were capable of lending ear to insane accusations and turning against me, well — the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte, play at red tape if the President lets them, and let the General Council expel me for “disloyalty,” if again, Colonel Olcott should be so blind as to fail to see where the “true friend” and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE — it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those — who follow me.

H.P. BLAVATSKY



Enough of theosophical dogmatism and intolerance!

If you want to know yourself ask your enemies, not your friends, and you will find more truth, and profit more by their opinion than by that of those who love you.

First published in *Lucifer*, Vol. V (26), October 1889, pp. 168-69. Republished in *Blavatsky Collected Writings*, V pp. 481-82. On theosophical dogmatism and intolerance.

For the 27,599th time, Mr. Richard Harte, in his official capacity as editor of *The Theosophist* assures the world, that “the Theosophical Society does not advocate or promulgate any opinions, has no creed and belongs to no party,” and for the 27,599th time nobody believes what he says; because we have only to open at random any page of *The Theosophist*, to find it filled with the most vituperative language and the vilest abuse of everything that does not bear the stamp of Adyar; i.e., the “imprimatur” of Richard Harte. Moreover, it is an old played-out Jesuitical trick; to attempt to distinguish between a church and the members of which that church is composed, and to say that no matter how wicked the clergy or the representatives of a sect may be, their villainy does not affect the sanctity of the church or sect. A sect can have no existence apart from the members of which it is composed, and if the representatives of such a sect advocate certain doctrines and denounce everybody as being a fool who will not accept them — then these doctrines must be regarded as belonging to that sect as a whole.

“One who has been a Reader of *The Theosophist*, but who does not want any more of it. In the name of many who are in the same predicament.”



The above is inserted because it is our invariable rule to publish rather reproofs than laudation from our correspondents. If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you. But so much conceded, and agreeing that the acting editor of *The Theosophist* may often deserve blame for his ill-tempered remarks, dictated to him, however, only by his sincere zeal for, and devotion to, Theosophy, if his remarks are contradictory and *untheosophical*, so are the present [482] observations of our correspondent. Both are members of the T.S., both act *untheosophically* and therefore both “affect the sanctity of Theosophy, or the body of its followers.” Moreover, when the President returns to Adyar in January next, it is he who will take once more *The Theosophist*

into his hands. Meanwhile, it is true to say, as he good-naturedly does in the September No. (p. 763), that Mr. Harte is inexperienced in the *rôle* of theosophical editorship.

“He [the acting editor], has not got me into *quite* as many rows as Mark Twain did his Editorial Chief, but he may in time!”

adds Colonel Olcott. “Forgive and forget,”¹ if you are a Theosophist.

— Editor, *Lucifer*. [H.P. Blavatsky]



¹ [However, look up “Occult laws and paradoxes,” p. 7, in our Living the Life Series. — ED. PHIL.]

An explanation important to all Theosophists.

Preamble by Boris de Zirkoff.¹

From *Blavatsky Collected Writings*, (AN EXPLANATION IMPORTANT TO ALL THEOSOPHISTS) X pp. 134-42.

[The following important statement was issued by H.P. Blavatsky as a small 12-page pamphlet bearing on its title-page the imprint: London, Allen Scott & Co., 30, Bouverie Street, E.C., 1888. The month of its publication is most likely October, as we find the same material published in *Lucifer*, Vol. III (14), October 1888, pp. 145-48. There are slight alterations in the *Lucifer* text, as compared with the pamphlet, and the text of the latter is somewhat more complete. We have adhered to the text of the pamphlet.

For the benefit of the serious student, it should be stated that the situation in the Theosophical Movement around that time was very precarious. Many mistakes had been committed, and the Adept-Brothers had retired somewhat into the background, as far as the Society's outer affairs were concerned, while remaining in close touch with a few individuals. The best and most authentic source of information regarding certain factors in the overall situation at the time, is a document in the handwriting of H.P. Blavatsky, written in pencil on thin note-paper, which appears to be a memorandum of the remarks of Master K.H. regarding the situation in the T.S. in 1888. The original is in the Adyar Archives. It has been published as Letter 47 in *Letters From the Masters of the Wisdom*, First Series,² and deserves most careful study by all those interested in the inner workings of our spiritual Movement, and the many pitfalls encountered by students.

In November 1888, Madame Blavatsky, acting on a previous direct suggestion of William Quan Judge,³ organized on the outer plane the Esoteric Section or the Eastern School of Theosophy, to strengthen the link between the outer society and the Brothers who were its real Founders and Inspirers. The T.S. was becoming gradually devitalized, and the idea of Brotherhood had been relegated into the background, as compared with the pursuits of the Second Object of the Society.⁴ The pages of *The Theosophist* reflect very definitely the situation at the time. From careful observation it would appear that Col. Olcott during this period feared for the welfare of the Society if it were publicly [135] linked to the idea of the Masters, and avoided any refer-

¹ Compiler and Editor of *H.P. Blavatsky Collected Writings*.

² Transcribed and compiled by C. Jinarājādāsa.

³ A suggestion embodied by him in a letter addressed to H.P. Blavatsky and dated May 18th, 1887. It was originally published in Mr. Judge's E.S.T. Circular, "By Master's Direction," dated November 1894; it was also printed in *Practical Occultism* (Pasadena: Theosophical University Press, 1951), pp. 85-86.

⁴ [*i.e.*, to encourage the study of comparative religion, philosophy, and science. — ED. PHIL.]

ences to them and their connection with the Society in the magazine. Undoubtedly this was partially due to the shock from the Coulomb-Missionary attack of 1884–85, and the final adverse Report of the Society for Psychological Research.

In London, from about 1886, a band of younger workers had gathered together; among them were Bertram Keightley and Dr. Archibald Keightley, Claude Falls Wright, G.R.S. Mead, Laura Cooper, E.T. Sturdy, W.G. Old, and others. They definitely desired to tread the path leading to the Masters, and constituted themselves as Blavatsky's personal disciples.

The situation, however, was somewhat complicated by fear on the part of Col. Olcott that Madame Blavatsky was organizing a counterpoise to his influence in the Society as President, and was perhaps attempting to create an *imperium in imperio* in Europe. Whether this was Col. Olcott's own fear, or whether it was a thought sown in his mind by other individuals under whose influence he was at the time, is somewhat obscure. It may have been both.

The new workers gathered around Madame Blavatsky, when she had been prevailed upon to move to London permanently, had very little knowledge of Col. Olcott's magnificent record of sacrifices for the Theosophical Society; they sometimes thought of him as "the old man" at Adyar who was trying to obstruct Blavatsky's plans for the Cause. This resulted in the rather angry feeling Col. Olcott had, when he left India on his trip to Europe, with the aim of clearing up existing misunderstandings and restoring a better feeling among all concerned.

It was then that Master K.H. definitely entered into the picture with a letter addressed to Col. Olcott, which was precipitated in his cabin on board the SS. *Shannon*, August 22nd, 1888, the day before reaching Brindisi.¹

Oddly enough, in his *Old Diary Leaves*, III, p. 91, Col. Olcott speaks of this letter as if it had been received in 1884. He quotes from it, and connects it with the difficulties of 1884 in the London Lodge, concerning which other instructions had been given him.² The Colonel was definitely mistaken in this, as he himself mentions the receipt of this letter on board the SS. *Shannon*, a steamer of the P & O Mail Line on which he sailed from Bombay, August 7th, 1888, as reported in his *Diary* on that date.³ Besides, in the body of that [136] letter the Master himself speaks of 1885, and mentions C.W. Leadbeater, who did not come out to India till December 1884.

As a result of this important letter from Master K.H., Colonel Olcott modified his attitude, and succeeded in smoothing out matters in the Society's administration, so that the Esoteric Section might do its work under the sole direction of Madame Blavatsky, and without any interference from exoteric authority.

— Boris de Zirkoff.

Compiler and Editor of *H.P. Blavatsky Collected Writings*]

¹ According to the records kept at Lloyd's of London, the SS. *Shannon* arrived at Brindisi August 23rd, at 7:30 am, and proceeded one hour later for London, where she arrived September 2nd. Col. Olcott, however, proceeded to London overland, arriving there August 26th.

² See Letter 18, in *Letters*, etc., First Series.

³ And in *The Theosophist*, Supplement, September, 1888, p. ciii.

Statement by Madame Blavatsky.

It having been affirmed by some French members of the Theosophical Society (in the *Bulletin d'Isis*), as well as some in England, that the undersigned had exceeded her constitutional powers as Corresponding Secretary and Co-Founder of the Theosophical Society, in issuing an emergent order dissolving the BUREAU of the "Isis" Branch of the Theosophical Society in Paris, and its Bylaws, and authorizing Mr. F.K. Gaboriau¹ to reconstitute it *ad interim*, until the pleasure of the President in Council could be ascertained, the following extracts from the *official* "Decision" (officially published) of Colonel Olcott, sitting in arbitration at Paris, on the 17th of September last, will be read with interest and profit.

"Mme. Blavatsky, having learned that Mr. Froment would not accept the Presidency (to which he was entitled as Vice-President to succeed upon the death of the President, Mr. Louis Dramard, under the bylaws of 'Isis'), and seeing the branch upon the point of falling into anarchy, issued *ad interim* (and despite the protestations of Mr. Gaboriau, who preferred to remain Secretary), an order by which the Bureau (Council) of 'Isis' was dissolved, its bylaws cancelled; at the same time she named as President of the Branch, Mr. Gaboriau, one of its Founders, who had given many proofs of his devotion to the theosophical cause. Moreover, Mr. Gaboriau was commissioned to compile new bylaws. The branch continued to exist, and the rights of its members were maintained pending the adoption of the new bylaws. It has been objected that Madame Blavatsky had not the right to act in this manner; that her interference was illegal according to the *Rules* of the Theosophical Society, because she is not a member of the *Isis* Branch, but [137] member of the 'Blavatsky Lodge,' of London, and that no branch has right of jurisdiction outside the limits prescribed in its charter. But, in point of fact, Madame Blavatsky is *member of no Branch*. She is with me co-Founder of the Society, and *ex officio* Corresponding Secretary and member of the General Council, of the Executive Council, and of the Annual Convention, a sort of Parliament held at Adyar by Delegates from all countries.²

"She was, then, perfectly entitled to issue the order in question as a temporary measure, an order which must be finally submitted for approbation to the President in Council. The Executive Council in its Session of 14th July, formerly ratified the measure taken by Mdme. Blavatsky, a measure which was urgent and which I declare to have been legal."

This settles the question of the right of the Corresponding Secretary — one of the Founders — to interfere in such *exceptional* cases, and when the welfare and the reputation of the Theosophical Society are at stake. In no other except such a case would the undersigned have consented to take upon herself the right of interfering.

¹ [Consult "Our God is Humanity and our cult, the love of our fellow-man," in our Theosophy and Theosophists Series. — ED. PHIL.]

² See Article 17*b* of the Rules of the Theosophical Society.

Moreover, the extent and limits of such interference are very succinctly and clearly defined in the letter from a MASTER quoted below.

And to remove further misconceptions, it is as well — of course, only for the information of members of the Society — to add that, while still at sea on board the SS *Shannon*, on his way from Bombay to Brindisi, and on the day before arriving at port, the President received in his cabin a long and important letter from the said Master, generally called “K.H.” Besides general instructions respecting the policy the President should pursue in the present crisis, there were the following special paragraphs relating to his colleague, the undersigned. Colonel Olcott’s sense of justice is so strong, that although some of the passages in the letter have a tone of reproach for his having permitted himself to think too harshly of his old and tried friend and co-worker, he has unreservedly given [138] permission to copy the passages *in extenso*, in the hope that the warning conveyed may prove profitable to others who find themselves in a hostile mood toward the undersigned. These passages are as follows:¹

“Put all needed restraint upon your feelings, so that you may do the right thing in this Western imbroglio. Watch your first impressions. The mistakes you make spring from failure to do this. Let neither your personal predilections, affections, suspicions nor antipathies affect your action. Misunderstandings have grown up between Fellows, both in London and Paris, which imperil the interests of the movement. You will be told that the chief originator of most, if not of all these disturbances is H.P.B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked, and much to be blamed. One of the most valuable effects of Upasika’s mission is that it drives men to self-study, and destroys in them blind servility for persons. Observe your own case for example. But your revolt, good friend, against her ‘infallibility’ — as you once thought it — has gone too far, and you have been unjust to her, for which I am sorry to say you will have to suffer hereafter along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . .”²

“Try to remove such misconceptions *as you will find*, by kind persuasion and an appeal to the feelings of loyalty [139] to the cause of truth, if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents — the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very ‘troublesome,’ no doubt, she proves to some; nevertheless, there is no likelihood

¹ [The beginning of this letter reads thus:

“Again, as you approach London I have a word or two to say to you. Your impressibility is so changeable that I must not wholly depend upon it at this critical time. Of course you know that things were so brought to a focus as to necessitate the present journey and that the inspiration to make it came to you and to permit it to the Councillors *from without*. Put all needed. . . .”

From here on, as quoted above by H.P. Blavatsky — *Boris de Zirkoff*.]

² [These dots do not seem to indicate any deletion, as reference to the original text shows. — *Boris de Zirkoff*.]

of our finding a better one for years to come, and your Theosophists should be made to understand it . . . ¹

“ . . . ² Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote, a letter or a line to anybody in Europe or America, nor communicated orally *with* or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . ³ Her fidelity to our work being constant, and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . ⁴ To help you in your present perplexity, H.P.B. has next to no concern with administrative details, and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do.* . . . ⁵ We have *not* abandoned her; she is *not* ‘given over to chelas.’ She is *our direct agent*. I warn you against permitting your suspicions and resentment against ‘her many follies’ to bias your intuitive loyalty to her. In the [140] adjustment of this European business, you will have two things to consider — the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the letter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former, you are the best judge; as to the latter, she. . . . ⁶ →

¹ [These dots do not seem to indicate any deletion, as reference to the original text shows. — *Boris de Zirkoff*.]

² [*ibid.*]

³ [*ibid.*]

⁴ [The following complete paragraph occurs here in the original text:

“With yourself our relations are direct, and have been with the rare exceptions you know of, like the present, on the psychical plane, and so will continue through force of circumstances. That they are so rare — is your own fault as I told you in my last.”

— *Boris de Zirkoff*.]

⁵ [These dots do not seem to indicate any deletion, as reference to the original text shows. — *Boris de Zirkoff*.]

⁶ [*ibid.*]

“I have also noted your thoughts about the ‘Secret Doctrine.’ Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other theosophists, *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor — an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . . ¹ [141]

“ . . . [This letter] . . . is merely given you as a warning and a guide; to others, as a warning only; for you may use it discreetly, if needs be. . . . Prepare, however, to have the authenticity of the present denied in certain quarters.”²

(Signed) K.H.”

[Extracts correctly copied. — H.S. OLCOTT]



¹ [At this point, the following two complete paragraphs occur in the original:

“P. Sreenivasrow is in great mental distress once more because of my long silence, not having a clear intuition developed (as how should he after the life he has led?) . He fears he is abandoned, whereas he has not been lost sight of for one moment. From day to day he is making his own record at the ‘Ashrum,’ from night to night receiving instructions fitted to his spiritual capabilities. He has made occasional mistakes, *e.g.*, once recently, in helping thrust out of the Headquarters house, one who deserved a more charitable treatment, whose fault was the result of ignorance and psychical feebleness rather than of sin, and who was a strong man’s victim. Report to him, when you return, the lesson taught you by △ at Bombay, and tell my devoted though mistaken ‘son’ that it was most theosophical to give her protection, most untheosophical and selfish to drive her away.

“I wish you to assure others T.T., R.A.M., N.N.S., N.D.C., G.N.C., U.U.B., T.V.C., P.V.S., N.B.C., C.S., C.W.L., D.N.G., D.H., S.N.C., etc., among the rest, not forgetting the other true workers in Asia, that the stream of Karma is ever flowing on and we as well as they must win our way toward Liberation. There have been sore trials in the past, others await you in the future. May the faith and courage which have supported you hitherto endure to the end.”

The triangle with dot in the middle refers to Master M. The lesson hinted at has to do with Mr. D.M. Bennett, one of the foremost leaders of Freethought at the time, and a declared opponent of the bigotry of so-called Christianity in the U.S.A. He was the Editor of *The Truthseeker*.^{*} Col. Olcott narrates the story of his activities and of the persecutions he had to endure (*Old Diary Leaves*, II, ch. xxii). He details the situation that arose when Mr. Bennett applied to join the T.S. See also in this connection: *The Mahatma Letters to A.P. Sinnett*, Letter XXXVII, received at Allāhābād, January 1882, and Letter XLIII, received in the same city, February 1882.

Some of the initials in the letter are those of Tookaram Tatya, Norendro Nath Sen, Gyanendra Nath Chakravarti, T. Vijayaraghava Charlu, P. Venkata Subbiah, (Pandit) Chandra Sekhara, C.W. Leadbeater, Dina Nath Ganguli, and S. Nilakantkumar Chatterjee. — *Boris de Zirkoff*.

^{*} Look up “Blavatsky on the Travelling Truthseeker,” in our Theosophy and Theosophists Series. — ED. PHIL.]

² [This last paragraph runs as follows in its entirety:

“You had better not mention for the present this letter to anyone — not even to H.P.B. unless she speaks to you of it herself. Time enough when you see occasion arise. It is merely given you, as a warning and a guide; to others, as a warning only, for you may use it discreetly if needs be. — K.H.

“Prepare, however, to have the authenticity of the present denied in certain quarters.”

— *Boris de Zirkoff*.]

No use repeating over and over again, that neither this “Master” nor any other, Colonel Olcott and I know of, are “Spirits.” They are living and mortal men, whose great wisdom and occult knowledge have won the profound reverence of all those who know them. Those who do not, are welcome to spin out any theory they like about the “Adepts” — even to denying point blank their existence. Meanwhile the incessant charges and denunciations, the idle gossip and the uncharitable constructions to which the President-Founder and myself have been subjected for the last three years, force us now to make the declaration which follows.

H.P. BLAVATSKY

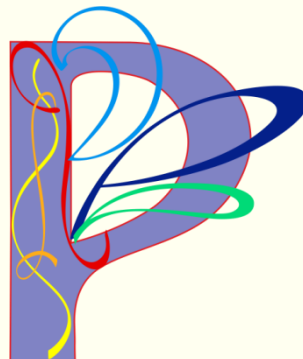


Joint Note by Col. Olcott and Madame Blavatsky.

To dispel a misconception that has been engendered by mischief-makers, we, the undersigned, Founders of the Theosophical Society, declare that there is no enmity, rivalry, strife, or even coldness, between us, nor ever was; nor any weakening of our joint devotion to the Masters or to our work, with the execution of which they have honoured us. Widely dissimilar in temperament and mental characteristics, and differing sometimes in views as to methods of propagandism, we are yet of absolutely one mind as to that work. As we have been from the first, so we are now, united in purpose and zeal, and ready to sacrifice all, even life, for the promotion of Theosophical knowledge, for the succour of mankind from the miseries which spring from ignorance.

H.S. OLCOTT

H.P. BLAVATSKY



Suggested reading for students.



From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
- A THEOSOPHICAL LOVE FEAST IN FRANCE
- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
- BLAVATSKY ON THE THEOSOPHY OF DR. N.I. PIROGOV
- BLAVATSKY ON THE TRAVELLING TRUTHSEEKER
- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
- BLAVATSKY'S OPEN LETTER TO FELLOW THEOSOPHISTS
- BUCK ON THE NATURE AND AIM OF THEOSOPHY
- COLD METAPHYSICS VERSUS DIVINE WISDOM
- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON
- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- DE ZIRKOFF ON GERALD MASSEY
- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE HEART DOCTRINE
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MEDITATION ALONE WILL NOT LEAD TO THEOSOPHIC DEVELOPMENT
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- NO THEOSOPHICAL JOURNAL CAN SATISFY ALL CREEDS AND BELIEFS
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY
- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW
- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE BRETHERN OF THE ROSY CROSS NO LONGER EXIST
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)
- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHISTS DEFINED ATTITUDINALLY, ETHICALLY, PHILOSOPHICALLY (DRAWING)
- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL

THEOSOPHY AND THEOSOPHISTS SERIES
SUGGESTED READING FOR STUDENTS

- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE PRECIOUS PEARL WITHIN THE SHELL OF EVERY RELIGION
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO DE ROBIGNE MORTIMER BENNETT
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE
- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER





- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH.
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS DISLOYAL TO THEOSOPHY AND ITS ENNOBLING PURPOSE

— *in our Theosophy and Theosophists Series.*

- TRUTH IS EXILED FROM THE PRESS BECAUSE IT IS NOT AS BEGUILING AS FALSEHOOD

— *in our Down to Earth Series.*

