

*Madame Blavatsky on the  
slander of the Anglo-Indian  
journals, and the theological  
hatred of the Bishops*



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<sup>1</sup> Frontispiece by Thomas Wievegg. Illustrations: page 7, by Serbian Dude; page 13, by Takashi Murakami.

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# Madame Blavatsky on the slander of the Anglo-Indian journals, and the theological hatred of the Bishops and their missionary organs.

## Part 1.

### Scurrilous abuse, mocking laughs, and vulgar jokes, cannot subvert the Cause of Truth.

**In view of the sustained attack by Anglo-Indian and English journals, we are obliged to enter the arena of controversy, under the penalty of having our silence construed into tacit consent.**

First published in *The Theosophist*, Vol. V, No. 3 (51), December 1883, pp. 69-70. Republished in *Blavatsky Collected Writings*, (HAVE WE TO LOWER THE FLAG OF TRUCE?) VI pp. 1-5.

[In this article reference is made to the famous “Kiddle Incident” involving an *alleged* plagiarism by Master K.H. from a discourse delivered by Henry Kiddle on the subject of “The Present Outlook of Spiritualism,” at a Spiritualistic Camp Meeting, at Lake Pleasant, August 15<sup>th</sup>, 1880. A rather complete picture of this entire incident can be gathered by consulting A.P. Sinnett’s *The Occult World*, 1<sup>st</sup> American ed., Boston & New York: Houghton Mifflin Co., 1885, Appendix D; *The Mahatma Letters to A.P. Sinnett*, Letters VI and XCIII, which complement each other; Henry Kiddle’s Letter to the Editor of *Light*, London, Vol. III, September 1<sup>st</sup>, 1883, p. 392; Sinnett’s reply to H. Kiddle, *Light*, III, September 22<sup>nd</sup>, 1883, p. 424; H.S. Olcott’s article, “The Kiddle Mystery,” *Light*, III, November 17<sup>th</sup>, 1883, p. 504; T. Subba Row’s article, “*Occult World* — Happy Mr. Kiddle’s Discovery,” *The Theosophist*, V, December 1883, pp. 86-87; Gen. H.R. Morgan’s article, “Mr. W.H. Harrison’s Delusions,” *The Theosophist*, Supplement to December 1883, pp. 29-31; and H.P. Blavatsky’s own references to this subject, such as those in *The Letters of H.P. Blavatsky to A.P. Sinnett*, Letters XXVII and XXIX, dated September 27<sup>th</sup> and November 17<sup>th</sup>, 1883, respectively. — Boris de Zirkoff.]

**T**HE SPIRITUALISTIC JOURNALS, with the honourable and solitary exception of the *Banner of Light*, lose no opportunity for effecting Quixotic thrusts in the direction of Theosophy. That they are made generally at random, and thus fall as harmless as the blows of the Knight of the Rueful Countenance<sup>1</sup> — is not from any want of benevolent intention in our generous friends. For several years we have borne their ill-natured remarks with theosophic forbearance, and have never attacked either Spiritualism as a belief, or its adherents, with those few exceptional cases when we had to defend ourselves. Nor have we, though ourselves disbelievers in their orthodox tenets, been ever tempted to carry the war into the enemy’s country. In silence we pursued our work, expecting every earnest seeker of Truth to do the same. Tolerant of their belief we hoped for the same tolerance on their part. But

<sup>1</sup> [Sancho Panza referring to Don Quixote’s noble idealism, set against cynical materialism, as the Knight of the Sad Countenance. — ED. PHIL.]

we were doomed [2] to disappointment. The achievements of the doughty champions of returning “Spirits” in their latest skirmishes against the “Brothers” and their humble agents — Colonel Olcott and H.P. Blavatsky, though amusingly absurd to our Fellows, are yet so calculated to hurt the feelings of the Hindu Members of our Society that we can no longer ignore the charges proffered. After receiving a number of letters from certain regular *Chelas*, whom we have personally persuaded to cooperate with us, we are obliged, in due discharge of our duty, to enter the arena of controversy, under the penalty of having our silence construed into tacit consent. In the present instance we are moved to this course by sundry remarks in *Light* in connection with Mr. Kiddle’s fancied *exposé* of Mr. Sinnett’s “Guru” — who stands accused of having “appropriated” some stray sentences from a lecture by that new convert to Spiritualism!! It is not to defend the Mahatma however, or to explain the “mystery” of the parallel passages that we now enter the lists. To undertake the former would be irreverent presumption on our part, while the latter would require a full and entire explanation of “a deeply interesting psychological problem” as “A Student” fitly puts it in *Light* — a task with which we are not so far entrusted.<sup>1</sup> As to our own intention it is simply to show the utter absurdity of the whole accusation, in whatever way and from whatsoever standpoint one may look at it.

The whole question resolves itself into this:

The letters to Mr. Sinnett were written either by a real living Mahatma, a personality quite distinct from Colonel Olcott and Madame Blavatsky; or, they are the production of the “two Occidental humourists” (a very mild way of putting it, by the bye) as suggested by the *St. James’ Gazette*.<sup>2</sup> On either supposition the charge of plagiarism is the very height of the ridiculous, is “perfect nonsense,” as Mr. Sinnett justly remarks. To suspect the writer of [3] such letters, the Teacher of such a grand system of philosophy (even in its simple outlines, so far) of *plagiarizing* a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability. Upon the other hypothesis, even if ground be granted to it sufficiently firm to enable it to raise its head, the charge becomes, if possible, more untenable still. If the “two Occidental humourists” were capable of evolving from their inner consciousness the grand doctrines, now outlined in *Esoteric Buddhism* — a system of philosophy which is receiving (thanks to the intense activity created among all religious thinkers in the East by the revelations of our Mahatmas through Mr. Sinnett)<sup>3</sup> daily corroboration from the esoteric doctrines of Hinduism, Zoroastrianism and even Judaism — as some Hebrew Kabbalists are preparing to prove — surely such clever philosophers and scholars ought to be credited with some grains at least of common sense. But where, we ask, was that common sense at the time of forging (for such is the proper term) those “bogus letters,” if any of the said “two humourists” turned for a few stray sentences to the *Banner of Light* — the most widely known spiritualistic organ in America, read, perhaps, by 100 thousand of believers!

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<sup>1</sup> We are glad, however, that others, in the present number, lift the veil considerably and disclose the mystery, as far as permitted — General Morgan for one.

<sup>2</sup> [Consult “Blavatsky on the Six Oracles of Oriental Religions,” in our Blavatsky Speaks Series — ED. PHIL.]

<sup>3</sup> [Consult “Early theosophical doctrines expounded by H.P. Blavatsky,” in our Theosophy and Theosophists Series. — ED. PHIL.]

One need have been no great genius or prophet to have felt sure that detection would follow immediately upon any such plagiarism; that the chances were a hundred to one that the “parallel passages” would at once be detected, the more especially as some of Mr. Sinnett’s friends who had access to the letters were spiritualists and probable readers of the *Banner of Light*. It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum. Thus it becomes evident that our generous opponents are not very particular as to the nature of the weapons wherewith<sup>1</sup> an unsympathetic rival is attacked, and still more clear that none of their offered theories can ever be made to fit the present case.

**The torrent of letters from our opponents, pouring upon us from all sides, compelled us to lower the flag of truce which we have hitherto presented to spiritualists.**

Whatever the final result of the ado created, meanwhile we are forced to perform a very disagreeable task. It is [4] not the personalities in which our opponents have so freely indulged of late that induces us to lower the flag of truce which we have hitherto presented to the spiritualists, but simply the impossibility to refuse to insert a number of letters on this subject which are pouring in upon us from all sides. Space does not permit our publishing them all, but the most important ones are given elsewhere. We have sought to help the world to comprehend some important psychological problems, but instead of doing good, we have, it appears, committed a sin. We find we have gone too far, and are now reaping the just reward of giving to the world what it is not prepared to receive. Warning to this effect was offered though never accepted, as the author of *Esoteric Buddhism* is well aware of; and the result is, that we now find ourselves in the midst of two fires. It will be seen from the letters we have mentioned how we are traduced<sup>2</sup> and reproached by both friends and enemies. Well, we must try and survive the storm. Yet, while the most low and vulgar personal jokes, the most scurrilous and unmerited abuse and slander for several years running in the “high-toned” Anglo-Indian and English journals have left us alive; and the pious fibs and incessantly repeated calumnies — the outcome of *odium theologicum*<sup>3</sup> — in the missionary organs have failed to annihilate us; and even the constant innuendoes and venomous remarks scattered against the theosophists in the *friendly* spiritualistic journals, have done no more than destroy for a few brief minutes our natural placidity, the reproaches we are now receiving are of a far more serious nature. So long as the thousand and one false charges, one more absurd than the other, were brought against us, we could afford to despise and even laugh at them. But since we feel that the reproofs poured on us by brother-chelas are neither unjust nor unmerited, we have but to bow our head and receive the castigation with unfeigned humility. *Mea culpa!* is what we shall have to repeat, we fear, to the end of our life-journey. We have sinned heavily, and we now reap the fruits of our well-meant and kindly-intentioned but still a grievous [5] indiscretion. Some of our theosophists, the most prominent, will have to share with us the just reproaches. May they feel as

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<sup>1</sup> [by means of which]

<sup>2</sup> [maligned]

<sup>3</sup> [theological hatred]



much and as sincerely as we do that they deserve them, and that they were the first to have a hand in, and to profit by, the desecration we now stand accused of!

[In speaking of strictures and protests received from brother-chelas, H.P. Blavatsky means among others, an Open Letter addressed to herself by Rama Sourindro Gargya Deva, one of the high probationary chelas, and published in the same December 1883, issue of *The Theosophist*, pp. 80-81, under the title of "Himalayan and Other Mahatmas." It was written from Darjeeling in November 1883. This Open Letter shows by its forceful and direct language the uncompromising attitude of some, if not of all, Chelas of the time, in regard to what appeared to them to be an unforgivable desecration of the names and characters of their Teachers, by those who, according to their views, were constitutionally unable to understand true occultism. — *Boris de Zirkoff.*]



## Part 2.

### Thou shalt not bear false witness against thy neighbour.

**The peacock's feathers of the Indian Dailies and Weeklies, which are made to clumsily cover the ugly bird beneath, now painfully ruffled stand on end, can no longer hide the ravenous crow.**

First published in *The Theosophist*, Vol. V, No. 3 (51), *Supplement* to December 1883, pp. 23-26. Republished in *Blavatsky Collected Writings*, (THE SARACENS<sup>1</sup> OF THEOSOPHY AND THE MADRAS CRUSADERS) VI pp. 55-66.

**S**OME OF THE DAILIES AND WEEKLIES — English as well as Vernacular — of this benighted Presidency feel very unhappy over the Theosophists. Their editorial plumage is painfully ruffled and stands on end with disgust. The few peacock's feathers, which are made to clumsily cover the ugly bird beneath, can no longer hide the ravenous crow, whose croaking betrays its vulgar *genus* and pours its daily plaint against Theosophy. The *Madras Mail* and the *Madras Times* are trying to outvie each other in libellous innuendoes and outrageous fibs.<sup>2</sup> Behold the literary Montagues and Capulets of Southern India join their hands in the common cause of hatred of everything concerning Theosophy and form their unholy alliance, offensive and defensive, against the Saracens of Adyar! Proceeding fraternally on the same warpath, the aristocratic vanguard is followed by the watch-cur<sup>3</sup> of the Hills — The *South of India Observer* — barking in its rear. *Bon voyage* to the brave trio! [56]

This crusade of the two Madras papers and their Ooty<sup>4</sup> flunkey against the Adyar Headquarters reminds us of Draper's graphic description in his *Intellectual Development of Europe* of the ragged rabble said to have composed the army of Peter the Hermit, and which, while crossing Europe, was being preceded and led by a gander, a goat, and a cur, the first named leader being firmly believed by the crusaders to have been the Holy Ghost himself.

Indeed the grievances of the said local journals against our Society and its present leaders are quite unparalleled in the history of India. Instead of having a special Committee of Torture organized against the Theosophical "Innocents" — a kind of "a Scarabæus on the navel" or the "Kittee" of old Madras-Tanjore memory — these "godless infidels and heretics, who, paradoxically enough dub themselves *Theosophists*," have suddenly become the pets of the Legislative Council, and "Mr. Grant Duff and his Government are so weak as to be drawn by Colonel Olcott." The latter, moreover, is charged with having "attacked the Bishop" and sought the protection of Govern-

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<sup>1</sup> [Muslims who opposed the Crusaders]

<sup>2</sup> We feel sorry to place the former on the same footing as the latter; but since in the matter of false denunciations of, and trumped-up lying charges against Theosophy, one has to hesitate in pronouncing which of the two should now have the palm — the two Madras dailies should henceforth be regarded as chums.

<sup>3</sup> [Cf. It must be understood that the term Cur was not used in a derogatory sense when applied to dogs, as we do today. It did mean a dog of low breeding, as distinct from the "superior kinds" of dogs, but generally it indicated a working type of dog as opposed to the sporting and luxury or ladies' lap dog. [The Ancient Welsh Laws referred to three kinds of Curs](#): the Watch Cur; the Shepherd Cur; and the House Cur.]

<sup>4</sup> [Ooty is an abbreviation of Ootacamund, a popular hill resort in the state of Tamil Nadu in Southern India. Ooty stands at 2,240 meters above sea level in the Nilgiri mountain range.]



ment from the hitherto only too well-felt pressure of the Missionary body upon their civilian friends.

**Christian charity and malicious slandering of innocent people are mutually exclusive with the true religion of Christ (who has nothing to do with modern christrinity), however much they have become synonymic in the mind of some Bishops and their clergy.**

Now, the truth is, that Colonel Olcott simply wrote a very respectful, though “Open Letter” to Mr. Gell, reminding this too-zealous Doctor of Divinity that Christian charity and malicious slandering of innocent people were never known to go hand-in-hand with the true religion of Christ, however much they have become synonymous in the opinion of some Bishops and their clergy. And, it is not, as the *Madras Mail* asserts, “furious hatred of the Church and the clergy” that we feel, but rather a boundless contempt and disgust for the hypocrisy and cant<sup>1</sup> found in too many of her unworthy sons. Of course, this is more than any “would-be” respectable and pious paper is prepared to stand.

It matters not whether an editor is a scoffing materialist, not caring a fig for all the Bishops the world over;

Or a canting “Reverend” ready to play flunkey and [57] second fiddle to every individual one inch higher in the hierarchy of the order than himself;

Or again one, more expert in promissory notes than galley-proofs — all are equally shocked at the “preposterous impudence” of the two foreigners.

Only fancy the unheard of insolence “of an American” who dares defend his assailed honour and to give the lie to those who concoct falsehoods about his “antecedents,” or that of a Russian who having proved her well-meaning and loyal intentions to the country of her adoption, and having faith in the impartiality of British Justice claims from it the common protection of a peaceful citizen. To these charges, Colonel Olcott and Madame Blavatsky plead guilty. Having lived for a few years in India and under the watchful eyes of the law, having never transgressed it, and being prepared to prove the same, they defy the teeming millions of the Indian and Anglo-Indian populations, High Courts, and Police Magistrates, Laiety and Clergy, Society and the *hoi polloi* to bring forward the slightest charge against them, which, for a moment, could stand ground in a Court of Justice.

Thus, since neither of them had ever purloined Government documents (though mistaken for, and closely watched as, Russian spies for over two years);

Or committed forgery;

Or contracted debts and refused to pay them when claimed;

Or cheated one single tradesman, or ever been found guilty of dirty libels and defamations of the character of innocent persons to suit the taste of their pious readers; →

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<sup>1</sup> [Singing in a whining way, from the Latin *cantare*, to sing. Cant was at first a beggar’s whine, hence hypocritical and sanctimonious talk, typically of a moral, religious, or political nature. Cf. W.W. Skeat’s *Etymological Dictionary of English*, 1835-1912. — ED. PHIL.]

Or obtained money under false pretences;

And, again that they are neither returned convicts — like some of their detractors, since they have never stolen anything, no, not even a saddle — and that, in fine, they are quiet, law-abiding people, who defy the closest scrutiny into their private characters — why should they be refused equal protection with the rest of the populations, many among whom are far less immaculate than they?

**Those Anglo-Indian editors who done their best to injure the Theosophists, not only they patently failed in their unholy attempt, they did help our Branches to skyrocket worldwide.**

Most of the Anglo-Indian editors have tried their hand to injure the Theosophists and have signally failed in their attempt. Quite the reverse; for, every fresh libel, whether followed by forced apology and retraction of the calumny, [58] or passed over in silent contempt has only brought more branches to the Parent Society. Thus, while in 1881, at the time when the scurrilous article in the *Saturday Review* denounced us as “unscrupulous adventurers” was eagerly caught up and republished by some Anglo-Indian papers (the *Statesman* coming to grief thereby) we had hardly 25 Branch Societies (Europe and America included), now, at the end of 1883, we have 87 Branches in India alone. At this rate, specially as our friend, the hitherto high-toned and dignified *Madras Mail*, has condescended to ornament its columns with a silly and lying libel in verse, we may hope to multiply our Branches to 200 more by the end of 1884. This, considering the fact that we are but two to work at the head of such a tremendous body, is very undesirable. We beg, therefore, our unkindly disposed and but occasionally gentlemanly contemporaries who refuse to take pity and show mercy to the two over-worked and hapless founders, to cease for a time libelling us, were it simply out of regard to their good “Lord” the Bishop, whom the courteous editors defend tooth and nail. For verily and indeed, their abuse of Theosophy proves itself more dangerous to meek Dr. Gell than to any of us. Not only is it calculated to thin the ranks of his converts, but it impairs his own prophetic previsions in the *Indian Churchman*. Having had such success after, and for, having been at various times called in the Anglo-Indian papers “unscrupulous adventurers,” “ignorant and blasphemous charlatans,” “impostors and Russian spies,” “unmitigated frauds and black-legs,” now that the *Madras Mail* comes out with an anonymous poem (!!) where, under the very clever anagram of “Madame Blahetta,” the editor of this magazine is alluded to as a THIEF in the habit of *spiriting away* precious rings,<sup>1</sup> it is only

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<sup>1</sup> In this piece of silly poetry, which certainly disgraces only the editor who allowed it to appear and no one else, a legend about a certain credulous lady of high rank, a Spiritualist, and a Madame “Blahetta,” a medium, *raising the dead* (!!) at Ooty is given. Those anxious to test the veracity of the *Madras Mail*'s poetaster have but to apply to a certain lady and her husband, moving here in the highest rank of society, for particulars. We have too much regard and respect for both to drag their names into publicity; yet, since that name is an open secret to every one at Ootacamund and Madras, we do not see why we should not avail ourselves of their private evidence.

The facts are these: A sapphire (not emerald) ring was taken from the finger of the lady and almost immediately — two minutes after — restored to her with another, the duplicate of the former, only a great deal larger, not of “brass and brummagem-make” [cheaply showy], and but set with a sapphire of greater value than the original. The miserable versifier, whoever he may be — for one, capable of inventing a lie to slander a woman under the veil of anonymity can certainly be no gentleman but simply a contemptible coward, is challenged to give his name. Let him do so, and his falsehood will be at once proved — before a magistrate. — Ed. [H.P. Blavatsky]

[The lady referred to was Mrs. Sara M. Carmichael. H.P. Blavatsky was at the time at Ootacamund, visiting her friends, Major-General and Mrs. Henry Rodes Morgan. Mrs. Carmichael's own account of this

natural to suppose [59] that this delicately framed libel threatens to convert all India to Theosophy and send millions on pilgrimages to the Adyar sanctum! Such libels, as this one — in this case the poetical production of some Ooty Civilian, or some brave “Colonel,” assuming under the gaseous inspiration of champagne and the traditional “pick-me-up,” the guise of Mrs. Grundy’s “Avenging Angel” — are very, very dangerous to the work of the missionaries. They are calculated, as shown above, to bring us more than one Christian, whom his “Lordship” himself apprehends in the extract that follows, and that we shall analyse with his permission — are ready to pass over to the enemy’s camp. Notwithstanding the prognostication of the crusading *trio* to the contrary, we find that Dr. Gell *does* after all take notice of Colonel Olcott’s “Open Letter.” As his entire and welcome confession from the *Indian Churchman* is quoted *verbatim* further on, in a letter signed “H.R.M.,”<sup>1</sup> we now give but a few choice and suggestive sentences from the said extract. “H.R.M.,” a high Military Officer, an Englishman and a Theosophist, reviews it too ably to require any additions to it. [60]

At our Madras Clerical Conference last week we considered *whether it was desirable to take any special steps at the present time for counteracting Colonel Olcott’s teaching*, the subject having been appointed before the “Open Letter” appeared. The European and native clergy who are most conversant with educated natives and who were present, stated *that many Hindus here were attracted by the teachings of Theosophists, and that the minds of even some Christians were shaken by it*, and urged the desirability of endeavouring to *expose its errors*. . . . We generally agreed *that it was undesirable to take any notice of Colonel Olcott, or to adopt any special measures at the present time* . . . Father Black was present at our Conference; *he mentioned that in Bombay Colonel Olcott had been let alone, and his Mission there had failed*. . . .

I have ordered a copy of the Rev. Theophilus’ address on Theosophy to be sent to you.

Very sincerely yours,

F. MADRAS



The italics are ours. The above, besides failing to corroborate the *S. of I. Observer’s* soothsaying, to the effect that “it were almost an insult to our Bishop to attempt any defence,” gives us an insight into the real feelings and present policy of the clergy. Unable to crush the Theosophical vineyard, they console themselves with the idea that its grapes are sour. If “Father Black” (a correctly suggestive appellation, no doubt, of the *inner* personage) asserted that “in Bombay Colonel Olcott’s mission had failed,” he asserted that which is an evident untruth. However this is only a trifle. But now, having read his “Lordship’s” remarks, we feel at liberty to fathom them. We crave further explanation what may be the “special steps for counteracting Colonel

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remarkable phenomenon can be found in A.P. Sinnett’s *Incidents in the Life of Madame Blavatsky*, pp. 259-60. The approximate date of this phenomenon was early August 1883. — *Boris de Zirkoff*.]

<sup>1</sup> See p. 26 of this *Supplement*.

Olcott's teaching"? The palmy days of thumb-screws, and of grilling living witches having vanished for ever, and Her Majesty's Imperial Government having vouchsafed religious equality and rights to all its *heathen* subjects of every persuasion, we would have been at a loss to realize the true meaning of the implied threat but for the concluding words of his Reverence "F. Madras." He adds:

I have ordered a copy of the Rev. Theophilus' address on Theosophy to be sent to you.

**The sanctioning and spreading of flagrant untruths and malicious innuendoes, constitutes a dishonourable and venomous act — all the more reprehensible as it comes from the missionary press of Bombay.**

This throws a flood of light upon the hidden meaning. The said address [61] (a pamphlet) though in no way libellous, is yet full of misstatements from the first page to the last.<sup>1</sup> In addition to this, a certain malicious and false statement, proved and recognized as such for over a year back, was, notwithstanding repeated refutations, *insisted upon and reiterated* by many missionaries. It refers to the old and clumsily gotten up story at Tinnevely, about Colonel Olcott and the king-cocoanut incident. Although nothing of the kind had ever happened, and that the cocoanut tree flourishes and is being well taken care of since the day the President-Founder planted it in the sight of 5,000 Hindus in the temple of Tinnevely; and that again he visited and saw it in the temple yard hardly five months ago when revisiting the Tinnevely Theosophical Society; and that the story invented by the missionaries two years ago to the effect that the young tree had been uprooted and the Colonel denounced by the Brahmans as an impostor and an unclean *Mlechchha* as soon as he had left that city — was once more refuted and proved a malicious invention in *The Theosophist*; still and notwithstanding all this, the undignified and false report is circulated! Given out as *a fact* and under the authority, and over the signature of Bishop Sargent, who was the first to set it going in a Madras paper<sup>2</sup> it was allowed to take root, and has never been contradicted or even modified by Bishop Gell, so far as we know. We refer our Fellows and any reader who may see this to the back number of *The Theosophist*,<sup>3</sup> to the Brahmans of Tinnevely and — to the cocoanut tree itself, our best living witness.

And now we ask: is, or is not, this sanctioning and spreading of a flagrant untruth, and other malicious innuendoes, to be regarded as a reprehensible and *dishonest* action? "Do not bear false witness" is an express commandment in both the Testaments. Yet we have but to turn to a pamphlet issued [62] two years ago by the missionary Press of Bombay under the direct supervision of the renowned Mr. Squires, also a "man of God," — entitled *The Truth about Theosophy*, to find how the clergy headed by their Bishops deal with truth and facts. With the missionaries the coarse and vulgar chaff of every American reporter against Theosophy, every falsehood passing for fun and joke, is accepted as gospel truth and circulated as an *undeniable fact*.

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<sup>1</sup> We refer the reader for verification to the September *Theosophist*, 1882, p. 315.

<sup>2</sup> This Bishop, at any rate, being hardly able to plead ignorance since he belonged to the place and had the means of verifying the statement at leisure.

<sup>3</sup> *Supplement* for December 1881, p. 7; February 1883, p. 3, etc.



This, they have the impudence to pass off as the “antecedents” of Colonel Olcott and Madame Blavatsky!!

**The clerical and Jesuitical policy is to disseminate false rumours, malicious backbiting, wicked and stupid cock-and-bull stories, by salaried catechists, zenana-missionaries, and padris under the sanction and with the blessings of their respective Bishops.**

**We are charged with anti-Christism, while we are guilty but of anti-clericalism; and with a “fierce hatred of the Church,” when we confess but to a ferocious contempt for the ecclesiastical system<sup>1</sup> — the system that crucifies its Christ daily, tramples His commands in the dust under his feet, and disfigures His noblest and most divine teachings!**

It is this that shows to us more clearly than day what will be the nature of the “special steps for counteracting Colonel Olcott’s influence” mentioned in the noble Bishop’s letter: the clerical and Jesuitical policy is to be carried by them to the bitter end. A selection of false rumours, malicious backbiting, wicked and stupid cock-and-bull stories, will be disseminated in the future, as they have been in the past, far and wide, by paid catechists, clever zenana-missionaries and padris, and by all the brood of ignorant, half-educated, as well as learned society people under the sanction and with the blessings of their respective Bishops. We have a proof of it already. The Bishop of Madras, *who knows*, who cannot help knowing that such pamphlets are full of untruth and calumny, goes to the trouble of sending them to various “Mrs. Andrews” and “Jones,” “with the compliments of the Bishop of Madras” in his own handwriting on the covers! He places them personally upon the Library Table at Ootacamund, and allows them to remain there in the teeth of every refutation. This is the line of clerical policy we protest against and denounce as *unchristian, ungentlemanly* and *wicked*; and those are the men that public hypocrisy and cant would force us to respect!



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



We are charged with *anti-Christism*, while we are guilty but of *anti-clericalism*; with a “fierce hatred of the Church” when we confess but to a ferocious contempt for the ecclesiastical system; the system that crucifies its Christ [63] daily for 15 centuries, tramples His commands in the dust under his feet, and disfigures His noblest and most divine teachings!<sup>1</sup> [64]

How much the defenders of Bishop Gell care themselves for truth and fact may be surmised by reading a certain idiotic article headed “Charlatans and Dupes”<sup>2</sup> in the *S. of I. Observer*.

- In this tissue of grandiloquent misrepresentations, falsehoods, and impertinent remarks, the writer speaks of “the imbecile credulity” of women, and asserts that “*the fundamental axiom of Theosophy is this preposterous belief, i.e., “the power of mortals to raise the dead and place the spirits at their beck and call to minister to their trivial daily wants.”* This, as Shakespeare says, “is a lie with a circumstance” — number one.
- No. 2 is shown in the comparing of Theosophy and the Theosophists to Mormonism and their “scoundrel Prophets.”

As to the rest it is too indecent to be even mentioned in these columns. There are editors and editors. There are such whose opinion one may care for, and others whose abuse is praise. And we have heard of those journalists who, having just escaped conviction and sentence (for playing at Tarquinius with under-aged Lucretias) only because parents would not dishonour their children, went home, and wrote a fulminating article full of virtue and moral gushing upon “the besotted superstition” of the theosophists in general, and “the adulterous villainy of the age” in particular. As to the writer of this special editorial, he expresses regret at the abolition of the Holy Inquisition. “In the Middle Ages,” he says, “*the lust of no adulterous villain would have*

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<sup>1</sup> It is also proved to us by the following facts. Having presented the lady referred to in the previous footnote with a sapphire ring as above explained, and finding ourselves, in consequence, slandered and our character defamed in silly libellous verses intended to be funny, we appealed to the editor of the *Madras Mail*. He being a gentleman, we thought, once that the full particulars are laid before him, he could not refuse to publish the truth and thus repair the mischief. The editor promised, assuring the gentleman who called on him on the subject, that as soon as we could show him a statement of the facts over the signature of the lady who had the ring, he would himself write a “serious editorial” giving the true version. The lady in question, extremely shocked at the insulting lie invented by her “Christian” friends, gave us a statement bearing her signature to the effect:

1 That her own ring had *never been* “spirited away,” as alleged, as she has it to this day on her finger and “knows it by two marks on it which I [she] can swear to”;

2 That in addition to her own ring “she was presented with a blue sapphire ring far more valuable than my [her] own ring.”

The statement in the lady’s own handwriting was taken to the editor of the *Madras Mail* by General and Mrs. Morgan — both Fellows of our Society, and at whose house at Ootacamund the ring was given to our mutual friend. The editor thereupon expressed himself satisfied, and remarked that such verses accusing a person of a “gipsy trick,” ought never to have appeared in his paper, and have so appeared only because he, the real editor, was absent at the time. The outcome of all these fine words, however, was only a short editorial — neither an apology nor rectification but simply chaff in equivocal good taste, giving the mangled statement of the lady in question with more *persiflage* and quizzes in addition. Why? Because the majority of the readers of that paper are Europeans (the *Madras Mail* having lost some hundreds of its Hindu subscribers in one day) who bitterly oppose our Society and would applaud every imaginable falsehood against us and have it circulated instead of truth. This, in its turn, is demonstrated by another fact quite as suggestive. Mrs. \*\*\*\*, the lady concerned, has, since the publication of the statement, received, as she says, some fifty letters finding fault with her for having told the honest truth about the matter. Thus, the high-minded *Christian* Society of Madras would subscribe joyfully to any lie and calumny to please their own prejudices, the Bishop and public opinion — even to calling a person a thief — rather than speak the truth and thereby vindicate a hated body of men who dare lift the standard of Truth against *every sham*, whether social or religious. — *Ed.* [H.P. Blavatsky]

<sup>2</sup> October 20<sup>th</sup>, 1883

*been pandered to*, in the name of religion.” Were it thus in the present age, we fear this delightful article on “Charlatans and Dupes” would have never been written. As to the virtuous indignation of the writer, who *submits* “that though such remedies were barbarous, they effectually purged and purified Society *from the charlatans and impure wretches that disgrace and pollute it in our day*” — we share it entirely with him. Yet we remind him that the return of not only the obsolete and fiendish laws of the Middle Ages, but even of the laws of Merry old England that were enforced hardly a fifty years ago, would be very, *very* dangerous for some virtuous [65] penny-a-liners.<sup>1</sup> For in those days when people were hung for stealing a penny loaf, the theft of a *weightier* object would never have been limited to three months’ imprisonment. Thus more than one canting church-going hypocrite and thief, would have paid their little larceny with their lives.

The remarks of our Ooty Grandison and moraliser concerning the variety and the degree of respectability of “faith” are most charmingly *naive* and silly. “The faith that engendered an implicit *belief in miracles*, that inaugurated the stupendous spectacle of the Crusades” he “can understand and reverence.” But faith in the psychological powers of man — which, unable to understand our tenets, he calls belief in reversing “the laws of nature” (precisely that which we have been fighting against for years), and sets it down as “rank blasphemy to the Almighty.” Our puny foe ought to take heed and remember the fate that befell the Crusades — the offspring of the faith he reverences. Beginning with the rag-tag and bobtail, the ruffraff<sup>2</sup> army of Peter the Hermit, who deserted the fools who had trusted him, and thus left his tatterdemalion crowd<sup>3</sup> to be chopped up as mince pie, each of the eight Crusades ending with that of Edward II, had started with the cry of “God wills it!” “God wills it!” Yet, if we remember rightly, the Deity gave flatly the lie to one and all by allowing them to be decimated in Bulgaria, destroyed by the Hungarians, and finally annihilated by the Saracens, who sold into slavery those whom they did not murder. With all their faith the Christians have not been able after all to wrest the “Holy Land” from the hands of the infidels.

**Other persons, nobler and far higher in social position than we, humble Theosophists, are no better protected against scurrilous abuse in the Indian Empire; and thus we find ourselves standing on parallel lines with His Excellency, the Viceroy of India.**

We close our remarks and bid adieu to the righteous trio of our contemporaries by advising each of them to attend a little more to the beam in his own orb, before he sets out on the fool’s errand of discovering (or rather — *inventing*) non-existing motes in the theosophical eye, though it is not certainly free of motes of other description.<sup>4</sup>

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<sup>1</sup> [Penny-a-liner is one who supplies writing to public journals for a set fee per line of text, *i.e.*, a poor writer for hire, who follows his master’s orders. — ED. PHIL.]

<sup>2</sup> [Rag-tag is slang for torn-cloth; bobtail, for a contemptible rascal. The phrase “ragtag and bobtailed,” from the 1650s, typified the ruffraff, *i.e.*, an unsavoury bunch of folks. — ED. PHIL.]

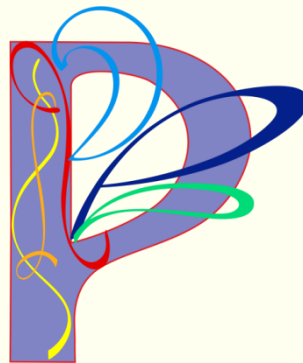
<sup>3</sup> [Folks in tattered clothing, unkempt, and dilapidated. — ED. PHIL.]

<sup>4</sup> [Today’s abuse of the power and influence of British Journalism (and world-wide, for that matter) is getting worse by the day, with **scandals**, and an abundance of **fake news** — thus corrupting society with disbelief, cynical sophistry, and **causing concern**. Truth needs no lies, yet it is not as sensational as falsehood, nor welcomed by prejudice. — ED. PHIL.]

As to the incessant personal abuse showered upon us by the Madras and other dailies, luckily for us, we find that other persons — nobler, better and far higher in social position than the humble Theosophists, are no better protected against scurrilous abuse in the Indian Empire. We Theosophists have the consolation of finding ourselves standing on quite parallel lines with His Excellency the Viceroy in the estimation of some Anglo-Indians who pass for refined and educated gentlemen. In a circular against the Ilbert Bill which, we are told, is now being widely circulated in the N.W. Provinces, and whose author is said to be a lawyer (one who *ought* to know the value of words and epithets), we find the noble Marquis of Ripon<sup>1</sup> referred to in the following elegant terms:

The Viceroy forced on us is *dishonest* and TRICKY and is determined to stir up strife between us and the natives of India *for his personal advancement*, etc.

And if the “free-born” Briton speaks thus of his own Viceroy, the representative of Her Majesty the Queen, calling him “*dishonest* and tricky” (!! ) what can *we* expect at the hands of such *aesthetics*? Indeed we rather feel honoured than otherwise in being publicly called names from the cabman’s vocabulary, alongside with a good and noble man; one whom even his position — the highest in the land — is unable to protect from the vilification of foul-mouthed bullies.



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<sup>1</sup> [George Frederick Samuel Robinson, 1<sup>st</sup> Marquess\* of Ripon, KG, GCSI, CIE, VD, PC (1827–1909), styled Viscount Goderich from 1833 to 1859, and known as the Earl of Ripon in 1859, and as the Earl de Grey and Ripon from 1859 to 1871, was a British politician and Viceroy and Governor General of India who served in every Liberal cabinet between 1861 and 1908.

When Gladstone returned to power in 1880 he appointed Ripon Viceroy of India, an office he held until 1884. During his time in India, Ripon introduced legislation (the Ilbert Bill, named for the legal member of the Viceroy’s Executive Council, Courtenay Ilbert) that would have granted native Indians more legal rights, including the right of Indian judges to judge Europeans in court. Though progressive in its intent, the legislation was scuppered by Europeans living in India who did not want to be tried by a native judge. In this, Ripon was supported by Florence Nightingale, who also backed his efforts to obtain a Bengal land tenancy bill (eventually the Bengal Tenancy Act 1885) that would improve the situation of the peasants. In 1882 the Marquess repealed the controversial Vernacular Press Act of 1878, passed by Lytton. He also promoted the *Indian Famine Codes*.

\* In Great Britain, and historically in Ireland, the spelling of this title is Marquess. In Scotland, the French spelling Marquis is sometimes used. The wife of a Marquess is a Marchioness. — *Wikipedia*.]

## Suggested reading for students.



### **She being dead, yet speaketh.**

- ABRAHM, ISAAC, AND JUDAH ARE THE HINDU BRAHMA, IKSHVAKU, AND YADU
- BLAVATSKY ABOUT TO UNVEIL ISIS
- BLAVATSKY AGAINST ECCLESIASTICAL CHRISTIANITY
- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY CUTS DOWN TO SIZE THE VENERABLE SWAMI OF ALMORA
- BLAVATSKY DEFENDS BUDDHISM IN CEYLON
- BLAVATSKY DEFENDS ISIS UNVEILED
- BLAVATSKY ENLIGHTENS HER READERS
- BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- BLAVATSKY EXPELS A FRIEND OF COMMUNISTS
- BLAVATSKY HATED BALLS
- BLAVATSKY ON A CASE OF OBSESSION
- BLAVATSKY ON A HEAVY CURSE
- BLAVATSKY ON ANIMAL SOULS
- BLAVATSKY ON BULGARIAN SUN WORSHIP
- BLAVATSKY ON CHRISTMAS AND THE CHRISTMAS TREE
- BLAVATSKY ON ELEMENTALS AND ELEMENTARIES
- BLAVATSKY ON FOETICIDE BEING A CRIME AGAINST NATURE
- BLAVATSKY ON HINDU WIDOW-BURNING
- BLAVATSKY ON IRISH TALISMANS
- BLAVATSKY ON JESUITRY IN MASONRY
- BLAVATSKY ON MARRIAGE, DIVORCE, AND CELIBACY
- BLAVATSKY ON NEBO OF BIRS-NIMRUD
- BLAVATSKY ON OCCULT ALPHABETS AND NUMERALS
- BLAVATSKY ON OCCULT VIBRATIONS

**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- BLAVATSKY ON OLD AGE
- BLAVATSKY ON OLD DOCTRINES VINDICATED BY NEW PROPHETS
- BLAVATSKY ON PLATO'S TIMÆUS
- BLAVATSKY ON PROGRESS AND CULTURE
- BLAVATSKY ON RELIGIOUS DEFORMITIES
- BLAVATSKY ON RITUALISM IN CHURCH AND MASONRY
- BLAVATSKY ON SHAMBHALA, THE HAPPY LAND
- BLAVATSKY ON SPINOZA AND WESTERN PHILOSOPHERS
- BLAVATSKY ON SUNDAY DEVOTION TO PLEASURE
- BLAVATSKY ON TEACHINGS OF ELIPHAS LEVI
- BLAVATSKY ON THE BOOGEYMEN OF SCIENCE
- BLAVATSKY ON THE BOOK OF ENOCH
- BLAVATSKY ON THE CHRISTIAN MISSIONARIES IN INDIA
- BLAVATSKY ON THE DOOMED DESTINY OF THE ROMANOVS
- BLAVATSKY ON THE ELUCIDATION OF LONG-STANDING ENIGMAS
- BLAVATSKY ON THE HARMONICS OF SMELL
- BLAVATSKY ON THE HIDDEN ESOTERICISM OF THE BIBLE
- BLAVATSKY ON THE HISTORY AND TRIBULATIONS OF THE ZOHAR
- BLAVATSKY ON THE INTROVERSION OF MENTAL VISION
- BLAVATSKY ON THE KEY TO SPIRITUAL PROGRESS
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- BLAVATSKY ON THE LETTERS OF LAVATER
- BLAVATSKY ON THE LUMINOUS CIRCLE
- BLAVATSKY ON THE MODERN NEGATORS OF ANCIENT SCIENCE
- BLAVATSKY ON THE MONSOON
- BLAVATSKY ON THE NEW YEAR AND FALSE NOSES
- BLAVATSKY ON THE NEW YEAR'S MORROW
- BLAVATSKY ON THE QABBALAH BY ISAAC MYER
- BLAVATSKY ON THE QUENCHLESS LAMPS OF ALCHEMY
- BLAVATSKY ON THE RATIONALE OF FASTS
- BLAVATSKY ON THE ROOTS OF ZOROASTRIANISM
- BLAVATSKY ON THE SECRET DOCTRINE
- BLAVATSKY ON THE TEACHINGS OF ELIPHAS LEVI

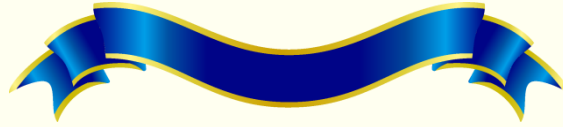


**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- BLAVATSKY ON THE VISHISHTADVAITA PHILOSOPHY
- BLAVATSKY ON THEOSOPHY AND ASCETICISM
- BLAVATSKY ON WHETHER THE RISHIS EXIST TODAY
- BLAVATSKY REBUFFS THE ACCUSATIONS OF ARTHUR LILLIE
- BLAVATSKY REBUTS UNSPIRITUAL CONCEPTIONS ABOUT GOD
- BLAVATSKY UNMASKS THE TRINITY OF RIGHTEOUSNESS
- BLAVATSKY'S LAST WORDS
- BLAVATSKY'S OPEN LETTER TO HER CORRESPONDENTS
- GEMS FROM THE EAST
- INDUCTIVE REASONING LEADS TO FAKE DEDUCTIONS
- MADAME BLAVATSKY ENLIGHTENS THE SCEPTICS OF HER MOTHERLAND
- MADAME BLAVATSKY ON THE PHILOSOPHICAL MIND OF THE CHINESE
- OBITUARY TO MIKHAIL NIKIFOROVICH KATKOV
- OBITUARY TO PUNDIT DAYANAND SARASWATI
- OCCULT PHILOSOPHY IS ANCIENT SPIRITUALISM
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY
- OPEN LETTER TO THE ARCHBISHOP OF CANTERBURY
- OPEN LETTERS TO THE AMERICAN CONVENTION
- PAGES FROM ISIS UNVEILED
- PAGES FROM THE CAVES AND JUNGLES OF HINDOSTAN
- PAGES FROM THE SECRET DOCTRINE 1 - ABRIDGED
- PAGES FROM THE SECRET DOCTRINE 2 - FULL TEXT
- PANTHEISTIC THEOSOPHY IS IRRECONCILABLE WITH ROMAN CATHOLICISM
- ROSICRUCIANISM WAS AN OFFSHOOT OF ORIENTAL OCCULTISM
- ROSICRUCIANS EMERGED AS AN ANTIDOTE TO THE MATERIAL SIDE OF ALCHEMY
- THE CATHOLIC CHURCH IS FAR MORE DREADED BY THE DEVIL THAN BY GOD HIMSELF
- THE FOURTH GOSPEL IS A THEOLOGICAL AFTER-THOUGHT
- THE HERMETIC FIRE OF THE MIND IS THE KEY TO THE OCCULT SCIENCES
- THE REAL MEANING OF THE FIRST LINE OF GENESIS
- THE SECRET DOCTRINE (1888) VOL. 1 OF 2 ON COSMOGENESIS
- THE SECRET DOCTRINE (1888) VOL. 2 OF 2 ON ANTHROPOGENESIS
- THOTH IS THE EQUIVALENT OF HERMES AND MOSES
- UNPOPULAR PHILOSOPHER ON CRITICISM AND AUTHORITIES

**BLAVATSKY SPEAKS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- UNPOPULAR PHILOSOPHER ON THE EIGHTH WONDER
- UNPOPULAR PHILOSOPHER ON THE MORNING STAR
- WE ARE MORE OFTEN VICTIMS OF WORDS RATHER THAN OF FACTS
- WITHOUT THE REVIVAL OF ARYAN PHILOSOPHY, THE WEST WILL FALL TO EVEN GROSSER MATERIALISM





## Further Reading.

### On the Cause of Truth and its detractors.

- BLAVATSKY AGAINST SPIRITUALISM
- BLAVATSKY CUTS DOWN TO SIZE A CARPING CRITIC OF HETERODOXY
- BLAVATSKY ON THE KNIGHTED OXFORD SANSKRITIST WHO COULD SPEAK NO SANSKRIT
- OPEN LETTER TO THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY  
— *in our Blavatsky Speaks Series.*
- MATERIALISM, SPIRITUALISM, MONISM
- SPIRIT, SPIRITS, SPIRITUALISM
- SPIRITUALISM IS A PHILOSOPHY OF YESTERDAY.  
— *in our Confusing Words Series.*
- SPECULATIONS ABOUT REINCARNATION AND MATERIALIZED SPIRITS  
— *in our Constitution of Man Series.*
- FOUL CONSPIRACIES AND BLATANT LIES LEVELLED AGAINST MADAME BLAVATSKY
- PROMETHEUS, THE LIGHT-BRINGER, HURLED DOWN TO THE BOWELS OF THE EARTH
- SPECULATIVE LUCUBRATIONS OF AN ARISTOTELEAN PHILOSOPHER
- THE RELIGIO-PHILOSOPHICAL JOURNAL IS NEITHER RELIGIOUS NOR PHILOSOPHICAL
- THE SPARKLE OF LIGHT ON THE PATH, HAS BEEN DIMMED BY A DARK STAIN  
— *in our Down to Earth Series.*
- LUCIFER IS CHRISTOS, INNER LIGHT  
— *in our Secret Doctrine Third Proposition to Earth Series.*

