The Carrier Dove.

"BEHOLD! I BRING YOU GLAD TIDINGS OF GREAT JOY."

)L. III. OAKLAND, CALIFORNIA, MARCH, 1886. No. 3.

Charles H. Foster.

By Albert Morton.

The portrait of this celebrated medium is
m a crayon copied from a photograph by
rney, an account of whose conversion to
ritualism, through W. H. Mumler, spirit
otographer, appeared in the February
mber of this magazine. In the copy of
spirit photograph, by Mumler, appears
spirit of the popular actress, Ada Isaacs
nken, a friend of Foster's in earth-life.
e lithograph is from a crayon copy, in
ich I have striven to give an accurate
eness of spirit and mortal, the only
nge is in strengthening the background
artistic purposes. The likeness of the
rit to pictures of the actress while living
the form is strong and unmistakable.

Among the many prominent mediums
h whom I have been acquainted C. H.
ster stands pre-eminent for the accuracy
his clairvoyance, for the general useful-
ss of his varied gifts, and, *above all*, for
honesty and conscientiousness in all
tters pertaining to the exercise of his
diumship.

My first experience with Foster illustrates
powers as a prophetic medium. In 1863,
ile a resident of Milwaukee, I was de-
ous of presenting the evidences of my
th to a skeptical lady friend in Boston,
d arranged with another friend to have
r visit mediums in that city. Among the
ediums visited was Foster, near the close
a very satisfactory seance, after giving a
scription of my characteristics, he said to
skeptical friend, "This man will be your
ture husband, they will give you his
itials," and, taking a pencil, he wrote the
ters A. M. My friend said, "You have
en the description and initials of my
end accurately, but it is not probable he
ll be my husband, for he is already
arried," to which Foster's only reply was,
cannot help it; he will be your husband."
e was also told she possessed medium
wers. The result of the seance was, that
e improbable statements in relation to her
ediumship and marriage to me rather un-
ttled her dawning convictions as to the
th of Spiritualism, but a few years later
e became my wife, and, during our sit-
gs together, she developed as one of the
est mediums I have ever met in private
e.

My first interview with Foster demonstrated the fallacy of the statements in reference to "pricking the skin," or other practices of a deceptive nature, to produce the phenomena of stigmator.

Early in 1864 I, being at the time a stranger to him, called for a sitting and, after receiving many satisfactory tests and communications, Foster said, "Your aunt is here, and will give her name on my arm." Pushing up his left sleeve he bared his arm, which was entirely free from any marks. Making three downward passes over his arm with his right hand there shortly appeared, in bright scarlet letters, at least an inch in height, the name of a deceased aunt, Lois. The letters were slowly formed, under my close inspection, and as slowly faded away, leaving his fair skin as free from any unusual appearance as it was before the name appeared. I opine that the statement that Foster disliked to "talk shop," and shunned conversation on spiritual matters, must have originated with skeptics upon whom he did not care to expend his time and strength, for with me he always expressed the deepest interest in all matters pertaining to the subject of which he was so able an exponent. He has bitterly denounced the fraudulent practices of mediums to me, and condemned the credulity of their victims, but the statement that a person who was the associate and friend of H. W. Longfellow, Bulwer, Epes Sargent, Alice Carey, and many other of the most prominent writers, artists and actors in Europe and America, was a charlatan who did not believe in Spiritualism, indicates a mendacity on the part of the scribblers making such assertions quite in accordance with their gross ignorance of Spiritualism. The jackass can safely kick the dead lion, but those who appreciate the grand work of such mediums as Foster owe a duty to their religion to vindicate the memory of the noble workers and still the braying of the animals. *De mortuis nil nisi verum*, which, being very freely translated, means that none but cowardly sneaks will lie about the defenseless dead. The following extracts from articles published in the secular and spiritual papers will illustrate the good work done by the kind hearted, genial and honest medium, C. H. Foster.

Bronson Murray, a prominent business man, and firm spiritualist, who is highly esteemed by all his acquaintances, says in the *R. P. Journal:*—

In reply to letter of December 30th, about its enclosed slip from *Pioneer Press*, concerning the life and death of Charles H. Foster, the widely known medium, I would state that, in my opinion, the writer of that article knows personally nothing whatever about Foster. He speaks positively thus:

"Slate writing and blood red manuscript on his arm were his specialties, and beyond those feats he attempted nothing beyond the most ordinary table tipping and chair whirling."

That statement is positive. A man who writes that, not only indicates, but assures the public that he knows the facts stated.

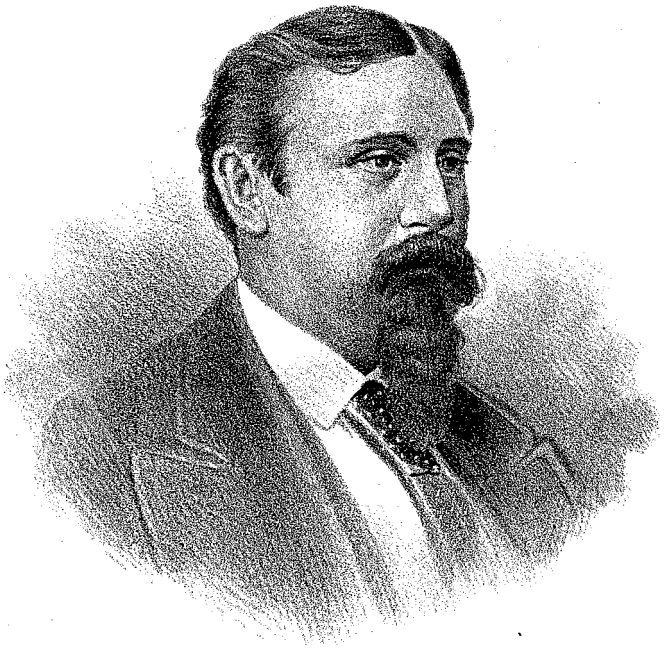
I cannot tell how many years I have known Mr, Foster; certainly and continuously from 1862 to the time of his attack of insanity and leaving New York, which may have been five years or so ago.

Now I never even saw a slate in his presence, much as I was with him, nor any so-called slate-writing performed in his presence or attempted to be. His methods were entirely different.

That part of the article is false. Slate-writing was not a specialty of his. The same is the case with "table tipping and chair whirling." It is false that either was "his specialty," or among the usual phenomena attending his seances. In the many times I was at them I never saw either. They belong to the class of Henry Slade's wonderful performances, and not Foster's at all. Blood red writing on the arm of Foster was certainly one of his "feats," and a wonderful feat it was.

The article in question states "this was done by pricking." Another falsehood, and a falsehood that has often been pricked. A person who, in Foster's presence, has seen that phenomenon, knows how impossible it was that it could be done in the manner asserted in the *Pioneer's* article, as by pricking the skin of his arm.

Mr. Foster was a gentleman in all his instincts. Courtesy and decorum marked his deportment. Few men have more polish than he had. His sensitiveness to any slight was marked, and his resentment against a charge of fraud was outspoken. He had his faults, I know. Some of them were very serious. I will not say that all that he claimed to be genuine manifestations were such. I do not know; but I do know that many things transpired in my presence with him which by me could only be accounted for on the basis of invisible intelligences producing visible effects. That in his social hours



CHARLES H. FOSTER.

5-77
v. 7 no. 13
may 1890

their lives by listening to "holy voices" urging them to make fools of themselves. Sister Jennie's "voice" begins with a command, and a threat if she doesn't obey. She and her mother accept it as "God's voice.', Then she is all ready for any nonsense that Voice may order; and presently wastes fourteen years, because "the Voice" is her master. From time to time she craves assistance of old friends saying that her coming *development will win her* abundant gold. But all the same the result is "nothing! absolutely nothing!"

Still, so far, this personal experience of our sister would have found no place in "Notes and Echoes," were it not that Miss Jennie Leys declares that she is bringing this same voice back to the platform *"for the remaining* years of her earthly pilgrimage." I cannot believe that the kind-hearted Boston friends,—some of whom I know and esteem—thought of what they were doing when they welcomed this "holy voice" back to the public platform. A spirit control who has so managed as to destroy *his medium's* usefulness for fourteen years should disgust every level-headed Spiritualist. And the first evidence of returning usefulness for that medium would be a declaration that she had banished that "holy voice," and got another—perhaps less holy, but more practical. That is the lesson that kind of "abiding faith" brings to me. And with all due deference to my experienced brothers and sisters who gave the medium such warm welcome, I dread the return of that "holy voice" to our platform, for sooner or later some other eccentricity will once again destroy the usefulness of his talented medium. But meantime Miss Leys will prove a true prophet, when she said "the time had not been lost," if Spiritualists will learn from her experience (1) never to allow any spirit to issue a command to them, and (2) to maintain common sense "based on mortal experience as superior to any "holy voice" from the world of the invisible.

An old friend writes of her wonderful experiences with "Palmistry," and I see in a recent number of *Light* that "M. A. (Oxon)" has been presenting his hand to a lady, who forthwith extracted fifty-six events of his life, and thirty-six characteristics, out of which total "not ten at the outside were inaccurate."

I have no quarrel with a fact, and do not dispute the accuracy of the lady "Palmist," But surely the Editor does not mean to leave the inference that the lines in a man's hand are a record of his life history? That the legacy at twenty-one years *of age;* the carbuncle on the back of his neck at twenty-four; and the *marriage with a widow with six* small children at twenty-five; are stenographically reported by nature on the palm of the hand of the man with such experience.

John Slater, the platform test medium recently told a man in his audience that he had a plaster on his back; and another that he had a pawn ticket in his pocket. Such public information was very undignified, but it was true, and not extracted from a line meandering gently from thumb to little finger. I know another medium whose readings from a pack *of cards are,* marvelously correct. And yet a third who plays the witch to perfection when looking into a tumbler of water in which must float an egg.

The scientific Astrologer sketches for you a weird horoscope which is calculated from certain minutes and hours when you first played baby. His brother artist with the same figures and planets, misses the truth in both characteristics and events. And all alike, whether Astrologer, fortune-teller, palmist, psychometrist or *spirit* medium, become for the most part hazy and uncertain when they try to turn prophet and tell you what is going to be. Yet I have found some, particularly the above lady with a pack of cards, singularly correct as to any marked events of the next week or fortnight. But if we start a skeptic on this path of investigation we are very likely to find that he has received little but guesses where we found truth.

Spiritualism covers the whole ground. Take a sensitive under whatever name you choose. Bring to him (or her) a sitter with whom he can get into harmony, and *the spirit either of the sensitive himself* acting psychometrically, or of some other human being, acting hypnotically upon the brain of that sensitive, evidently sees with a power beyond that which we call normal. Those who claim that discovering the past, or uncovering the future, are necessarily proofs of human immortality and spirit return, are travelling beyond the record. But as proofs of spirit power they are worthy of careful investigation.

Hall's Journal of Health for April is unusually interesting. "Looking Forward" is practical and useful, as are many other articles. But I respectfully suggest that such items as "A Wonderful Flower" discovered in Siberia, which "blossoms on the first of January every year" should be printed in red ink, or otherwise dedicated to Annanias and Saphira of untruthful memory. When sandwiched between items useful and true, they are apt to make an indigestible compound of the whole.

SAN LEANDRO, Cal.

Henry Kiddle and the Mahatma; or, H. K. versus K. H.

An Important Chapter in the History of the Psychical Phenomena of the Nineteenth Century.

(Now first consecutively presented in narrative form.)

BY WILLIAM EMMETTE COLEMAN.

PART ONE.

The psychical phenomena of the nineteenth century range themselves under two general classes,—those of Modern Spiritualism and those of theosophy, the latter being in some respects a divergent offshoot of the former. The subject-matter *of this narrative* is one that is connected with both Spiritualism and theosophy, and I bespeak the reader's careful attention thereto in all its details. I think it will be found of interest.

In the entire history of the modern theosophic movement, extending from 1875 to the present time, there is, *in my opinion*, no one episode of more surpassing import, than that which may be appropriately called "the Kiddle Plagiarism." A complete account of this episode, with its various points consecutively presented, has never been published; and believing such to be a *desideratum* of moment, the following sketch of this incident and of its results has been prepared, as a not unimportant contribution to the history of that peculiar phase of thought, the outcome of one determined woman's persistent efforts, that the nineteenth century has seen evolved under the name of theosophy. The details of "the Kiddle Plagiarism" are scattered about in a number of periodicals and books, published in India, England, and America. From these I have outlined this narrative; and it is probable that, after its perusal, my readers may see the force of my remark that the series of facts involved in this one matter, in my judgment, demonstrates in a distinct and positive manner the real character of the *alleged teachings of the mahatmas* or adepts of Tibet, the sources of these teachings, the existence or non-existence of the said mahatmas, and the true nature of the foundations upon which the whole structure of theosophy rests. I fail to see how any candid, impartial, judicial mind can calmly and rationally consider the evidence presented,—nearly all of which is derived from theosophic sources, and the truth of which is beyond question,—and not regard the truth or falsity of the claims of theosophy as permanently settled.

In June, 1881, Mr. A. P. Sinnett published in London the first edition of a book called "The Occult World." In 1885 there was published in Boston the second American, from the fourth English edition, with corrections and additions. The

pagination is exactly the same in the original London and the last American edition,—each edition following the other, line for line and page for page. In this book, if I mistake not, the world was for the first time introduced to the now notorious Koot Hoomi Lal Singh, the alleged Tibetan mahatma, the supposed inspiring guide of Madame H. P. Blavatsky, the founder of theosophy. Mr. Sinnett published in this work a number of letters received by him and claiming to be written by the said Koot Hoomi. On pages 148–150 there is printed a long passage from a certain one of these Koot Hoomi letters to Mr. Sinnett.

In the London Spiritualistic journal, *Light*, for September 1, 1883, there was published a letter from Mr. Henry Kiddle, the well-known Spiritualist, dated New York, August 11, 1883. In this letter Mr. Kiddle, among other things says,—"On reading Mr. Sinnett's 'Occult World,' more than a year ago, I was very greatly surprised to find in one of the letters presented by Mr. Sinnett as having been transmitted to him, in the mysterious manner described, a passage taken almost *verbatim* from an address on Spiritualism by me at Lake Pleasant, in August, 1880, and published the same month by the *Banner of Light*. As Mr. Sinnett's book did not appear till a considerable time afterwards (about a year, I think), it is certain that I did not quote, consciously or unconsciously, from its pages. How, then, did it get into Koot Hoomi's mysterious letter? I sent to Mr. Sinnett a letter through his publishers, enclosing the printed pages of my address, with the part used by Koot Hoomi marked upon it, and asked for an explanation, for I wondered that so great a sage as Koot Hoomi should need to borrow any thing from so humble a student of spiritual things as myself. As yet I have received no reply; and the query has been suggested to my mind.—Is Koot Hoomi a myth? or, if not, is he so great an adept as to have impressed my mind with his thoughts and words while I was preparing my address?" The passage in the letter in "The Occult World" referred to by Mr. Kiddle as almost identical with a portion of his printed address on Spiritualism, is that I have mentioned above as being found on pp. 148–150 of the first English and the second American edition of Mr. Sinnett's book. In the third English edition it begins on page 102.

The following are the passages referred to, printed in succession for the sake of ready reference.

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* *Extract from Mr. Kiddle's discourse entitled "The present Outlook of Spiritualism" delivered at Lake Pleasant Camp Meeting on Sunday, Aug. 15, 1880.*

My friends, *ideas* rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world advances. Society rests upon them; mighty revolutions spring from them; institutions crumble before their onward march. It is just as impossible to resist their influx, when the time comes, as to stay the progress of the tide.

And the agency called Spiritualism is bringing a new set of ideas on the most momentous subjects, touching man's true position in the universe; his origin and destiny; the relation of the mortal to the immortal; of the temporary to the Eternal; of the finite to the Infinite; of man's deathless soul to the material universe in which it now dwells—ideas larger, more general, more comprehensive, recognizing more fully the universal reign of law as the expression of the Divine will, unchanging and unchangeable, in regard to which there is only an *Eternal Now*, while to mortals time is past or future, as related to their finite existence on this material plane, etc., etc.

Extract from Koot Hoomi's letter to Mr. Sinnett, in the "Occult World," 3rd Edition, p. 102. The first edition was published in June, 1881.

Ideas rule the world; and as men's minds receive new ideas, laying aside the old and effete, the world will advance, mighty revolutions will spring from them, creeds and even powers will crumble before their onward march, crushed by their irresistible force.

It will be just as impossible to resist their influence when the time comes as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects.

It is not physical phenomena, but these universal ideas that we study; as to *comprehend the former, we have first to* understand the latter. They touch man's true position in the universe in relation to his previous and future births, his origin and ultimate destiny; the relation of the mortal to the immortal, of the temporary to the Eternal, of the finite to the Infinite, ideas larger, grander, more comprehensive, recognizing the eternal reign of immutable law, unchanging and unchangeable, in regard to which there is only an ETERNAL NOW; while to unitiated mortals time is past or future, as related to their finite existence on this material speck of dirt, etc., etc.

In reply to Mr. Kiddle's letter, as above, in *Light*, Mr. Sinnett published a statement in *Light* of September 22, 1883, in which he professed ignorance of ever having received the letter of inquiry that Mr. Kiddle said he had sent him. Mr. Sinnett also in the same article spoke of the matter as a "trivial" one, as being "rather out of date now," and as a "merely ridiculous incident."

It should here be noted that in the Koot Hoomi letter, as published in "The Occult World," the remark, "Plato was right," immediately precedes the beginning of the passage parallel with that in Mr. Kiddle's address, as printed in Mr. Kiddle's letter in *Light*; the mahatma letter therefore read, "Plato was right. Ideas rule the world, etc., etc." This sentence, "Plato was right," Mr. Kiddle did not include in his publication of the parallel passages, there being nothing in his address corresponding thereto. These facts concerning this Platonic sentence should be borne in mind in connection with the criticisms made upon Mr. Kiddle and his address by prominent theosophists, consequent upon the publication of Mr. Kiddle's letter in *Light*.

In the *Religio-Philosophical Journal*, of Chicago, in December, 1883, or January, 1884, Mr. Wm. Q. Judge, the present President of the American Branch of the Theosophical Society, and the editor of *The Path*, the American theosophic monthly, published an article in criticism of this alleged plagiarism from Mr. Kiddle by Koot Hoomi. In defense of Koot Hoomi, Mr. Judge advanced the following:

"1.—It is not proven that Mr. Kiddle was the first to use the form of words adverted to.

2.—"It is an idea which has been common property for a long time, and has been used, in nearly identical words by others before Kiddle. Can Mr. Kiddle claim that 'Ideas rule the world,' is an expression original with that gentleman? Is the clause, 'It is just as impossible to resist their influx when the time comes as to stay the progress of the tide,' also new with Kiddle? I think not. These very ideas *and sentences I have used myself often* before 1880, and have heard others use them.

"In the inaugural address before the Theosophical Society; Nov. 17, 1875 (in print), the same ideas, inspired by Koot Hoomi, may be found. In July, 1880, a circular was written and printed in India for distribution through the Theosophical Society. It arrived here before Mr. Kiddle's lecture was reported, and contains among other things, this: 'Individuals count as nothing; the idea we represent is everything. Though an entire branch of the Society should be obliterated . . . this idea which has been set before the century would run through its entire career and work out its legitimate results'

"Here is the same proposition in slightly different language, but neither author can be accused of plagiarism.

"Again, Mr. Editor, let me make the declaration that I knew of, and heard from, Koot Hoomi in New York in the beginning of 1875 to date, and have often heard the declaration contained in the Kiddle lecture repeated by Koot Hoomi orally and in writing, just five years before Mr. Kiddle's lecture."

The insufficiency of this defense, even though it was literally true in every particular, is apparent to every reader. Because the thought or sentiment that "ideas rule the world" is not original with Mr. Kiddle and may be paraphrased in other writings, or even in the alleged language of Koot Hoomi previous to Mr. Kiddle's address, that is no explanation of the fact that a continuous passage of twenty-seven printed lines in Mr. Sinnett's book, received by him from Koot Hoomi, is almost *word for word* identical with a passage in Mr. Kiddle's printed lecture. It is not the mere similarity of ideas that need explanation; it is the verbal identity of language running through the twenty-seven printed lines. It is evident that Mr. Judge has given his imagination full swing in his citations of the alleged use by Koot Hoomi of similar ideas and language to those of Mr. Kiddle. His statement that in the inaugural address before the Theosophical Society, November 17, 1875, similar ideas to those of Mr. Kiddle are found, is untrue. I have a copy of that address, and a careful search thereof fails to reveal anything in it at all resembling the remarks of Mr. Kiddle. The claim that this 1875 address was inspired by Koot Hoomi is equally false. The address was delivered by Col. Olcott, and its contents attest it to be the Colonel's own composition. It has never before been claimed, so far as I am aware, that the writings of Col. Olcott were or are inspired by any *mahatma; and as Koot Hoomi has never* been the Colonel's special mahatma-guru, another alleged mahatma named Morya having always been claimed as Olcott's guru (teacher), it follows necessarily that if any one "inspired" the inaugural address in 1875, it must have been Morya, not Koot Hoomi. It seems that in order to have it appear that Koot Hoomi used the ideas in Mr. Kiddle's lecture long before they were uttered by Mr. Kiddle, Mr. Judge, in his usual reckless and inaccurate manner, made the positive assertion that they were contained in the 1875 address (prudently omitting any reference to Col. Olcott as the author of the address), which address, he added, was inspired by Koot Hoomi,—both assertions being alike devoid of foundation. Not content with this, in order to still further make it appear that Koot Hoomi had voiced these ideas long before Mr. Kiddle had, Mr Judge went so far as to assert that he had *often* heard the declaration in Mr. Kiddle's lecture repeated by Koot Hoomi orally and in writing just five years before Mr. Kiddle's lecture,—that is in the autumn of 1875. As Madame Blavatsky and Col. Olcott founded the Theosophic Society Nov. 17, 1875, Mr. Judge must have *often* heard Koot Hoomi orally and in writing just prior to the foundation of the Society. I can understand how he might have heard K. H. orally, but I am at a loss to conceive how he could have *heard* him in writing. If I mistake not, the name Koot Hoomi was not heard of in the world until after the arrival of Blavatsky and Olcott in India. Occasional brief visits of one or more alleged adepts to Blavatsky, Olcott, and Co., in America, have been asserted; but that Koot Hoomi was a familiar visiting acquaintance of Mr. Judge in 1875, and was in the habit both of talking and writing to him and others about "Ideas ruling the world" is not credible. Moreover, Mr. Judge's assertion that not only has he heard Koot Hoomi and others use the "very ideas and sentences" contained in Mr. Kiddle's lecture, but that he himself (Mr. Judge) has often used them before 1880, is, undoubtedly, as much a work of imagination, as are his statements about the inaugural address and Koot Hoomi. It should be specially noted that the whole of Mr. Judge's remarks is devoted to establishing that the letter to Mr. Sinnett from Koot Hoomi was written by the mahatma entirely independent of and with no reference to the address of Mr. Kiddle. It is also insinuated by Mr. Judge, though not asserted in so many words, that in place of Koot Hoomi having plagiarized from Kiddle, the latter Mr. Kiddle, has plagiarized from Koot Hoomi.

(*To be Continued.*)

Deserve friends and you will have them The world is teeming with kind-hearted people, and you have only to carry a kind, sympathetic heart in your bosom to call out goodness and friendliness from others.

A little Hartford girl was reproved for some childish act, and seating herself on the floor at her mother's feet, reflected for a long time, and then, looking up, said, "Ma, why is it that naughty things are so nice?"

Leisure for men of business, and business for men of leisure, would cure many complaints.

Each animal has work to do; even the tiny insect does its part, and does it faithfully.

Unjust Editors.

W. W. JUDSON.

The Christian or religious editor of the *Chronicle* never misses an opportunity to give Spiritualism a dig. In an editorial March the twenty-seventh will be found the following:

"Ill luck seems to have followed the Owen family. Several years ago Robert Dale Owen, well known for his writings on political economy and social science became absorbed in the study of Spiritualism. He believed that he saw the spirit of a beloved girl appear nightly, and when it was proved that this spirit was only a very material damsel who lent herself to the fraud for hire he sickened and died. Now Professor Richard Owen perishes miserably by drinking embalming fluid in mistake for mineral water."

The above article reads as though it eminated from the brain of a professional priest whose evident intention was to prejudice people against Modern Spiritualism by carrying the idea that any one daring to investigate Spiritualism would entail not only upon themselves, but upon their relatives' special misfortune.

This is wretched reasoning, but sound Christian dogma, and it is plain to be seen that whoever believes such a doctrine is in the toils of a Christian oligarchy.

If the investigation of Spiritualism is considered a wicked effort of mankind at the present time it is an indication that like astronomy and geology, it will outlive the calumny heaped upon it by religious barnacles and *Chronicle* or chronic Christians, whether Mr. Owen ever saw a disembodied spirit or not. It is evident that Christian Priests and religious editors are somewhat uneasy about these days, for fear such a wicked being as a spirit will pop up before them, and then as a pious consequence, they, with all their brothers, sisters, aunts, and uncles, would suddenly come under the ban of sorcery, with the certainty of meeting a miserable death of some sort or other, after which they would be spirited away to regions set apart for honest investigators, and wake up among those who, while on earth, had the courage to look up through a telescope at the stars, and down through a microscope at the earth.

Outside the price of paper, printer's ink, and ads. the average editorial brain is a cumbersome machine, swaying back and forth between profitable politics and popular preaching. In the face of forty years of patient, intelligent and wide-spread investigation, in the face of public and private evidence that spirits do make mortals hear and see them we find hundreds of editors stubbornly ignoring the fact, and persistently clinging to theories, in regard

N.7, vol.14
June 1890

under new conditions. The fate of Locke's "Grand Model" for Carolina need only be mentioned as an illustration.

Then such a people would form habits of self reliance and correct observation. Their conception of things developed not from books but from actual realities would be more correct, and would improve by the necessity of constant exercise. Likewise on moral and social questions under new conditions, new issues would spring up and men would be compelled to fall back on their individual genius.

Another powerful influence in ridding men of prejudice was the necessary intermingling of races which commenced with the actual discovery of America. This kind of intercourse, though always recognized as one of the best means of education was in the old countries only possible to a favored few. Hence the inveteracy of the old prejudices not only in connection with religion, but with any innovation seemingly of an innocent and beneficial nature. But all such narrow feelings must give way in a country where the constant struggle against every kind of difficulty unites Jew, Christian or Heathen in a common bond and makes men only too glad of any suggestion which will serve to make lighter the inevitable hardships imposed by such an existence.

Hence America was peculiarly adapted for the development of that sense of self and personality with which it is now credited. Yet there are some objections which might be pleasantly urged against the results of this condition by those who form their ideas chiefly on the old models.

It will have a tendency to diminish the variety of character and bring men more to a dead uniformity of taste and aspiration. Mediocrity must obtain where the extremes have by a natural process been gradually extinguished. It is no doubt interesting to many men to have great geniuses to venerate and also the extremes of poverty and ignorance on which to vent their sympathies or make them better appreciate their advantages. Charles Lamb found something to deplore in the decline of a certain class of beggars in London. So we may suppose the study of human nature would not have half the zest for the few who have the time for reflection if men approached a dead level of fortune and talent. That this is the tendency of American civilization to-day and that it has this disadvantage to a certain degree probably most people would admit, and though this objection is abundantly compensated for by the great advantages to the masses. Yet it may, as an objection, be found in the broad light of Spiritualism, to be of very little moment.

The knowledge of the immortality of the soul must affect every idea, and without this knowledge, all our ideas, or systems resulting from them, must be more or less faulty and imperfect; but if man realizes that he is immortal and that therefore his fellow creatures must be so and that all by the Infinite Justice of the Father have equal capacities and faculties which will be unfolded in the ages of an eternal existence, the relations of men will be altogether changed, truly with them the old things have passed away, and all has become new and their ideas must be modified to meet the new state of things.

But whence this certainty of immortality?

It is directly through that sense of self, that power of self-consciousness which we have seen this Continent has been so marvellously designed to bring about. The soul realizing outer objects correctly has its self-consciousness in harmony with the consciousness of inter objects, feels something of its native strength and becoming more and more conscious of itself, gradually reaches the knowledge of its immortal nature.

Hence the development of individuality is the first step towards that freedom from prejudice, from the tyranny of authority and from the tyranny of the passions which Spinoza calls slavery. It is true that as men grow in this they will exhibit less of that diversity of character which has hitherto obtained, or perhaps not less diversity but less inequality, but men having finer sensibilities will be able to distinguish sufficient diversity of character and talent without the necessity of such extremes as princes and peasants, illiterates and Doctors of Laws.

Thus the greatest happiness will be attained by realizing that all are equally the children of the Universal Father, that all are blessed with the same faculties for enjoyment, though all at different stages of development and that each is happy in realizing his own personality and its future possibilities.

Then will be realized more of those adequate ideas which the great Dutch philosopher so aptly named those conceptions which proceed from the harmony of the soul with the Supreme Good, the Eternal Essence, which partake of the universal fullness and make us realize that all things are sufficient for their glorious ends and redound equally to the glory of the Source of Good.

Jules Simon, one of the ablest men in the French Republic, has been appointed as one of the representatives of his government to the international labor conference called by the Emperor of Germany. He expresses little confidence that the conference will accomplish anything against the rising tide of Socialism. He forecasts a certain conflict in the near future between capital and labor, and looks to the establishment of a "United States of Europe" as the most feasible means of averting the coming trouble.

Henry Kiddle and the Mahatma; or, H. K. versus K. H.

An Important Chapter in the History of the Psychical Phenomena of the Nineteenth Century.

(Now first consecutively presented in narrative form.)

BY WILLIAM EMMETTE COLEMAN.

PART ONE (*Continued*).

In *Light*, November 10, 1883, Mr. W. T. Brown, F. T. S., published a rejoinder to Mr. Kiddle's letter. It should here be noted, (1) that at that time Mr. Brown, who was then in India, was positively assured of the existence of Koot Hoomi, of whom he was a chela, and of the *bona fides* of Madam Blavatsky in her assertions concerning the mahatmas and the writings alleged to have proceeded from them; and (2) that since then Mr. Brown has become firmly convinced that Koot Hoomi was a myth and that he was cunningly deceived by the Madame and others. He has recently published an expose of the frauds practised upon him and others, entitled "The Shrine of Koot Hoomi." In his *critique* of Mr. Kiddle in 1883, Mr. Brown said, "Mr. Kiddle will not, I am sure, maintain that the ideas in his excerpts are original and are placed by him for the first time before an attentive world. Our master puts the same idea before us (in pretty much the same words, it is true), but refers, beforehand, to a gentleman of the name of Plato. The sentences to which Mr. Kiddle lays claim are found among a number of others bearing on the subject, but the latter are not, so far as we have heard, to be found in any discourse delivered at Mount (sic) Pleasant or elsewhere. Whence come they? is the query which arises. [The answer to this query will appear in the sequel.] . . . The explanation is occult, and deals with an essence known as 'astral light.' Our master has, no doubt, seen the idea, and, being tired, . . has written or impressed it hurriedly without regard to the feelings of Mr. Kiddle on the one hand or of Plato on the other. . The absence of knowledge on the part of Mr. Kiddle is assuredly his loss—not ours."

In this case we again have insinuation, though not positive assertion, that Mr. Kiddle is the plagiarist instead of Koot Hoomi. Mr. Judge insinuated that Mr. Kiddle plagiarized from Koot Hoomi; Mr. Brown insinuates that Mr. Kiddle plagiarized from Plato. In Mr. Kiddle's reply to Mr. Brown, dated Nov. 21, 1883, is found the following: "Mr. Brown says conjecturally, 'Our master has, *no doubt*, seen the idea [how about the *words?*] and *being tired* has written or *impressed* it hurriedly without regard to the feelings

of Mr. Kiddle on the one hand or of Plato on the other.' Beautiful childlike faith! But does this satisfy the keen intellect of *an occultist? If the master was too* 'tired' to avoid copying *without quotation points*, how is it that his mind was so active in adapting the passage to Occultism, while it was meant for Spiritualism? And why did he interject the remark about Plato, attributing to that ancient philosopher what he was copying from my address? I humbly request Mr. Sinnett, Mr. Brown, or Koot Hoomi himself, to show me by definite citation that the passage referred to was written by Plato. I certainly did not translate it from any of his works. . . . It [the truth] is very 'occult,' I am told; 'it deals with an essence known as "astral light."' Oh! And *then I am somewhat impertinently* (not pertinently, I mean) informed that 'the absence of knowledge on the part of Mr. Kiddle is assuredly his loss.' Yes, but when I find my property in the possession of another person, it seems like adding insult to injury to be told, 'You are an ignorant fellow, else you would know where and how I got it, and that you have no rightful claim to it. Don't charge me with stealing, but look to my friend and accomplice Astral Light.'"

Simple insinuation, as above, that Mr. Kiddle had been guilty of plagiarism, was quickly followed by direct and circumstantial charges of plagiarism made against *that gentleman by prominent* theosophists. A letter from Mrs. Ellen H. Morgan, F. T. S., written from the headquarters of the Theosophical Society, Adyar, Madras, India, was published in the London *Medium and Daybreak*, January 4, 1884. In this letter, Mrs. Morgan charged Mr. Kiddle as "disingenuously passing off the saying, 'Ideas rule the world,' as his own, when in reality it comes from Plato." To sustain this assertion, she made several quotations from Plato, in none of which was found the saying of Mr. Kiddle ascribed to Plato; though, of course, as Mr. Kiddle said, in reply to Mrs. Morgan, Plato "expresses the influence and importance of ideas." Commenting upon the letters of Mrs. Morgan *et al.*, Mr. Kiddle in the *Medium and Daybreak* of April 18, 1884, in a letter written by him, January 18, 1884, remarks as follows:—

"I . . have merely asked for an explanation of this curious phenomenon; and lo! a storm has been raised. The 'elementary spirits' seem to be driven here and there, and their earthly representatives get into a state of excitement quite *phenomenal in chelas, or disciples of* 'white magic,' which, it is claimed, raises the minds of mortals to the serene heights of pure soul life, far above the agitations of vulgar, earthly passion. The explanation, meanwhile, is not forthcoming; but instead thereof a violent accusation of plagiarism and 'disingenuousness' against me. If I were disposed to become a follower of Satan (the accuser) and to recriminate, I might point to the obvious disingenuousness of representing the whole matter copied to consist of a single short sentence, when, in fact, it was a whole page; and, moreover, of quoting a few sentences from Plato's Dialogues expressing thoughts or propositions that have but a remote or indirect bearing on the statement which I am charged with stealing; and then triumphantly asserting that Koot Hoomi (or whoever it was) was right in inserting the words before my statement, 'Plato was right.' I have not verified the passages given from Plato; but if these are all that *can be found after diligently exploring* his works, evidently Koot Hoomi was wrong, in artfully appending Plato's great name to the passage in question."

In *The Theosophist*, published at Madras, by Madame Blavatsky, for December-January, 1883-84, were various articles bearing upon the Kiddle-Koot Hoomi matter. Conspicuous among them was one by [Major-General H. R. Morgan, F. T. S., dated Ootacamund, Nov. 2, 1883, in which he makes quotations from Plato similar to those in Mrs. Morgan's letter in the *Medium and Daybreak*; and remarks, "When the ideas, if not the very sentences, can be proved Plato's, then who is the greater 'plagiarist' of the two, Mr. Sinnett's correspondent or Mr. Kiddle? The former, who shews the sentences to be if not quotations at least *not his own* ideas, or the latter who throws them into the ears of his audience without tracing them by one word to their original source? The most that could be said is, that the Mahatma attributed to PLATO that which belonged to KIDDLE, doing thereby the last-named individual an honor that he certainly deserves very little, Inspector or Director of Public Instruction though he be. The significant fact that Mr. Kiddle in *Light* carefully omits the introductory words—"Plato is right"—is more than suspicious: it shows deliberate malice on its very face. . . Would our great Master but permit us . . . the world of sceptics and scoffers would be shown whether men possessed of such wonderful knowledge have any occasion to resort to plagiarism from unknown and very indifferent lecturers. As for Mr. Kiddle, it is to be hoped he reads the *Theosophist*, and may see these lines, when perhaps he may find it was his *guiding spirit that induced him to palm* off on his audience indifferently constructed sentences of Plato's ideas, for his own. . . . Louis Napoleon in making war on Italy declared it was only France that went to war for an 'idea.' Probably he also plagiarized from Plato. Does Mr. Kiddle think, he alone is to have a monopoly of 'ideas'? It is too absurd!" (*Supplement to the Theosophist, Dec.–Jan.* 1883-84, pp. 30 and 31). The reader will, of course, notice the depreciatory and insulting manner in which General Morgan refers to Mr. Kiddle. Not only does he charge him with plagiarism and "deliberate malice," but he stigmatizes him as an "unknown and very indifferent lecturer," who "palms off on his audiences indifferently constructed sentences of Plato's ideas." The author of this unjust attack on Mr. Kiddle, General Morgan, may appropriately be termed the Thos. R. Hazard of theosophy. Originally a Spiritualist, he became converted to theosophy, in which latter cause he has ever been noted for his extreme credulity and his pugnacious "vindication" *a la* Hazard of the genuineness of all the questionable phenomena attributed to the mahatmas and Madame Blavatsky, coupled with violent abuse of those reflecting in any manner upon the purity, truth, and honesty of Mme. B. He it was who, after examination, denounced as forgeries all the letters of Mme. Blavatsky to the Coulombs, which the latter produced in evidence of the fraudulent *character of the mahatmic manifestations*; although other more competent and impartial authorities have pronounced them genuine. He it was who brought suit against the Coulombs for slander of Mme. Blavatsky; but as the case appears never to have been tried, it is probable that the astute Mme. B. succeeded in getting the doughty, irascible General to withdraw the action, the Madame, for prudential considerations, having no desire for a legal sifting of the incriminating evidence against her. The General is evidently so biased and prejudiced, so deficient in judgment and critical acumen, that his evidence in any test case is absolutely valueless.

On pages 86, 87, of the same number of *The Theosophist*, there is an article headed "Happy Mr. Henry Kiddle's Discovery," by T. Subba Row. Mr. Row is said to be the ablest Sanskritist connected with theosophy, and for some time he was, first, assistant editor, and then the virtual editor, of *The Theosophist*. It will be noted that the very name of Mr. Row's article contains a sneer at Mr. Kiddle. Among other things Mr. Row says: "So far as the leading idea in the passage is concerned, if anybody has committed literary theft it is the complainant himself and not the accused. I find no reference to Plato in the passages quoted from Mr. Kiddle's lecture in his letter published in '*Light*,' and the complainant has very prudently omitted the reference to the Greek philosopher that precedes the passages which he reproduced from the Mahatma's letter."

In a foot-note to this, Madame Blavatsky herself states that there is also no reference to Plato in Mr. Kiddle's lecture at Lake Pleasant, "for we have procured (?) and carefully read it." Mme. Blavatsky here sanctions the imputations made by her assistant, Mr. Row, of plagiarism from Plato by Mr. Kiddle. Mr. Row then continues: "There seems to be nothing very sublime in the language used by Mr. Kiddle in the passage under consideration;" and again: "It seems to me that even the word 'idea' has been used in two different senses by the Mahatma and Mr. Kiddle respectively. The *former* means by the word 'idea' the original form or type according to which the objective manifestation takes place. And this is Plato's meaning which the Spiritualistic lecturer has not properly understood. Mr. Kiddle, *on the other hand*, uses the same word in the sense it is ordinarily used by English writers." "The Mahatma against whom the accusation has been brought, will, of course, think it beneath his dignity to offer an explanation in his own defence to Mr. Kiddle or his followers or supporters."

In the same *Theosophist* (pages 69, 70) Madame Blavatsky, in the opening editorial, has something to say on the Kiddle incident, in which she alludes to "Mr. Kiddle's fancied *exposé* of Mr. Sinnett's 'Guru'—who stands accused of having 'appriated' some stray sentences from a lecture by that new convert to Spiritualism!!" and she refers to "the utter absurdity of the whole accusation, in whatever way and from whatsoever stand-point one may look at it." "To suspect," says she, "the writer of such letters, the Teacher of such a grand system of philosophy . . . of *plagiarizing* a few stray sentences from a very indifferent lecture, remarkable for nothing but its correct English, is an insanely absurd improbability." Speaking of the many chances of detection of the "parallel passages" if they were copied as alleged from Mr. Kiddle's speech in the *Banner of Light*, through the fact that some of Mr. Sinnett's friends who had access to the letter were Spiritualists and probable readers of the *Banner of Light*, she says, "It is preposterous, therefore, to connect such insane actions with any one outside a lunatic asylum." In reply to this it may be said, (1) that this alleged "insane" action was really done, and (2), that the chances that any of the few friends of Mr. Sinnett, to whom he might show some of the many letters he was receiving from Koot Hoomi, would ever discern any connection between a small portion of a lecture of Mr. Kiddle's published in the *Banner of Light* and one of his (Mr. S.'s) mahatmic letters, were infinitesimally small; and the truth of this has been attested by the facts of the case. It appears that no friend of Mr. Sinnett ever did discern the plagiarism; and that, even after the publication of Mr. Sinnett's book, in which the plagiarized passages occur, no one ever found out the plagiarism except Mr. Kiddle himself. It is very probable that when the alleged Koot Hoomi letter containing the Kiddle plagiarism was written to Mr. Sinnett, the writer had no thought that Mr. Sinnett would ever publish to the world that letter.

I find in the same *Theosophist* a letter from Colonel H. S. Olcott, President of the Theosophical Society, to the Editor of *Light*, dated Adyar, Sept. 27, 1883, in which the Colonel says, "Surely my friend forgets himself . . . when he finds in the appearance of a few unquoted and unimportant sentences from Mr. Kiddle, in the 'Occult World,' any warrant for such jealous nagging. . . . I do not undertake to explain the Kiddle mystery at all, nor do I think it of much consequence. It is highly absurd to think that a mind capable of reducing to expression in a foreign tongue so lofty a scheme of evolution as that in *Esoteric Buddhism*, would be driven to fish in Mr. Kiddle's journal."

We have seen in what a sneering, insulting, and depreciatory manner these leading lights in theosophy have referred to Mr. Kiddle. For simply stating the facts and asking an explanation thereof, he is abused, traduced, scoffed at, and his literary abilities belittled and sneered at; "the head and front" of the Theosophical Society have, one and all, treated him shamefully and scandalously,—exemplifying in a signal manner the sublime principles of altruism and brotherly love which are said to be the foundation-stones of the to-be-builded theosophical temple. "Real Theosophy," says Mme. Blavatsky, in *Lucifer*, May, 1889, "is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to the truth."

In a second article I shall include the explanations given by Koot Hoomi and others as to the reason for the similarity between Mr. Kiddle's lecture-passages and the letter in Mr. Sinnett's work, together with the later developments in the matter and their bearing upon said explanations. The most interesting and conclusive part of this exposition is yet to be presented.

[END OF PART ONE.]

The Way Papa Opened the Door.

A friend of mine was visiting the family of a well-know Maine man not long ago. A lovely, flaxen-haired child of 6 years, the pet of the family, attempted to open a door which stuck. She pulled and pulled, but could not move it. "Damn, it!" they were astonished to hear her say as she gave a supreme tug and the door yielded. "Why, what do you mean, Maud?" exclaimed the horrified mamma. "That's the way papa opens it," said Maud, innocently.—*Lewiston Journal.*

The Only Way Out.

BY MOSES HULL.

Aye, it must come: The tyrants throne
Is crumbling, with our hot tears rusted;
The sword earth's mighty have leant on
Is cankered, with our best blood crusted.
Room! for the men of mind make way!
Ye robber rulers, pause no longer.
Ye cannot stay the opening day;
The world rolls on; the light grows stronger,
The people's advent's coming,

—*Gerald Massey.*

There are people in this world who cannot tell the difference between the wildest ravings and guessings of cranks, who suppose themselves endowed with prophetic gifts, and the scientific foretelling of an eclipse. Many coming events cast their shadows before and can be prognosticated with more or less definiteness.

A few weeks since a body of religious lunatics prophecied the day and the hour when San Francisco, Oakland, and other Pacific Coast cities were to be swallowed by a tidal wave. A few honest fanatics sacrificed their property, and, in obedience to the bicycle prophet, fled to the mountains. These people were mistaken; they followed the unsupported and unreasonable voice of professedly inspired prophets.

Such mistakes should cause people to discriminate between the usupported *ipse dixit* of religious fanatics and those who forecast events by reasoning from cause to effect.

When the prediction is made that America must give up its competitive, go-as-you-please system, or rather, no system of commerce or lapse into barbarism, a proposition is made which can be demonstrated, as a mathematical problem can be demonstrated.

Orators and newspaper editors are denouncing combines and trusts, and to-day Congress is trying to make laws to suppress or repress them but all to no purpose. It cannot be done. They are a necessity and can only be put down by being swallowed of a larger, I might say, of a universal combine.

No law can be made to prevent one from selling goods cheaper than another; nor can a law be made preventing one from taking in one or one hundred business partners. People are now seeing the utility of those immense partnerships; they will act upon this matter, and such action will either ruin or save this country. Which shall it be?

HOW CAN IT RUIN THE COUNTRY?

I answer, our manufacturing establishments are expected to manufacture what the country needs; but, in our present haphazard way of each firm manufacturing and selling all it can, without inquiring what other firms are doing, there must of necessity be a surplus. Somebody will manufacture more than they can sell; and there are few firms who would not manufacture more than they do if they could sell it.

vol. 7, no. 15
July 1890

Original Articles.

HENRY KIDDLE AND THE MAHATMA; or, H. K. VS. K. H.

An Important Chapter in the History of the Psychical Phenomena of the Nineteenth Century.

[Now first consecutively presented in narrative form.]

BY WM. EMMETTE COLEMAN.

PART TWO.

To understand the explanations that have been given us of the causes of the resemblance between Mr. Kiddle's lecture at Lake Pleasant and the Koot Hoomi letter in Mr. Sinnett's work, it is necessary that comprehension be had of the alleged manner of production of the letters from the Mahatma. In the letter of Col. Olcott, published in the *Theosophist*, December-January, 1883-84 (supplement pp. 28--29), it is stated that "many of the K. H. letters are written by them [his Tibetan chelas or pupils] as his secretaries, he merely giving them the general ideas, and they elaborating them, and even 'precipitating' them in proper handwriting." The following account of the process of precipitation is published on page 64 of the *Theosophist*, December, 1883: "When a master wants a letter to be written . . . he draws the attention of the chela, whom he selects for the task, by causing an astral bell . . to be rung near him. The thoughts arising in the mind of the Mahatma are then clothed in words, pronounced mentally, and forced along the astral current he sends towards the pupil to infringe on the brain of the latter. Thence they are borne by the nerve-currents to the palm of his hand and the tips of his fingers, which rest on a piece of magnetically-prepared paper. As the thought-waves are thus impressed on the tissue, materials are drawn to it from the ocean of *akas* (permeating every atom of the sensuous universe) by an occult process, out of place here to be described, and permanent marks are left." We are also informed from another source that "the recipient of the message [the chela] manufactures the material substance which conveys the words impressed upon his brain. The writing does not appear on the surface of the paper, but is incorporated in its fibre, and forms an integral part of its substance." (*Light*, July 5, 1884, 271, note.) In further explanation of this peculiar psychical phenomenon, I find in *Light*, July 12, 1884, p. 281, note, a statement by the well-known Spiritualist scholar and writer, "M. A. (Oxon)" that he had been told by Madame Blavatsky "that it is usual for the chela to have by him some blue powder when engaged in this work of precipitating a letter in blue characters." According to Koot Hoomi's statement in the "Occult World," 2d American edition, appendix p. 212, it is not the original precipitated document that is sent to the person for whom the letter is intended, but a copy of it is transcribed by the chela for that purpose; and on page 214 Koot Hoomi speaks of the colors for a precipitated message being drawn from "that exhaustless storehouse of pigments (as of everything else) the *akasa*."

Note the contradictions in these several statements of the mode of precipitation through a chela. In one account the paper is seemingly ordinary paper magnetized, prepared beforehand for the purpose, upon which the chela rests his hand while receiving the mental impressions from the "master;" while the marks on the paper or the writing is made from materials occultly drawn from the *akasa*. In another account the paper is occultly manufactured from the *akasa*, during the process of precipitation, while the writing is made from un-occult blue powder, which the chela has with him for use in that manner. At one time we learn that the original precipitated letters, written in blue pencil, are given to the persons addressed; while at another we are told that the originals are kept, while a copy is made from the precipitation by the chela, and sent to the one for whom it is intended. In addition to this, there are various published accounts of precipitated writings by Koot Hoomi and other mahatmas, including some in blue pencil, which were the direct work of the mahatmas themselves, without the assistance or intervention of chelas. The following queries naturally present themselves: (1) Are the mahatmic precipitations made by the mahatmas in person, or are they made through the mediumship of chelas? (2) Are the precipitations made upon paper prepared beforehand for the purpose or upon paper occultly manufactured from the *akasa* at the time of the precipitation? (3) Is the writing in colors, on or in the paper, made from ordinary blue (or other colored) powder which the chela has by him for the purpose, or is it made magically from pigments in the *akasa*? (4) Is the original precipitation sent to the addressee, or is a chela-prepared copy sent to him? It should be observed that, according to one statement, the paper is magically produced from the *akasa*, and the coloring for the writing is not; while from other accounts we learn that the materials for the writing are occultly fabricated from *akasa*, and the paper is not. In which of these lies the truth, or is neither true?

A diligent search of theosophical literature reveals no trace of any information having been given to the world, or to Mr. Sinnett, by Koot Koomi or any one else, that the assistance of a chela was required for the precipitation of mahatmic messages, until after Mr. Kiddle had publicly called attention to the plagiarism by Koot Hoomi from his lecture at Lake Pleasant. On page 144 of Mr. Sinnett's "Occult World" (2 Am. Ed.) Koot Hoomi, in a letter to Mr. Sinnett, informs that gentleman of three modes in which his letters to Mr. Sinnett are and will be written. They are these: (1) They are precipitated by himself, Koot Hoomi; (2) they are dictated to an amanuensis by whom they are written; and (3) they are written by himself, Koot Hoomi, in the ordinary manner. Nothing is said of their being precipitated through and by a chela. The reader will remember that Mr. Kiddle's lecture at Lake Pleasant was delivered August 15, 1880, and Koot Hoomi has told us ("Occult World," 2d Am. Ed. p. 212) that his letter to Mr. Sinnett, containing the alleged plagiarisms from Mr. Kiddle, was written "some two months" after Mr. Kiddle delivered his lecture; that is, in October or November, 1880. It could hardly have been in October; for we learn from Mr. Sinnett ("Occult World," p. 116-121) that the third letter received by him from Koot Hoomi (not counting small notes and brief communications) was sent to him after October 27, 1880; and as the plagiarized letter was not one of the three which was first sent to Mr. S. by the mahatma (all three being published in the "Occult World"), it necessarily follows that the letter of Koot Hoomi containing the Kiddle parallels must have been written about November 1, 1880, or later. This letter is, therefore, perhaps, the fourth or fifth of the Koot Hoomi letters to Mr. Sinnet. It appears from the "Occult World, pp. 143, 144, that the letter of the mahatma, naming the three modes in which his letters to Mr. Sinnett were prepared, was the second one to Mr. Sinnett concerning the manner of production of these letters; and as it names three processes by which he has already written to Mr. Sinnett, it is very probable that quite a number of mahatmic letters had been sent to Mr. Sinnett before this second letter of explanation was written. At all events there can scarcely be a doubt that it was written *after* the so-called plagiarized latter, which latter, we have seen, was perhaps the fourth or fifth of the Koot Hoomi letters to Mr. Sinnett. We thus see that in a letters to Mr. Sinnett, written after the plagiarized letter had been sent to Mr. Sinnett, Koot Hoomi, in naming the modes by which his letter to Mr. Sinnett had been prepared, omits all reference to the process of precipitation by the aid of chelas. But now we are told that this Kiddle letter and others were and are precipitated by chelas; in fact, the explanations given of the precipitation process, since the plagiarism was discovered, imply that precipitation by chelas is the usual process, rather than precipitation by the "Master" direct.

In the article on "Precipitation," published in *The Theosophist* for December, 1883, in which for the first time we have an explanation given us of the process of precipitation through chelas, the writer quotes from the two letters to Mr. Sinnett from Koot Hoomi published in the "Occult World," descriptive of precipitation, to which I have made reference above; and he then continues thus: "Since the above was written the Masters have been pleased to permit the veil to be drawn aside a little more, and the modus operandi can thus be explained now more fully to the outsider." This is equivalent to saying, that since the two letters were sent to Mr. Sinnett, in 1880 or 1881, about precipitation, nothing further had been given to Mr. Sinnett or the public, explanatory of the process of precipitation, until publication of the article in *The Theosophist*, December, 1883. That is, "the Masters" were not pleased to "permit the veil to be drawn aside," until the exposure of the Kiddle plagiarism compelled them to publish some other explanation of their mode of "precipitating" letters than that given in 1880–1881. The publication of Mr. Kiddle's letter in *Light* placed Koot Hoomi in a hobble, and some means must be devised to relieve the mahatma from the dreadful predicament of having plagiarized from a poor, despised Spiritualist lecturer. So the chela-theory of precipitation was given out to the world in successive modified, variable, and contradictory forms. The first introduction of the chela seems to have been made by Col. Olcott, who, in his letter to *Light*, written immediately after Mr. Kiddle's article in *Light* had reached India, stated that many of K. H.'s letters were written by Tibetan chelas as his secretaries, or even "precipitating" them in proper handwriting. This indicates that at the theosophical headquarters it was at once determined to make some real or supposed chela the scapegoat for Koot Hoomi's plagiarism. Exactly in what manner this should be done appears not to have been at that time decided upon, hence Col. Olcott's vague reference to chelas acting both as secretaries and as direct precipitators. A month or two afterward *The Theosophist* published an explanation of the whole process of precipitation through the mediumship of a chela; and subsequently other statements of this process were published, at variance more or less with previous affirmations. This constant variation or modification in statement is in accordance with the usual practice of Madame Blavatsky. From 1875 to the present time her statements of doctrines, of principles, and of facts, have been incessantly altered, modified, amended, and contradicted from time to time; in some instances four or five different theories of the same thing having been presented, all emanating from the omniscient, infallible mahatmas of Tibet.

A peculiar fact about these mahatmic letters is this: They are written in good English as regards both language and chirography, and all the Koot Hoomi letters, so far as known, are, at the most, in two not greatly variant handwritings. Competent experts have declared that the great bulk of the Koot Hoomi writings are modifications of the ordinary handwriting of Madame Blavatsky, and that the few remaining ones are in a disguised form of the handwriting of her Hindu confederate, Mr. Damodar K. Mavalankar,—modified so as to resemble the Blavatsky form of the Koot Hoomi writing. It is claimed that some of the Koot Hoomi letters are written by Tibetan chelas, acting as secretaries to the mahatma, and that others are copies of precipitated letters, written by chelas from the precipitated originals. In both of these cases, the letters should be in the handwritings of the chelas, not of the mahatma; yet every Koot Hoomi letter of which we have any knowledge is written in Koot Hoomi's own handwriting, so called. It is also a mystery how these young Tibetan chelas understand and write the English language, printed and written, so thoroughly. It is claimed that Koot Hoomi studied the English language while in Europe a number of years ago,—hence his command of that tongue; but that Tibetan boys or youths should be as proficient in the use of English as their "Master," so much so that even their copies of the mahatma's letters are written in the exact handwriting of the "Master," is somewhat puzzling.

To be Continued.

Henry Kiddle and the Mahatma.

A CORRECTION.

BY WILLIAM EMMETTE COLEMAN.

In the June CARRIER DOVE, in speaking of General H. R. Morgan, I stated that it was he who brought suit against the Coulombs, in India, for slander. My remark to this effect was based upon newspaper statements, several times repeated, and, to my knowledge, never contradicted. I have just received original, contemporaneous documents from India, from which for the first time I learn the actual facts in this matter.

General Morgan charged Madame Coulomb with having forged the letters from Madame Blavatsky, which she (Madame C.) had published. These letters proved Madame Blavatsky to have practiced continuous fraud in the so-called occult and mahatmic phenomena of which the world heard so much in those days. In order to prove the genuineness of the letters, and to get Mme. Blavatsky upon the witness stand in a court of justice, Mme. Coulomb concluded to bring suit against General Morgan for slander. Her attorneys wrote to Genl. Morgan March 25, 1885, threatening him with criminal proceedings if he did not make an apology before April 2, for his slanderous imputations against Mme. Coulomb. Meanwhile Mme. Blavatsky all at once determined to leave India, and she sailed from Madras, April 2, 1885, *the very day the suit of Mme. Coulomb was to be instituted.* The reason giving for her departure was her dangerous illness. It was claimed that she was afflicted with a "mortal" illness, and could only live a very short time at most; and that the only chance to prolong her life for a few months more was for her to leave India immediately. She has never returned to India since, and it is unlikely that she ever will; at least while there is any chance of her being compelled to appear in a court of law for cross-examination in the matter of the Coulomb correspondence.

The principal object of Mme. Coulomb in bringing suit against Genl. Morgan was to get Mme. Blavatsky upon the witness stand; and this having failed, through her sudden departure for Europe, Mme. Coulomb withdrew her suit against Genl. Morgan. Most timely did Mme. Blavatsky arrange the date of her departure from India, for had she delayed doing so for twenty-four hours more, she would probably have been served with an official summons to appear as a witness in the suit of Mme. Coulomb to demonstrate the genuineness of the letters from Mme. Blavatsky which she had given to the world.

This is another illustration of the untrustworthiness and inaccuracy of newspaper statements; of the danger attending the acceptance of evidence at second hand, at third hand, etc.; and of the difficulty of obtaining absolute truth, as regards matters of fact, *in re* the affairs of this world.

Men succeed or fail, in any calling, in consequence of a personality which bears no relation to knowledge or skill. No doctor ever succeeds solely by reason of knowledge and skill, nor fails solely for lack of knowledge and skill. Knowledge and skill are good, but of themselves they never bring business success. Some of the highest examples of knowledge and skill in the profession that I have met were conspicuous failures from a business standpoint; while some of the most brilliantly ignorant examples were among the most brilliant business successes, being the most idolized by the laity, in consequence of certain personal and social characteristics. When the lay mind finds it man, it finds its doctor.—S. S. TURNER, M. D., U. S. Army Surgeon.

vol 7, no. 16
august 1890

soon to have a home a mile out of town, and a good partner, and all the camp fixings. I don't mean a partner for life, although I would like one who understands the management of the "cradle" and how to bring up those "yellow boys" such as I sent home a few of (now don't laugh). To one who doesn't join in the practice, the evils of intemperance are more apparent than at any other place I was ever in.

Miners here are now "throwing up dirt" if you know what that s. It means piling it up to have it ready to wash when the rains come, and most of them have to live "on tick," getting their grub at the stores, to be paid for when they wash it out. And here let me say, as I have given the worst side of life in the picture,—that it is very rare that a miner who makes anything attempts to cheat the dealer out of his "dust." They seem to consider what they owe as debts of honor.

Amongst all the drunkenness, gambling and profanity, it is quite remarkable to see the respect that is paid to rights of property here.

The miner that goes to his work to be gone all day merely ties his tent door with a string and feels as secure as though it was protected with a burglar proof lock, and the man caught untying the string that fastens the tent door to steal any of the valuables would be in about as much danger of lynching as though he had killed a man. We have to reply upon each other's honesty, not being protected by bolts and bars, and by common consent the person not respecting the sanctity of property rights is branded as an outlaw and punished accordingly.

In the same way is the merchant who supplies the miner with goods till the rains come to wash out his gold, protected by a public spirit which holds men to a strict account in paying up these debts of honor. So much apparent honesty by the side of so much vice as prevails here is a phenomenal feature of society, that I can't quite understand. It may go to show that though man gives up to sensuality—such as swearing, drinking, gambling and the "strange woman," there is a spark of nobility that remains untouched, through it all, and herein we may have hope of the race. One thing that stands out plainer than anything else, is the refining, purifying influence of good women, and where they are not, vice reigns supreme. Their power to keep the world from sinking into the depths of vice cannot be over-estimated, and is much more apparent here than back there in the "land of steady habits."

These sentiments, nearly forty years old, I see no reason to change, but rather, every year adds proof of their truthfulness.

STOCKTON, July 1890.

The Man Who Laughs.

The man whose ha! ha! reaches from one end of the street to the other may be the same fellow who scolded his wife and spanked the baby before he got his breakfast, but his laughter is only the crackle of thorns under the pot. The man who spreads his laughter through his life, before a late breakfast, when he misses the train, when his wife goes visiting and he has to eat a cold supper, the man who can laugh when he finds a button off his shirt, when the furnace fire goes out in the night, and both of the twins come down with the measles at the same time, he's the fellow that's needed. He never tells his neighbour to have faith; somehow he puts faith in to him. He delivers no homilies; the sight of his beaming face, the sound of his happy voice, and the sight of his blessed daily life carry conviction that words have no power to give. The blues flee before him as the fog before the west wind; he comes into his own home like a flood of sunshine over a meadow of blooming buttercups, and his wife and children blossom in his presence like June roses. His home is redolent with sympathy and love. The neighborhood is better for his life, and somebody will learn of him that laughter is better then tears. The world needs this man; why are there so few of him? Can he be created? Can he be evolved? why is he not in every house, turning rain into shine and winter into summer all the year round until life is a perpetual season of joy?

HENRY KIDDLE AND THE MAHATMA; or, H. L. VERSUS K. H.

An Important Chapter in the History of the Psychical Phenomena of the Nineteenth Century.

(Now first consecutively presented in narrative form.)

BY WM. EMMETTE COLEMAN.

PART TWO (*Continued*).

Let us now consider the special explanations that have been given of the mode of production of the Koot Hoomi letter containing the plagiarism from Mr. Kiddle. Mr. Subba Row, the assistant editor of *The Theosophist*, in the Dec.-Jan. number, 1883-84, p. 87, informs us that the passage in the mahatma's letters parallel with that from Mr. Kiddle's lecture "was unconsciously altered through the carelessness and ignorance of the chela by whose instrumentality it was 'precipitated.' Such alterations, omissions, and mistakes sometimes occur in the process of precipitation; and I now assert, I know it for certain *from an inspection of the original precivitation proof*, that such was the case with regard to the passage under discussion." In reply to this, it may be asserted that Mr. Row could not possibly know that which he says he "knows for certain." Granting that he saw the so-called "precipitation proof" (that is, one or more pieces of paper with writing on it or them, which paper contained the Koot Hoomi letter referred to, with additions, alterations, etc.), what proof had he that this writing was the original draft of the letter as precipitated by the Tibetan chela? Neither Mr. Row nor any one else has told us whence this so-called proof was derived. There is no evidence that any of the witnesses have seen either Koot Hoomi or the chela, the alleged authors of the writing. All that seems to have been done is that a certain asserted precipitation proof has been seen at the Theosophical headquarters at Madras, by a few persons. What proof is there that this writing was not prepared for the occasion by Madame Blavatsky, and submitted to Mr. Row and the others as the work of the far-away Tibetan chela? And had Mr. Row been informed, in person, by Koot Hoomi and the chela, that the writing shown him was the orlginal precipitation proof, even then he could not have "known for certain" that such was the case. It is evident, therefore, that Mr. Row is a swift witness, readily testifying to his positive knowledge of that concerning which he really knows nothing. Scant reliance can be placed in the evidence from such a source.

In the same number of *The Theosophist* (Supplement p. 30), General H. R. Morgan furnishes us a little more information concerning this "precipitation proof." "Would our great Master but permit us, his humble followers," remarks the General, "to photograph and publish in *The Theosophist* the scraps shown to us, scraps in which whole sentences, parenthetical, and quotation marks are defaced and obliterated, and consequently omitted in the clumsy transcription—the public would be treated to a rare sight, something entirely unknown to modern science—namely, an *akasic* impression as good as a photograph of *mentally expressed thoughts dictated from a distance*."

It should be noted that both Mr. Row and General Morgan place the entire blame, for the incorrect and incomplete transcription of this mahatmic letter, upon the poor chela. Mr. Row says it was "unconsciously altered through the carelessness and ignorance of the chela," and the General says that much of it was omitted in the chela's "clumsy transcription." According to Mr. Row, during the process of precipitation the chela made mistakes, alterations, and omissions in the message received by impression from Koot Hoomi. One would suppose that the "precipitation," no matter whether agreeing exactly or not, with the message as dictated by the mahatma, would be a continuous, connected doc-

ument, and that the parts omitted or altered would not appear in the precipitated proof. If they did appear in the precipitated document, then the mistakes were not made in the said document, but in the subsequent transcription by the chela.

From Mr. Row's account one would naturally infer that in receiving the impressions of his "Master" by mental telegraphy, the chela failed to catch at all some of the words and ideas, while in other cases he unconsciously altered them during the work of precipitation; and in that case, of course, the message as precipitated would be an exact copy of the imperfect impressions received by the chela, and necessarily would not contain the omitted passages or the correct version of the altered passages,—in other words, it would, chirographically considered, be a perfect document, although incomplete, imperfect, and partially erroneous in the words and ideas which it embodied. But we learn from General Morgan that it was something quite different. He calls it, as seen by him, a collection of "scraps, in which whole sentences, parenthetical, and quotation marks are defaced and obliterated." How did these defacements and obliterations occur? If the message was received correctly by the chela, with proper quotation marks, etc., why did the chela alter it, defacing and obliterating it in a number of places? How could the chela "unconsciously" alter it, as alleged by Mr. Row? The alteration occurred, according to Mr. Row, during its *precipitation* by the chela. How, then, did so many words and sentences, quotation marks, etc., become defaced and obliterated in the precipitated copy? How was it that every quotation mark in that part of the mahatma's letter published in Mr. Sinnett's book that corresponds to the passages in Mr. Kiddle's lecture, as published by him in *Light*, has been omitted, if there were, as alleged, a number of them in the original precipitation (now all defaced), while in the other part of the mahatma's letter, as published in the *Occult World*, preceding the passages parallel with those in Mr. Kiddle's lecture, there are several quotation marks not defaced? How was it that the chela failed to deface or obliterate the unimportant quotation marks in one part of the mahatma's letter, while in the other part, where they were specially important, they were every one obliterated?

There is a common-sense view of the so-called precipitated proof that was shown to Mr. Row and General Morgan, which is this: Neither Koot Hoomi nor the chela has been produced, *in propria persona*, to testify concerning this letter. Nothing has been published purporting to come from the chela; and as for Koot Hoomi, instead of publicly showing himself and presenting tangible proofs of his innocence of plagiarism, he has, as heretofore, kept himself in seclusion; and all that he has done in explanation of Mr. Kiddle's statements, is to send Mr. Sinnett a letter,—another precipitated one, it is presumed,—which letter will be duly considererd anon. There is no proof that this letter was really written by the alleged Koot Hoomi, or that either the mahatma or the chela had aught to do with the precipitation proof that was seen by Messrs. Morgan and Row. To seemingly vindicate Koot Hoomi, it was necessary to show that parts of his letter to Mr. Sinnett had been omitted, other parts altered, etc.; and in order that this might be done, the intermediation of a third party became requisite. So a Tibetan chela, till then unheard of, was materialized, and he became the scapegoat for Koot Hoomi's literary malfeasance; and there was published—after the Kiddle matter was made public—detailed explanations of the process of precipitation through the medium of a chela,—a process till then also unheard of by the outside world. Next, there was manufactured, by the same person who originally wrote the Koot Hoomi letter, a so-called precipitation proof of that letter, in which various words, sentences, quotation marks, etc., were defaced, scratched out, obliterated; and this was brought forward in proof that mistakes had been made by the chela in his precipitation and transcription of the letter for Mr. Sinnett. But, as we have seen, instead of being evidence of the chela's blunders, it is a proof that the alleged precipitation proof is bogus,—was prepared for the purpose, to induce unthinking people to believe that there were gaps and errors in the copy of the letter as sent to Mr. Sinnett. If this was a genuine precipitation, according to the process described, there would be no erasures, defacements, etc.; the document would be a continuous, harmonious whole, just as the letter was which Mr. Sinnett received and published. The presence of defaced and erased passages in it demonstrates it to be a spurious production, fabricated to bolster up the allegation of omission and alteration by the suppositious chela.

It may also be pertinently inquired, what is the necessity for a chela in the process of precipitation by a mahatma? There are various instances published of the mahatmas having themselves, as alleged, produced precipitated writings in a direct manner; and in the case of a chela being used, it is evidently not the power of the chela himself that works the marvel,—it is the mahatmic power manifested through the chela. It would seem much simpler and easier for the mahatma to make the precipitation himself, than to indulge in the cumbersome and complicated mode of so-doing through the aid of a chela. But as it was impossible to apparently vindicate the mahatma in the Kiddle case, without having the work done through a chela, the fasciful and irrational method of chela-precipitation was invented by the ingenius writer of the so-called Koot Hoomi letters, to cover up the mahatma's plagiarism.

To be Continued.

Notes and Echoes.

BY CHARLES DAWBARN.

Another explosion! Just one more cabinet medium caught playing the spirit. Five reporters from the New York *World* had slowly gained the confidence of the well known Mrs. Cadwell of Brooklyn, N. Y., who has been harvesting $5000 a year, by wearing coarse cheese cloth and a pair of stockings, which her sitters accepted as the every-day dress of fashionable society in the Summerland.

The spirit was surprised by the flash of four electric lights fed by pocket batteries invented for the occasion. The cabinet was thrown open and its emptiness illuminated by one reporter whilst another held on to the struggling "spirit" outside. Others of the *World* staff were kept busy for a time protecting their fellows from attack by confederates of the medium.

Such exposures are an old story and would find no place in "Notes and Echoes," were it not that I have something to tell you of an inner history to the cabinet performances of this medium. For ten years her mediumship, whether all fraud or partly genuine, has been used to attract foolish men and women who believed they had lived on earth before, and at the present time were cruelly separated from loved partners of the long ago.

Special and secret circles were held for men who wanted to see their spirit affinities. Other circles were for women who believed their true husbands came from the cabinet to repeat embraces three or four thousand years old. One lady told the reporter of the exposed seance, that she had spent $10,000 in investigating the mysteries of materialized spirits. So there has been rich reward for successful imposture. A lady who was invited to one of these private seances, as an intended victim told me that male forms of very different height and size came from the cabinet on that occasion. Each was greeted by some woman present as her illustrious partner in a former reincarnation. Amongst the names of these forms giving and receiving caresses were King Philip of Macedon; Glaucus, Alexander the Great; Socrates; Pericles; Forster Gordon; Julius Cæsar; Emperor Sigismond of Hungary; etc. Not a Smith, or Jones, or Brown amongst them. No wonder that the woman before alluded to was willing to pay her $10,000 for admission to such distinguished society; and no wonder there are rogues

vol. 7, no. 18
Oct. 1890

multiplied and the souls of their masters were filled with greed, so they loosed not the bonds of the slave every seventh year as had been commanded in the olden time, nor did they remember the year of the jubilee to keep it.

7.—And some there were who said within themselves, "I like it *not; for the heart of this* people has waxed gross and is filled with covetousness, so they trangress the law of right and do again set up the golden calf which is bought with the bodies of their sons and their daughters."

8.—"Put away this sin from among you," saith the the Lord, "that the day come not when it shall rise against you with fire and with sword, but the people would not hearken unto the few."

9.—*In the latter years of one James, who had been chosen by the* people to rule over them, they turned their eyes toward the south, and, behold, there lay a goodly land and pleasant, which the heathen, even the worshippers of idols did aforetime possess as an inheritance from the former generations, but which had been taken unto themselves by men who knew not of their gods and did despise them.

10.—And the people said, "Lo! this we will gain for us and for our children, that the hand of the slave may not be idle and that he may have no time wherein to plot evil against us.

11.—But the rulers of that land, resisted, even with the sword, saying, "Get ye back into your own place!" yet when his arm grew weary and his heart faint, he did say unto them which had come upon him,

12.—Take a portion of that which is mine and depart, but bring back with thee when thou comest again none that be held as slaves.

13.—But they would not be agreed, neither would they take a pledge upon themselves that no man should be a slave unto another, and again were the armies led forth to battle till the ruler of that land was put to flight and strange banners did wave over the cities which had been theirs.

14.—The few who had warned the people of a judgment to come had multiplied so that them which did hold slaves were troubled, saying,

15.—"We greatly fear that these, our possessions, these menservants and maid-servants, shall yet be taken from us if it so be that the Lord in his wrath smite not these seditious ones that their speech fail them."

16.—But they prevailed only in part, for the new sect had grown even as a little seed that was planted in the earth and hath become a tree, *and the sound of the new voices* had waxed louder, saying,

17.—Repent ye for the soil whereon man treadeth, the speech of his tongue, the labor of his hands, yea, even man himself, so that none could say unto him, "Go here or go there, for the labor of thy hands, thy life and the lives of thy children are mine, to do with them whatsoever shall seem pleasant unto me."

18.—The lawyers did explain the points of the law and the priest prayed aloud in the synagogue, *but these would not be appeased*, saying,

19.—"Ye have wrested the law and gospel to your own destruction, for this is the word which has come down to us from our fathers, the word for which they did journey into a strange land and after did battle with them that would oppress them."

20.—Verily all men are created equal, and woe unto them that will not let the oppressed go free!

21.—So did the spirit of dissension work both day and night, brother turned against brother and son-in-law against father-in-law, remembering not it had been said, "Every kingdom divided against itself is brought to desolation.

To be Continued.

Like as if a man join fire to fire, he maketh the flame the greater; even so, if a man think to suppress another man's anger by being angry himself, he shall both lose his labor and rather increase, the other man's anger. *Cowdray.*

HENRY KIDDLE AND THE MAHATMA; or, H. K. VERSUS K. H.

BY WM. EMMETTE COLEMAN.

PART THREE.

(*Continued.*)

Koot Hoomi tells us that he dictated the so-called Kiddle letter on horseback and half asleep, after "a ride of forty-eight hours consecutively (*sic*)." The natural query arises, Why did not the mahatma wait until he was in good physical condition before dictating this letter? There was nothing in it requiring such pressing attention, that it could not be postponed for a few hours. He says that he had been thinking over its subject-matter for "some days;" and recognizing the "pernicious intellectual tendency" of the utterances of Spiritualistic lecturers, he dictated this letter in exposition and criticism of said Spiritualistic productions; that is, this letter is the result of several days' excogitation upon the evils of Spiritualism. Yet, marvelous to relate, the letter, as received by the chela, did not pertain to Spiritualism in any manner whatever. We are told that the mahatmas possess the wisdom of the gods *and powers transcending those of the ablest and wisest of the in*habitants of earth who are not mahatmic in attainment. Nevertheless, the wise and gifted Koot Hoomi was so deficient in judgment, foresight, and actual power, that in the attempt to dictate a letter, treating upon a subject regarded as of much importance, which he had been "days" in preparing, he made an inglorious and disastrous failure; he bungled matters so badly that the letter *as received from him did not contain a word relative to the* important subject concerning which it was written, but treated upon a different matter. In addition, his extraordinary and mahatmic bungling caused the disappearance from his letter of every word indicating that he was using another man's language, and left it in such a condition that it reads throughout as an original production of the writer himself,—in other words, he mismanaged matters so thoroughly and *uniquely, as only a mahatma could do*, that he furnished the world the most conclusive evidence that he was a plagiarist; and a plagiarist too from those whom he affected to despise,—the Spiritualist, lecturers, whose utterances are full of a "pernicious intellectual tendency" and of "gross and unsavory materialism."

Moreover, he performed the remarkable feat of causing the remarks quoted by him, which he regarded as having a "pernicious intellectual tendency," and which he criticised so sharply, as alleged, in the letter as originally dictated by him,—he performed the unrivaled mahatmic feat of causing these "pernicious" remarks to be received as his own mahatmic wisdom-of-the-gods utterances; and, more than that, led them to be published as his own in a widely-circulated volume; and more wonderful, if possible, than all the rest, he never discovered that all these strange metamorphoses had taken place in his letter, as published in Mr. Sinnett's *Occult World*, until the publication of Mr. Kiddle's letter calling attention to the parallelism between it and his lecture at Lake Pleasant. We are often told of the extraordinary knowledge and remarkable powers possessed by the mahatmas, and after this we may readily credit the facility with which they can accomplish the most unexampled performances; for in all the history of ordinary mankind, I am confident that nowhere can be found the record of aught having ever been done, by anyone, that is comparable to the *five wondrous exhibitions of wisdom and power* that I have enumerated above in connection with the dictation of this famous letter. None but an extraordinary person, of unique mental development, could possibly have been guilty of such mahatmic botchwork, miscalculation, fatuity, and lack of sagacity.

The mahatmas are said to be informed concerning the secrets of the universe,—they know all about God and creation, the past and the *future of our earth, in all their details; and we are in-*

formed in the *Occult World* (p. 15) that "the clairvoyant faculties of the adept are so perfect and complete that they amount to a species of omniscience as regards mundane affairs." Where was the "omniscience" displayed in this Kiddle matter? Koot Hoomi, according to his explanation, did not know, at the time he dictated the letter, that if sent in his then exhausted condition, it would be impossible for his chela to properly precipitate and transcribe it. He did not intellectually perceive the necessity for delay on his part in the dictation thereof. He did not know the state in which his letter would be received by the chela, marred and blurred beyond hope of restoration by any one but the dictator himself. He did not know that just those words, clauses, and sentences would be omitted—in twenty-eight different places—that were required to convert a letter against Spiritualism into one in which Spiritualism is never mentioned. He did not know that precisely such omissions—just twenty-eight in all—would be made, as would cut out of his letter every allusion to the fact that quotation was being made from another writer or speaker and that he was criticising the said other writer. He did not know that the omissions that would be made from his letter would necessarily cause it to be regarded as an entirely original composition of his own, although as received it would consist entirely of the language and ideas of Mr. Kiddle, modified so as to be applicable to theosophy, instead of to Spiritualism. He did not know that by his bungling he would cause innocent Mr. Kiddle to be insulted, abused, sneered at, and unjustly charged with plagiarism from Plato and from himself (Koot Hoomi), by the leading theosophists of the world. He did not know that Mr. Sinnett would publish his letter to the world, and as a consequence the seeming plagiarism would be proclaimed far and wide. He did not see the hobble in which he placed himself in this matter,—a hobble from which it is impossible for him to be extricated. He did not know that he would be considered guilty of plagiarism, not only by unbelievers generally, but by theosophists as well. He did not know that he was furnishing to the opponents of theosophy one of the most potent weapons against its claims that has ever been brought to bear upon it and them. He did not know of the great injury which would result to the Theosophical Society through his dictation of that letter, causing the resignation of important members and a weakening of its hold and influence upon others. He did not know that he would be compelled, in self-defense, to prepare and publish what sensible people must regard as a weak and self-evidently absurd explanation of the alleged plagiarism,—that which Mr. Sinnett has given from him in the appendix of the fourth edition of the *Occult World*. He did not know that in this matter he was furnishing the strongest and most positive evidence yet obtained of his own non-existence,—the most convincing proof that the letters claiming to emanate from him are written in his name by another person, and of the identity of which person there is no reasonable doubt. And this, this is mahatmic "omniscience"!

Yet other examples of the Brother's ignorance are given us in his explanation. First, he states that when he attended the Lake Pleasant Camp-meeting (in his astral body, I presume) he for the first time paid serious attention to the utterances of the "poetical 'media' of the inspirational oratory of the English-American lecturer" (*sic*). That is very strange. For five years previous to that time (1880) his "initiate" Madame Blavatsky, the mouthpiece of his ideas, had been animadverting upon the dangers of Spiritualism and its phenomena, and the unsoundness of the teachings of its lecturers, poetical, inspirational, etc. "Isis Unveiled," published in 1877, we are told, is virtually the work of Koot Hoomi, and in it Spiritualism and its phenomena and philosophy are largely treated. Notwithstanding, Koot Hoomi had no practical acquaintance with or knowledge of the true character of Spiritualistic oratory and teachings until he attended the Lake Pleasant and other camps in 1880. Next, Koot Hoomi claims Mr. Kiddle as a "poetic," "inspirational" orator, whereas Mr. Kiddle is a non-poetic, normal speaker, making no claim whatever to mediumship or "inspirational" gifts. We are also informed by the mahatma that when he wrote the Kiddle letter, he had never heard of the existence of Mr. Kiddle. This is decidedly mahatmic. Koot Hoomi had visited Lake Pleasant and heard Mr. Kiddle deliver an address; he had paid so much attention to this address, that two months after he was able to write long extracts from it *verbatim*; and yet he had never heard of the existence even of Mr. Kiddle!! Neither was he aware of the name of Mr. Kiddle.

This is strange for an "omniscient" adept. The name of Mr. Kiddle had been prominent in Spiritualism for a year or more previous to this time,—the facts of his conversion, and of the publication of his work on Spiritualism, having spread his name far and wide. The Theosophists in India seem to have been informed concerning him, as appears from their published comments upon Mr. Kiddle's letter to the editor of *Light*; and yet the fact of the existence of such a person, we are asked to believe, had never reached the all-knowing Koot Hoomi. And more than this, although, as he tells us, Koot Hoomi visited in 1880, astrally, clairvoyantly, or otherwise, various spiritual camp-meetings besides the one at Lake Pleasant, and therefore must have heard many other lectures, including those that were really delivered by "poetic," or "inspirational" lecturers, the only words he could remember of all this mass of oratory, after several days thought thereupon, and when he desired to comment upon the "pernicious intellectual tendency" and "the gross and unsavory materialism" of this oratory, were the few sentences which he copied verbatim from Mr. Kiddle's published non-inspirational speech. In other words, to demonstrate the 'pernicious tendency" of "inspirational" oratory he selected sentences from a non-inspirational discourse prepared in Mr. Kiddle's study, and read or delivered from manuscript. It would be difficult to point out the "pernicious intellectual tendency" of the paragraphs from Mr. Kiddle's lecture utilized by Koot Hoomi. They consist of truisms and general statements wholly devoid of anything pernicious, intellectually or otherwise, even from the standpoint of theosophy. "As to 'gross and unsavory materialism' [says Mr. Kiddle, in a letter in *Light*, Sept. 20, 1884], it is a false charge, as any reader of the discourse must acknowlege, though the perversions of its language by this alleged Mahatma are, in some particulars, manifestly both 'unsavory' and materialistic. No exalted mind could bring so false an accusation against the teachings of that discourse; and I challenge him to point out a single passage that has even a materialistic tendency. Mere phenomenalism is pointedly condemned in it, more strongly, indeed, than in the interlined sentences of the 'explanation.' But I would ask what has Occultism to boast of as its foundation but materialistic wonder-working, so-called miracles, physical feats, conjuration, or magic?" In the same letter Mr. Kiddle points out the mahatma's blunder, in classing his address—which was not "inspirational," but written in New York—among "the utterances of the poetical media." It is seen that, in order to demonstrate the pernicious, materialistic tendency of inspirational teachings, the all-wise Koot Hoomi quotes and criticises passages from a non-inspirational speech, containing nothing whatever having a pernicious or materialistic tendency. Still further, although Koot Hoomi had visited Lake Pleasant and heard Mr. Kiddle lecture, and although the name of the camp had been specifically stated in Mr. Kiddle letter and other documents published before Koot Hoomi's explanation was written, and despite the fact that for many years previous the Lake Pleasant camp-meeting had been perhaps the most widely noted of all Spiritualistic convocations in the world, still this omniscient adept did not know whether the camp was called *Lake* Pleasant or *Mount* Pleasant! We thus have the spectacle of an all-knowing mahatma, the depositary of the wisdom of the universe and of the immortal gods, in attendance upon a camp the name of which he does not know, hearing a lecture delivered by a man of whose existence he is not aware and whose name he does not know (did not the chairman

announce it?), the nature of the address heard by him whether inspirational or not he does not know (mistaking normal oratory for inspirational), and the tendency of the ideas in the discourse he does not know (thinking them pernicious and materialistic, when they are not). And this, this is again mahatmic omniscience. Verily, instead of his "clairvoyant faculties" being "so perfect and complete that they amount to a species of omniscience as regards mundane affairs," it would more closely approximate the truth if we denominated Koot Hoomi the great Tibetan Know-Nothing!

The mahatma asserts that his letter was dictated from memory of the passages which he had heard at Lake Pleasant two months before. In disproof of this, the following two points, among others, may be stated. First, the mahatmic letter containing selections from Mr. Kiddle lecture was not written until a short time after the arrival by mail in India of the *Banner of Light* containing in print the address of Mr. Kiddle. Koot Hoomi speaks of the address being delivered two months before the letter was written. Why did the adept wait all that time before writing his comments upon it? If he had written that letter before it was possible for a printed copy of the lecture to have reached India, we should then have had indisputable evidence (aside from the possibility of the passages having been telegraphed to India) of the possession of abnormal power by the writer or inspirer of the letter, be it Koot Hoomi or another. Here was an excellent opportunity for the adept to prove the reality of his claim to clairvoyant power, but he does not seem to have had sufficient sense or forethought to avail himself of it; and he quite foolishly waits until printed copies of the lecture have reached India before he attempts to reply to it, and when he does try to comment upon it, what a sorry mess he makes of it. Next, in Mr. Kiddle's address as it appeared in the *Banner of Light* the words "eternal now" were printed thus: *Eternal Now*,—with a capital E and N, and in italics. In the mahatma's letter, as published in Mr. Sinnett's *Occult World*, they are printed thus ETERNAL NOW, with capital E and N, the rest in small capitals. Can there be a doubt that in the adept's letter these words were copied from the *printed* report of Mr. Kiddle's address? If Koot Hoomi wrote these two words from the memory of having heard them delivered two months before, is it conceivable that he would have emphasized them in writing after the manner Mr. Kiddle had done in the manuscript and printed form of his speech? One was undoubtedly copied from the printed edition of the other. It is evident, therefore, that the statement of the mahatma that his knowledge of Mr. Kiddle's remarks was derived from memory is false,—as false as is the whole of his clumsy, involved attempt to clear himself of this plagiarism.

To be Continued.

Thoughts From George Eliot.

Men still own that life the highest which is a voluntary sacrifice.

We prepare ourselves for sudden deeds by the reiterated choice of good or evil, which gradually determines character.

She who willingly lifts up the veil of her married life, has profaned it from a sanctuary into a vulgar place.

Pride is not a bad thing when it only urges us to hide our own hurts—not to hurt others.

A woman ought to produce the effect of exquisite music.

Each position has its corresponding duties.

More hopeful than all wisdom is one draught of simple human pity that will not forsake us.

It makes the mind very free when we give up wishing, and only think of bearing what is laid upon us, and doing what is given us to do.

It is very sweet to have people love us.

Resignation is the willing endurance of a pain that is not allayed—that you don't expect to be allayed.

It is the moment when our resolution seems about to become irrevocable—when the fatal gates are about to close upon us—that tests our strength.

Spiritualism Explained.

BY E. W. WALLIS.

Spiritualism is not popular because it is not understood and has been very much misrepresented. A Spiritualist, broadly speaking, is one who knows that under certain conditions communication can be established between the men and women of spirit life and the dwellers on earth. It is not belief, faith, or hope, but ascertained fact.

Professor A. R. Wallace F. G. S., LL. D., truly says "Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and co-ordinate the facts, and in so doing *they are pursuing a truly scientific course*. They have now collected an enormous body of observations tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain general conclusions as to the causes of these phenomena, and they *simply refuse* to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions."

Every human being is more or less susceptible to the influence of other persons and some are extremely sensitive, takes strong likes or dislikes to other persons, and are swayed, sometimes dominated, by people with whom they come into contact. The experiments recently made in mesmerism (under the new name Hypnotism) have demonstrated beyond shadow of doubt that in the sleep or trance, the subject may become clear-seeing, and even with closed eyes, look into a man's body and describe the actual condition of the vital organs; distant places are visited and described although the body remains stationary, and in a variety of ways the existence of super-sensuous powers in man has been abundantly proven.

Clairvoyance, trance, thought transference, apparitions of the departed, the phenomena of hauntings, warnings, dreams, premonitions of coming danger or relief, hearing of voices, irresistible impulses to do or say certain things which have been experienced by inventors, composers, authors, statesmen, travelers, and by people in the ordinary grooves of business and social life, all point in the same direction and are in explicable save on the grounds of the existence in man of spiritual faculties and his close relation to the unseen, but ever-operant realm of spiritual existence and causation.

Modern Spiritualism is based upon the fact that spirit people have influenced (mesmerized) men, women and children in this world, and thus made themselves manifest to their friends through the mediumship or instrumentality of these sensitives who are called mediums.

Mediumship is not a new fact, it is only a revival of an old-world every-day experience. The seers or prophets of old were mediums, Samuel heard voices, saw clairvoyantly and spoke as he was impressed. Elijah, Elisha, Daniel, Ezekial and others had similar experiences. Jesus, Peter, and Paul in like manner healed the sick' spoke as they were moved to do by the spirit, had visions, dreamed dreams, fell into trances, were visited by spirits and and heard them speak; the spirits were regarded as messengers of or from God, and are spoken of as "men." These "signs and wonders" were promised to continue and if they occurred in past ages there is no reason why they should not recur now, as the same laws of nature operate, and the same God exists, who, we are assured is "unchanging" and "no respecter of persons." As to "the good of it" Professor Wallace the eminent naturalist already referred to says; "A clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me, 'I am now full of confidence and cheefulness; I am a changed man.' This is the effect of modern Spiritualism on a man who had before that rested his belief in Christianity. And this is the best answer to those who ask, 'What is the use of it?' "

vol. 7, nr. 19
nov. 1890

The political history of the United States, where the ballot has been extended to all classes except to women, criminals, idiots and lunatics, and these have been excluded in all civilized countries, affords indubitable evidence of the increasing wealth of the few and the increasing poverty of the many. There are millions of American citizens with the ballot in their hands, dependent on a comparatively few for their very support; induced either by the fear of losing their employment or excited by a partisan spirit to support the very power that reduces them to their unhappy state. Millions of others are being or have been driven from their houses by that most seductive, yet effective instrument, the mortgage.

Capacious syndicates and trusts, taking advantage of the benefits of co-operation, prey upon the necessities of the laboring classes, and rob them of their hard earnings. All this is effected by the undeveloped condition of the moral sentiments of that large class who elect the men that oppress them. They have not the moral force to feel that they are oppressed, robbed and enslaved.

The principles enunciated in the platform of the Knights of Labor, if carried into practice by legislative enactments, would remove the principal barriers to political oppression and corruption, and pave the way to higher and better social and economical conditions; but the majority do not want these principles carried out

Unfortunately, we must wait for some event that will change these conditions; either a higher appreciation of the rights, duties and obligations that will lead to the election of men who will repeal bad laws and enact good ones; who will take the power from the courts to construe the law when it is in direct violation of the natural rights of man; from private corporations, the right of eminent domain, the holding of land in quantities beyond the holder's needs; and the issue of the currency for their enrichment; or wait for some violent revolution which is to be most seriously deprecated.

Having gone over the general grounds, we will return to the question, How are we to be made better? We see that to be better we must feel better. We do the best by those we love the most, having their welfare and happiness most at heart. What will develop in us that love for our fellows that will take away our selfishness? Whatever that is, it is the key that solves the problem. We know that vice and crime bring misery; that it makes those who indulge in them worse by the indulgence. No one of common sense will deny this proposition; yet how many claiming common sense indulge in them. Why? Because passion or the sensual love of indulgence, wealth and power are the strongest feelings; and the strongest feelings always dominates the act. To be better, we must have better feelings. How shall we obtain better feelings? They must grow, develop, mature. The propensities, by the very nature of their functions, are already strong, even in youth, before the moral sentiments, by lack of opportunity, are fully developed; and under these conditions it is not possible that the habits of life are properly formed. It requires due vigilance and a wise supervision of parents and teachers to do this. The character is formed during the period of youth and adolescence;—a period requiring wise direction and judicious counsel; a period the most exposed to temptation and the most liable to yield to it; hence it follows that the work of making people better, it may be said in the greatest measure, devolves upon parents. They cannot fail in this sacred duty without entailing upon themselves and their children the most serious consequences. But, in imposing this duty upon parents and holding them to a strict accountability, is requiring of them more than they are able to perform because, generally speaking, a false and defective education fails to prepare them for the work.

In the animal kingdom the instincts of the mother are a sufficient guide for her care of the young. The child is the repository of infinite possibilities; it is placed by nature in the care of the parent. It begins to be educated, truly or falsely, from the very moment that consciousness begins to dawn, and forms its character during the period that nature has assigned parental care over it.

The parent cannot fail in his duty and escape the consequences, although he may be unable to perform it. Then the question is one for the parent to consider, for the answer lies principally in his work. Neither can the educator escape the responsibility nor the consequences of a neglected duty. Nature is a strict accountant. she makes no allowance for negligence, mistakes nor inability; and the parent, the educator and all others are forced to accept the consequences in any alternative.

Then, we may say in conclusion, that the nobler and more exalted the feelings the better we are, and to cultivate the noblest and highest feelings is the only way to make ourselves better.

LA LOGIA, Mexico, Sept. 1890.

HENRY KIDDLE AND THE MAHATMA; or, H. K. VERSUS K. H.

BY WM. EMMETTE COLEMAN.

PART THREE.

(Continued.)

My readers will remember that because the mahatmic letter said, "Plato was right. Ideas rule the world," and Mr. Kiddle's lecture omits reference to Plato, he was charged by various theosophists with having plagiarized from Plato. If we examine the amended letter of Koot Hoomi, the form in which he claims he intended it to have been precipitated and sent to Mr. Sinnett, we discover some important facts. First, that the remark "Plato was right," in this letter, is separated from the remark, "Ideas rule the world," by five complete sentences, and that no connection whatever exists between them. Then we see that the remark, "Ideas rule the world," is duly credited, in quotation marks, to a Spiritualist; that is, to Mr. Kiddle. It is thus perceived that their "Master," Koot Hoomi, fully vindicates Mr. Kiddle from the aspersions of plagiarism from Plato which were freely showered upon him by the credulous, partisan, reckless, and indiscriminately-unjust followers of the so-called mahatma. Although they were thus shown by their "Master" to be in error, and that they had shamefully attacked an innocent man, not one of them has, so far as I can discover, ever expressed the least regret for his or her injustice to Mr. Kiddle, or offered an apology to that much-injured gentleman for their sneers and insults. But then, of course, no one expected that any of these persons would have the manliness or the womanliness to do the right thing in this matter. As it is, ever since the publication of Koot Hoomi's explanation, all of them have been "dumb as oysters" on the Kiddle incident. Not a word have they dared to publish on the subject since that time, so far as I can learn.

As we have seen, in the amended or in the purported original form of the mahatmic letter, the remark, "Plato was right," is completely dissociated from the other remark, "Ideas rule the world;" while in the letter as originally received and published by Mr. Sinnett, these two sentences follow each other, and are in close connection. To my mind the separation of the two sentences in the amended letter is a strong proof of the bogus character of said letter, and that the letter as first published by Mr. Sinnett was the genuine one just as it was written by the purported adept. It is well known that Plato's writings teem with remarks upon the importance and dominance of "ideas." The "ideas" of Plato are a commonplace in

the world's philosophy; and it was quite natural for the writer of the mahatmic letter to interpolate in the passage copied from Mr. Kiddle's speech, "Plato was right," although Plato had never used the words, "Ideas rule the world." But when we find, in the amended letter, that "Plato was right" refers to the difference between his philosophy *and that of Socrates*, and that five sentences, of *ninety-one words*, intervene between "Plato was right" *and* "Ideas rule the world," all of which were omitted by the chela in the precipitation and transcription, we *feel confident that* these ninety-one words formed no part of the letter as originally written, but have been deliberately *manufactured since*, in the unskillful attempt, made in the name of Koot Hoomi, to relieve him of the alleged plagiarism. That the first omission in or blurring of the dictated letter should consist of five sentences and *ninety-one* words, while *the second* omission is *one* word, the third also *one* word, and soon, is beyond my power of credence,—however much gullible theosophists may be disposed to accept it, and anything else that purports to come from their "Masters" of Tibet.

Comparing closely the original letter received by Mr. Sinnett from the mahatma with the so-called correct or amended letter, which Koot Hoomi claims was the form in which he really dictated it to the chela, some strange facts present themselves. In the latter, as published in the "Occult World" appendix, the words and sentences said to have been omittted by the chela in precipitation are printed in italics. In the first place we find that these italicized words and sentences are in various instances erroneous. The adept has placed in italics a number of words which were *not* omitted in the original chela-prepared letter, and he has failed to place in italics, but left in roman letters, various other words that *were omitted* in the chela-letter, but which appear in his restored or amended version,—being errors *both of commission and omission*. More examples of the mahatma's "omniscience!" The all-knowing adept, having copies of the two forms of the letter before him, was yet unable to see which of the words in the longer or so-*called correct version were* absent from the shorter form. His vision was so defective, that he supposed certain words not in *the shorter letter* were in it, and that certain words that were in it were really not in it. Again am I tempted to designate Koot Hoomi as the great Tibetan Know-Nothing! As examples of these two forms of error made by the all-wise mahatma, the following is in point! In the longer version, we read, "the world *will* advance, mighty revolutions *will* spring," although the word "will" in each case appears in the shorter version, and therefore ought *not* to be in italics. Again, the longer version says, "*all this* will come gradually on," despite the fact that "all this" is in the shorter form just as it is in the longer, and so should not be italicized. On the other hand, in the longer letter we read, "irresistible force of the new ideas," where the words, "of the new ideas," which are not in the shorter letter, are printed in roman, when they ought to be in italics. The same error is made where, in the longer version, it reads, "in the universe, to be sure," the words "to be sure" *being* in roman instead of in italics; also, where we read, "larger, more general," the words "more general" *should be italicized instead* of being in roman. These are not all of the errors of these two classes that are *found in the amended letter; these few* are given as samples only. The best friends of Madame Blavatsky *testify to her great, exceptional inaccuracy of expression*, while the supposititious mahatmas are said to be omniscient in mundane *matters*. Which of the two, then, is most likely to have written this alleged explanation of Koot Hoomi,—the all-knowing adept or the notoriously-inaccurate Madame?

The next peculiar circumstance in this matter is this: Comparing Mr. Kiddle's speech with the shorter letter, we see that certain phrases, clauses, and words of Mr. Kiddle's address are not in the said letter. But, strange to say, they are in the onger letter. Koot Hoomi has told that in the passages from Mr. Kiddle's speech, being the more vividly impressed upon *his mind*, were *the parts* of his dictated letter that were caught and correctly precipitated by the chela, while his original *language, in the dictation*, was feebly impressed upon the chela and became blurred in the precipitation. Yet here we have the converse of this. In the shorter letter, as originally precipitated by the chela, there are two complete sentences, of fifty-three words, entirely original with the mahatma, sandwiched in between parts of the matter taken from Mr. Kiddle's address, while parts of Mr. Kiddle's language that should have been in the letter—according to Koot Hoomi's amended form thereof—are omitted from the copy transcribed by the chela. For example: the words, "the agency called Spiritualism," are in Mr. Kiddle's speech. In the shorter letter, these words are omitted, and there is substituted this: "It is not physical phenomena. In the amended version we read, "It is not physical phenomena, *or the agency called Spiritualism*." How was it that, in this instance, the chela failed to catch the language of Mr. Kiddle, but did catch the original ideas and words of the mahatma, which he added to or substituted for those of Mr. Kiddle? Here the facts are in direct opposition to Koot Hoomi's explanation.

Again, Mr. Kiddle's address speaks of "recognizing more fully the universal reign of law as the expression of the Divine will, unchanging and unchangeable." *In the shorter letter*, this is modified so as to read, "recognizing the eternal reign of immutable law, *unchanging and* unchangeable." As the Mahatma did not recognize such a thing as "Divine will," the clause was *modified so as to conform* to his, and Madame Blavatsky's, quasi-atheistic or Pantheistic notion. In the *amended letter*, we have *the following* much expanded version of this part of the letter:—"*and at the same time they recognize instead of the eternal reign of immutable law, the universal reign of law as the expression of a Divine will*. Forgetful of their earlier beliefs, and that 'it repented the Lord that he had made man,' these would-be philosophers and reformers would impress upon their hearers that the expression of the said Divine will is unchanging and unchangeable.'" In the amended letter, the "Divine will," which was omitted from the shorter letter, is restored; and in order to make the letter, with this restoration, read consistently with the amended purport of the letter—that is, a criticism of Mr. Kiddle's Spiritualistic ideas,—the insertion of a mass of entirely new matter, far-fetched and not germane to the original, shorter letter, consisting of about sixty additional words, was necessitated. Is it not evident to every candid, thinking mind, that the passage as it appears in the so called chela-prepared letter was just as the writer intended it to be, and that the bungling, involved amplification thereof, in the amended letter, is a fabrication, manufactured in an inartistic manner to smooth over the inconsistency that would obtain in the letter, were not some thing of this sort foisted in it?

In connection with the other inconsistencies above noted, reference may be *made to the fact that* whereas Messrs. Subba Row and General Morgan asserted that the mistakes omissions, etc., *in the original letter*, as precipitated by the chela, were due to the clumsiness or other delinquency of the chela, *we are told by Koot Hoomi* that the chela was entirely innocent in the matter, all the fault for the defective precipitation resting with the mahatma himself. Another peculiar thing is this: The letters from the adept to Mr. Sinnett were, as we have been told, received by him through Mme. Blavatsky, and she was presumed to receive them from the "Master" in an occult manner. Previous to the *expose* of the Kiddle plagiarism, it was always understood that she received them, in this occult or magic manner, direct from Koot Hoomi. But, *in re* this plagiarised letter, we are told by the mahatma that it was "sent on"—that is, to Madame Blavatsky—while he was asleep. Are we to suppose that a Tibetan "boy"—as this

chela is called—possesses the magical powers of his "Master," that he can forward letters from Tibet to India in the same marvelous manner that the mahatmas employ? We are informed that it is only by various incarnations and long and arduous studies that the adepts acquire such wonderful mastery of the forces of nature as enables them to perform the extraordinary feats attributed to them. How is it, then, that a simple pupil, a mere boy, is enabled to exercise the same control over nature's laws as is employed by his "Master?" We are told that chelas are required to undergo at least seven years' tutelage before they are even permitted to be received as an initiate. "Never, I believe, in less than seven years from the time at which a candidate is accepted as a probationist, is he ever admitted to the very first of the ordeals, whatever they may be, which bar the way to the earliest decrees of occultism" (Sinnett's "Occult World," p. 25). No chela is ever admitted even to the rudimentary fields of occultism; it is only the accepted initiates, who have passed through their seven or more years of chelaship, that are made acquainted with the simplest of the laws of occultic manifestation. How, then, is it possible for a "boy," only a chela, not an initiate, to possess such remarkable occultic power, rivaling those of the mahatmas, as are ascribed to this much-talked-of chela of Koot Hoomi? Is it not probable that, had not the plagiarism, in the letter we are discussing, been discovered, the world would never have learned of this wonderful chela and his remarkable mahatmic powers? and is it not also probable that the existence on earth of this chela is due solely to the publication of Mr. Kiddle's letter in *Light* of September 1, 1883, and that had not that letter been published, the "materialization" of this Tibetan boy, by the writer of the original Koot Hoomi letter, would never have been thought of or attempted?

To be Continued.

Sweet Ann Rutledge.

"Uncle Billy" Green is one of the most interesting of the historical characters of Illinois. He came to Tennessee in 1830 with his parents, who settled near Old Salem, in this (Menard) county. He met Abraham Lincoln soon after the awkward young man landed from the flatboat that floated down the Sangamon to Salem on the highwater following the "deep snow" of 1831. He was intimately associated with Lincoln ever afterward. He says of him: "I thought the first time I ever met Abe Lincoln that he was the greatest man living, and I am thankful I lived long enough to know that I was right."

He was Lincoln's partner in the grocery at Salem, and at night, when customers were few, he held the grammar while Lincoln recited his lessons. To his sympathetic ear Lincoln told the story of his love for sweet Ann Rutledge. He saw the happy pair strolling through the woods about Old Salem, or boating on the river, or leaning over the bucket of water that Lincoln drew from the well for Ann. "He offered what comfort he could to his poor friend when Ann died, and Lincoln's great heart nearly broke.

"After Ann died," says Uncle Billy "on stormy nights, when the wind blew the rain against the roof, Abe would set thar in the grocery, his elbows on his knees, his face in his hands, and tears runnin' through his fingers. I hated to see him feel so bad, and I'd say, 'Abe don't cry;' an' he'd look up an' say, 'I can't help it, Bill, the rain's a fallin' on her.'"

Green saw his friend rise to greatness and favor with the people until he was elected President of the Nation. At Lincoln's first inaugural banquet Green sat at the table on the President's left, with the dignified Secretary Seward on his right. Lincoln presented the two men to each other saying, "Secretary Seward this is Mr. Green of Illinois." Seward bowed stiffly, when Lincoln exclaimed, "Oh, get up, Seward, and shake hands wit'h Green. He's the man who taught me my grammar."—Chicago *News*.

Correspondence.

A Prophecy and its Fulfillment.

EDITOR CARRIER DOVE: I send you enclosed prophecy and its fulfillment and want to say a few words on the subject of the phenomena of Spiritualism and the Psychical Research Society. If you place a piece of wood on a hot fire and it is burned to ashes, and you place a piece of asbestos on the same fire and it remains unconsumed, it proves for all time that wood will burn and asbestos will not. And one trial before competent, reliable witnesses is as good as a thousand. There is no effect without a cause and the causes that produced certain effects eighteen hundred years ago will produce the same effects to-day. Mediums (or prophets, as they were then called) foretold many events that afterwards came to pass and the case spoken of in the article I send you proves that the same thing occurs to-day.

This prediction was discussed freely from the morning of the 30th of August, until to-day, when the message was received of Mr. V's death. So many predictions gotten in our circle have been verified that we were not afraid to make this one public, and so talked of this one without reserve. Mr. V., however, knew nothing of it himself, as he lived in a village, some miles distant.

Now, fifty good competent witnesses, at least, will testify, under oath, that they heard this prophecy spoken of and that it was a matter of town talk previous to its fulfillment; and, fifty more will testify—his physician included—that he did die on that day, and the telegraph operator here and the one at St. James will testify that the telegram informing Mr. Cottnam of his death was sent over the wires as predicted, by persons that knew nothing of the prediction; and what makes that part of the fulfillment of the prophecy even more strange, is the fact that Mr. C. was not a relative of the family, but only a friend, having once boarded with the family, and that years ago.

Now, the Psychical Research Society can get positive proof of that phase of spiritual phenomena by sending their American agent here and getting the affidavits of all those witnesses and thus settle the question of prophecy. Every other phase of the phenomena of Spiritualism can be settled in the same way it human testimony is worth anything.

THE PROPHECY.

On the evening of August 29, 1890, we held a seance in our parlor in Cuba, Mo., four persons being present, namely, Chas. H. Cottnam, James E. Hollow, Jr., my wife and self. We sat around a small center table in a subdued light.

We had been sitting ten or fifteen minutes when the table began to move. Mr. Cottnam did the questioning and the answers were given by the table tipping two or three inches from the floor and again striking it, one time for "no," three times for "yes."

Among other communications, the spirits informed us that Chris Varris, of St. James, Mo., who was at the time very ill, would pass out of the body just forty days from that date. On counting the days, it was found that forty days from that time would be October 8th. We asked if that were the date on which he should pass out and received an affirmative answer. The message further stated that he would pass out in the morning and that Mr. C. would receive a telegram announcing the event.

This morning (Oct. 8th.) a telegram came over the wires to Mr. C. announcing that his friend had just died. The fulfillment of this prophecy is creating quite a furor of excitement in our village, as the prophecy had been an open secret and many were curiously watching the outcome of it.

This is a nut for Christians to crack who maintain so vehemently that the days of prophecy are over.

This is not the only message telling of the future that has been fulfilled here in our midst, and if Richard Hodson, of the "Psychi-

VR. 7, No. 20
Dec. 1890

Henry Kiddle and the Mahatma, or H. K. versus K. H.

WM. EMMETTE COLEMAN.

PART IV.

It will be remembered that Koot Hoomi alleges that, in the process of precipitation of his letter to Mr. Sinnett containing the Kiddle quotations, owing to his exhausted and sleepy condition, the language of Mr. Kiddle was more sharply photographed upon the chela's brain, and thence on to the paper before him, than were the ideas and words of the mahatma himself; that is, he was so tired and sleepy that he was unable to project his own composition save in a distorted, inaccurate, and very imperfect manner. In view of this alleged fact, a remarkable circumstance presents itself. The letter to Mr. Sinnett, containing the so-called Kiddle passage, as published in the *Occult World*, pp. 148-150, consists of 65 lines; and we gather from Mr. Sinnett's language on p. 148, that these 65 lines do not constitute the whole of the letter; they constitute only a "passage" from the letter. Moreover, of the 65 lines published, 35 lines of other matter precede, and 2 lines succeed, the passage containing the so-called Kiddle matter. Saying nothing of the unpublished matter that was in this letter, to the character and quantity of which we have no clew, we have 37 lines of matter projected by Koot Hoomi, and received and precipitated by the chela, entirely independent of the matter which the mahatma acknowledged to have been based on Mr. Kiddle's speech. According to the Mahatma's statement, his use of Mr. Kiddle's language began with the phrase, "ideas rule the world;" all previous to that is claimed to be Koot Hoomi's original language. It seems, then, according to the adept's statement, he was not too tired and sleepy to project accurately, and without flaw, at least 35 lines of alleged original matter; but as soon as he came to that part of his letter in comment upon Mr. Kiddle's remarks,—as he alleges,—the power of correct precipitation became exceedingly muddled. Not a word was omitted or blurred of the 35 or more lines in this letter, until the mahatma struck the Kiddle matter, and then what a transformation! First, five consecutive sentences, of nine lines, are omitted; then separate words, clauses, phrases, and parts of sentences are omitted, altered, and otherwise distorted from the mahatma's original language. After the Kiddle matter is finished, other original language of the adept is received by the chela, in which no mistake is made in precipitation. Is it at all reasonable that the adept, despite his exhaustion and loss of sleep, would send correctly and perfectly 35 lines, plus the additional unknown quantity of matter unpublished; then send a passage of 579 words, of which 336 were omitted in precipitation; and, immediately following this mass of incorrect projection, would or could project additional matter, in quantity also unknown, free from all error or omission,—the alleged incorrect precipitation being sandwiched in between two correct and flawless precipitations?

Another strange thing is this: The chela is said to have received a passage from Koot Hoomi, in which 336 words out of 579 were blurred or unintelligible. Why did the chela not call the attention of the "Master" to this fact in a more positive manner than he is said to have done? Koot Hoomi tells us that the boy asked him to look over and correct the proof, but he replied to him, "Anyhow will do, my boy; it is of no great importance if you skip a few words." Why did not the boy tell him that, instead of a few words, over three-fifths of the passage was blurred; that over three hundred words were illegible? And why did not the boy, seeing that so large a part of the letter was missing or unintelligible in the proof, retain the letter until the "Master" had recovered from his exhaustion, and then invite his attention to its defective character? How was it that Koot Hoomi knew nothing of the wholesale defective character of the letter, from the boy or from any other source, until the publication of Mr. Kiddle's letter in *Light* in 1883? Again, Koot Hoomi has informed us that he deemed this letter of so much importance that he had pondered over its subject-matter for days, yet when told by the chela that it had been incorrectly precipitated, he regarded it as of so little importance that he directed the letter to be forwarded as it was, as "anyhow" would do.

The reader will have noticed that, in comparing the remarks of Mr. Kiddle with their counterpart in the Koot Hoomi letter, certain additions have been made in the latter to Mr. Kiddle's language; and these additions are of importance in indication of the authorship of the Koot Hoomi letter. These changes are in consonance with a marked peculiarity in Madame Blavatsky's literary style,—that of redundancy and repetition of language. Often, in her writings, the same idea is expressed, in varied language, two or three times in the same sentence; and several instances of this occur in the Koot Hoomi modification of Mr. Kiddle's remarks. Mr. Kiddle speaks of the "reign of law unchanging and unchangeable." Koot Hoomi transformed this into "the eternal reign of immutable law unchanging and unchangeable." Mr. Kiddle said, "Institutions crumble before their onward march." The mahatma altered this to "will crumble before their onward march, crushed by their irresistible force." Mr. Kiddle's "material plane" is changed to "material speck of dirt;" and man's "destiny" is changed to "ultimate destiny." (See remarks of "Quodlibet," in *Light*, July 26, 1884.)

Mr. C. C. Massey, of London, is one of the leading mystics of England, and one of the most intellectual persons that has been affiliated with the Theosophical Society. Consequent upon the publication in the appendix to the fourth edition of the "Occult World" of Koot Hoomi's explanation of the alleged Kiddle plagiarism, Mr. Massey published in *Light*, July 26, 1884 an extended critique of the said mahatmaic explanation. His critique effectively riddled Koot Hoomi's attempt to explain away the plagiarism, and demonstrated the total untruth of the mahatma's (?) assertions. He gave as his decided opinion in the matter, that the so-called adept's letter was not written in Tibet by either Koot Hoomi or a chela, and that it was based upon the printed copy of Mr. Kiddle's speech, as published in the *Banner of Light*. Although still accepting as true the existence of adepts or mahatmas, he was yet compelled to see in their methods, or rather in the things that are said and done in their names, such deviations from our Philistine sense of truth and honor as to assure us that something is very wrong somewhere. For this [the Kiddle plagiarism] is by no means a singular case. The repeated necessity for explanations—which are always more formidable than the thing to be explained—must at length tire out the most patient faith, except the faith superseding all intelligence, the *credo quia impossibile* [I believe because it is impossible]. Thinking that the publication of his conclusions on this subject were not consistent with loyal fellowship to the Theosophical Society, Mr. Massey's resignation as a fellow of that society was then and there forwarded.

NEW AND UNEXPECTED PHASE OF THE KIDDLE PLAGIARISM.

In *Light*, Sept. 20, 1884, Mr. Kiddle published a reply to the explanation of Koot Hoomi relative to the parallels between his letter and Mr. Kiddle's address, in which a new and unexpected phase of the matter was presented. Reference has been made to there being 35 printed lines in the original Koot Hoomi letter preceding the remark, "Plato was right. Ideas rule the world." These 35 lines had been regarded as not pertaining to Mr. Kiddle's address, and as original with Koot Hoomi; as Mr. Kiddle made no reference to them in his original letter in *Light* inviting attention to the parallelism between his lecture and the adept's letter. But in his letter in *Light* of Sept. 20, 1884, Mr. Kiddle shows that the plagiarism did not begin with the sentence, "Ideas rule the world," as his previous letter seemed to indicate, and in proof thereof he submitted the following additional parallel passage:—

EXTRACT FROM MR. KIDDLE'S DISCOURSE OF AUGUST 15, 1880.

The terms inspiration and revelation have hitherto been used in a very loose way, as implying something mysterious and abnormal; but in the light that has been shed upon recipient minds dur-

ing the last few years, these words become the definite representative of truth as reducible to law as the simplest phenomena of the physical universe.

Our opponents say, "The age of miracles is past," but we say it never existed. . . . . .

For the agency that is now making itself felt, while not unparalleled, or without its counterpart in human history, is, as experience in the future will most certainly verify, one of overpowering influence—both destructive and constructive—destructive of the *errors* of the past, but constructive of institutions based upon more truthful principles. Phenomenal elements, previously unthought of—undreamt of—are manifesting themselves day by day with constantly augmented force. Usually unseen and unfelt, scarcely known even in the results of their activity, these elements now clearly display their existence and agency; and, under some extraordinary impulse which they do not divulge, disclose the secrets of their mysterious workings.

EXTRACT FROM KOOT HOOMI'S LETTER.
(Borrowed Words Italicised.)

The Terms Unscientific, Impossible, Hallucination, Imposture, *have hitherto been used in a very loose*, careless *way, as implying* in the occult phenomena, *something* either *mysterious and abnormal*, or a premeditated imposture. And this is why our chiefs have determined to *shed upon* a few *recipient minds* more *light upon* the subject, and to prove to them that such manifestations are *as reducible to law as the simplest phenomena in the physical universe.* The wiseacres *say*, "*The age of miracles is past*," *but we* answer "*it never existed.*" *While not unparalleled or without* their *counterpart in* universal *history*, these phenomena must and will come with an *overpowering influence* upon the world of skeptics and bigots. They have to prove *both destructive and constructive—destructive* in the pernicious *errors of the past*, in the old creeds and superstitions which suffocate in their poisonous embrace, like the Mexican weed, nigh all mankind; *but constructive of* new *institutions*, of a genuine, practical Brotherhood of Humanity, where all will become co-workers of Nature, will work for the good of mankind, with and through the higher planetary spirits, the only spirits we believe in. *Phenomenal elements previously unthought of, undreamed of*, will soon begin *manifesting themselves day by day with constantly augmented force*, and *disclose* at last *the secrets of their mysterious workings*..

The editor of *Light* follows Mr. Kiddle's letter containing these parallelisms with some remarks by himself. He states that, upon comparing the passages to verify them before publication, he was surprised to find that Mr. Kiddle had not even yet exhausted the passages borrowed by Koot Hoomi from the former's Lake Pleasant address. He then publishes the paralleled extracts found below, which immediately precede the portion of the adept's letter given above.

EXTRACT FROM MR. KIDDLE'S DISCOURSE.

These truths constitute, indeed, a body of spiritual philosophy at once profound and practical; for it is not as a mere addition to the mass of theory or speculation in the world that they have been given to us, but for their practical bearing on the interests of mankind.

EXTRACT FROM KOOT HOOMI'S LETTER.
(Borrowed Words Italicised.)

These truths and mysteries of Occultism *constitute, indeed, a body of* the highest *spiritual* importance, *at once profound and practical*, for the world at large. Yet *it is not as an addition to the* tangled *mass of theory or speculation that they* are being *given to* you, *but for their practical bearing on the interests of mankind.*

These two additional passages of 35 lines constitute, with the 30 lines of plagiarised matter to which Mr. Kiddle first called attention, the whole of the Koot Hoomi letter as published in "Occult World," pp. 148–150, except two or three lines of a personal character at the end of the published extract; that is, instead of only 30 of its 65 lines having been plagiarised from Mr. Kiddle the whole 65 lines were based upon that gentleman's address. In view of this, the editor of *Light* called upon Mr. Sinnett to publish the whole of the letter as he received it from the mahatma, any private parts excepted. Mr. Sinnett paid no attention to this request. It is possible that had the entire letter been published, it would have been manifest that other parts of this letter were borrowed from Mr. Kiddle, just as the parts published had been. It may be that Mr. Sinnett compared the unpublished parts with Mr. Kiddle's address, and finding them also parallel, concluded the wisest thing for him to do was to say nothing more on the subject.

The editor of *Light* also invited attention to the fact that the explanation of Koot Hoomi as to the cause of the seeming plagiarism in the thirty lines first indicated by Mr. Kiddle, could not possibly apply to the parallelism in the remaining 35 lines, then for the first time mentioned by Mr. Kiddle. In Koot Hoomi's explanation of the 30 lines, he refers to the preceding 35 lines, "as his own composition, and tries to make out that there is a want of connection between the two parts." If my readers will refer to the explanation of Koot Hoomi, published by me in the DOVE for September, it will be found that the mahatma says, that he was struck, upon carefully reading his letter in the "Occult World," by the great discrepancy between the sentences, a gap so to say between part 1, (the 35 lines last published by Mr. Kiddle in *Light*) and part 2, the plagiarize portion, so-called; that there seems to be no connection between the two; and in order to connect them, he, in the amended version of his letter, inserts nine lines of new matter, said nine lines being, however, not germane to the contents of the original letter, and are lugged in by the heels, as it were, to cover in an artificial and unskillful manner the plagiarism which had been charged. Koot Hoomi, then, in his explanation, gives what he calls the passages "as they were originally dictated" by him, as he alleges. This amended version applies only to the 30 lines originally referred to by Mr. Kiddle. The alleged omissions and blurrings in the precipitation proof referred to by Subba Row, General Morgan, and Koot Hoomi, pertain exclusively to the part contained in the said 30 lines; the preceding 35 lines were, according to Koot Hoomi's explanation, his own original composition, and were precipitated by the chela, free from break, error, or omissions. But Mr. Kiddle and the editor of *Light* prove that they were just as much a plagiarism as the original 30 lines to which the "explanation" of Koot Hoomi alone pertains. The proof presented that the preceding 35 lines were all plagiarized, overthrows completely the long involved and ingenious "explanation" of the mahatma as to the other 30 lines. It demonstrates beyond a shadow of doubt, that this explanation is devoid of truth throughout, that from first to last it is a mass of falsehood, a sickening revolting mass of blackest falsehood, worthy of the source whence it came; characteristic of the mind that produced it, in full keeping with the enormous aggregation of falsehood, plagiarism, and fraud, that the world has been cursed with emanating from the same mentality during the last fifteen years. It is positively demonstrated then, that the whole of this mahatmic letter, as published, was plagiarized from Mr. Kiddle's address. It necessarily follows then, that the theory of its precipitation by and through a chela is false; that the so-called precipitation proof, blurred and defaced, that was seen at the theosophical headquarters at Adyar, was a forgery; that the explanation of the plagiarism, and all else that Koot Hoomi is alleged to have said and done in this matter, is false. It will be exceedingly difficult to find an element of truth in the whole affair, from first to last, so far as the Theosophical Society and its members, chelas and mahatmas are concerned.

The publication of Mr. Kiddle's letter in *Light*, Sept. 20, 1884, must have been like the explosion of a bombshell in the theosophic camp or to the theosophists that read it. It so thoroughly demolished the explanation of Koot Hoomi, that an answer to it was impossible, and none has been attempted. Not a word about it has Koot Hoomi ever said since, so far as can be ascertained. Not a word has Madame Blavatsky said; not a word has Mr. Sinnett said; not a word has W. Q. Judge, Subba Row and General and Mrs. Morgan said, so far as I have been able to find. Mr. Kiddle's unexpected second proof of plagiarism struck them all dumb, from Koot Hoomi down, and dumb have they remained ever since. Madame Blavatsky has long ago realized that one of the most disastrous mistakes ever made by her was when she wrote the letter to Mr. Sinnett in Koot Hoomi's name, borrowed from Mr. Kiddle's Lake Pleasant address of August 15, 1880.

(*To be Continued.*)