



Museum Center of H.P. Blavatsky and Her Family: The Stage of Creation.

by Elena Alivantseva



This article is a summary of the author's scientific viewpoint. It is the result of 25 years' works, from the moment of finding of Fadeevs' Estate till today.

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To a huge regret, in Ukraine HPB's still prejudiced, it is not rare - the extremely spiteful relation, the considerable part of the active public does not perceive HPB as the phenomenon of world history and culture. These are bitter realities. But we work, aspiring to change these opinions.

In the beginning of the 19th century, in Ekaterinoslav (now Dnepropetrovsk) at Peterburgskaya Street (now 11-13 Leningradskaya Street), a estate was build, and fated to become a historical monument, because of its family. A three generations family, which included state, public figures, scientists and writers who made this dynasty an unique in local cultural phenomenon. One member of this dynasty is a figure of a global value. During the 19th century this estate was outlived by several owners, and during the 20th century it became a place for quite a number of institutions. Nevertheless, the state is now part of history and known as the Fadeev Family Estate, where in 1831 Helena Petrovna Blavatsky was born.

The Fadeev estate is a typical construction for the provincial city of Ekaterinoslav, where two hundred years ago houses were built based on the urban housing estate architecture, imposing no restrictions: with windows looking at all four sides and with large gardens surrounding a house. In Peterburgskaya Street, at that time a suburb of the capital of the Pridneprovie region located in the southern lands nearby the Dniper river, the estates were built in the same way.

Researches conducted by experts, determined that the Fadeev estate was built in the first years of the 19th century by a German mennonite [G.] Tevse. Data provide evidences that the area of the estate was about one-hectare. There was a small brook running through the estate area in the deep of a garden. The total home-stead had a sophisticated and self-sufficient structure and was in organic unity with all, surrounding Ekaterinoslav city.

The Fadeevs arrived to Ekaterinoslav from a small town of Rzhischev in Kiev province. In 1815, the head of the family Andrei Mikhailovich Fadeev (1790-1867) was appointed junior-assistant of the main judge at the Ekaterinoslav Office of Trustees for Foreign Settlers. In 1818, after three-year of service at the Office of Trus-

tees, the Office was transformed into the Committee of Trustees for Colonists of the Southern Region; and A.M.Fadeev was appointed the Head of Ekaterinoslav City Administrative Office. He was highly appreciated by the local community as a good administrator. In addition, A.M. Fadeev, who was a member of Ekaterinoslav Pomological Society, made a significant contribution to the development of gardening in the region. In the same years, he showed himself to be a writer of political essays. Later on, he took up the following high-level positions: a chief trustee for migrating populations in Astrakhan, a chief administrative officer of the State Committee for the Management of State Property in Saratov, and then, a governor. Since 1846, and through the end of his life, he was the head of the Dispatch Office of state property in Zakavkazskiy region in Tiflis (now Tbilisi). For many years, he was also a member of the Russian Geographical Society. Summarizing the life of her father, his younger daughter Nadezhda wrote:

“...The name of Andrei Mikhailovich Fadeev was pronounced only with people's deep gratitude and love to him for his high justice, for strong attentiveness ... and for his impeccable honesty and self-forgetfulness which were pretty rare qualities those times.”¹

It is also worth mentioning that in his last years, A.M. Fadeev wrote voluminous memoirs,² based on his diaries which he'd been keeping writing during all his life. Nowadays, his “Memoirs” represents an important information resource for the biographers of H.P. Blavatsky, for the historians researching the history of her family and of that time period in general. To a considerable extent, his “Memoirs” made also possible to recollect the history of the estate where our outstanding fellow countrywoman Helena Petrovna Blavatsky was born. In particular, in his “Memoirs”, A.M. Fadeev wrote that soon after his arrival to his new appointment place, he bought³ “a house with a garden”⁴ and brought all his family with *“all belongings, goods and chattels as well*

*as domestic servants which were quite numerous, up to forty persons.*⁵

During the Fadeevs' times, the estate, apparently, was transformed from mennonite to a manorial estate and a garden, which became its major adornment, turned into a gorgeous flower and fruit tree garden.⁶

The owner of the estate in Petersburgskaya Street, Helena Pavlovna Fadeeva (1788-1860) was one of the most educated women in Europe at the beginning of the 19th century. She was a princess belonging to the noble Dolgorukiy family, she knew five foreign languages, had a musical talent and good drawing skills. In 1813, neglecting her parents' will, she married A.M. Fadeev. The husband and wife preserved their deep feelings of mutual love throughout their whole life. H.P. Fadeev's scientific interests were focused on studying natural sciences: paleontology, mineralogy, archeology, ornithology, botanic (and it was at the very beginning of the century, when only in the middle of sixties the world became seriously interested in natural sciences!). Moreover, this amazing woman was a numismatist and phalerae collector, whose collection of coins and decoration awards numbered in many hundreds of pieces. However, her most important virtue was that she was a wonderful mother and grandmother – a pedagogue who brought up a whole constellation of prominent people. This included her role of a main teacher of H.P. Blavatsky to whom, together with her husband, she became a guardian since Helena Blavatsky reached the age of eleven years.

Helena Andreevna, the eldest daughter of the Fadeevs couple, Hahn by her marriage (1814-1842), was brought up in a house in Peterburgskaya Street; from this house, she was lead to the altar, and just here, in her parents' house, she gave birth to her first child Helena, H.P. Blavatsky. H.A. Hahn, had literary and musical talents, a sophisticated beauty as well as delicate and sensible soul. When she was sixteen years old, she married a 32-year-old captain of equestrian artillery who was a baron and a descendant of the German knights family of Petr Alekseevich Hahn (1799-1875). In 1831, in Helena Andreevna and Petr Alekseevich Hahns family, the first child – a daughter – was born. She was given the name of her mother, grandmother and great grandmother – Helena. In the following years, Helena Andreevna, a young woman who believed in an inseparable union of love and mar-

riage experienced the ruin of her "radiant idea". When her son Sasha died, her emotions evolved to a tragedy level which did not take long to affect her health. In 1835, the second daughter, Vera, was born. Vera Petrovna Zhelikhovsky (1835-1896), was to become a famous writer, a biographer of her elder sister and their noble family as a whole. Leonid was the forth and the last child in the family. He became a lawyer and with him H.P. Blavatsky's father spent the rest of his life in Stavropol.

In spite of life collisions, the creative nature of Helena Andreevna Hahn called for her self-realization. In 1836, she tried herself as a translator, and then, wrote her first romantic novel "Ideal," which was published under her pen name Zeneida R-va. In the following five years, in Petersburg, Helena Hahn's eleven novels have been published. These included "Utballa," "Medallion," "Teofaniya Abbiadzhio" and other. All works of Helena Hahn are autobiographic. When she was still alive, people started calling her "Russian George Sand," "Lermontov among women writers." In the spring of 1842, Helena Hahn's health drastically deteriorated; and on the 24th of June she passed away on her mother's hands leaving two daughters and a son to Fadeevs couple (Andrei Mikhailovich and Helena Pavlovna). One of the famous Russian writers V.G. Belinskiy devoted his articles to her, and another I.S. Turgenev wrote the following: *"This woman had really warm Russian heart, and life experience of a woman, and passionate beliefs, — and the Nature did not deprive her of those "simple and sweet" sounds which are happily reflecting inner life...."*⁷

In a house in Peterbugskaya Street, the single child of the Fadeev family was born, Rostislav Andreevich Fadeev (1824-1883). He was the beloved uncle of H.P. Blavatsky, he followed a military career. Heroism, patriotism and peculiar character made him a legend. Incidents from his life were used as plots stories in classics of Russian literature such as: "Charmed Wanderer" by N.S. Leskov and "Modern Idyll" by M.E. Saltykov-Shchedrin. General Rostislav Fadeev was a publicist and an author of a number of books in military history. In the preface to his three-volume collection of works published after his death, it was noted: *"He had a wonderful heart and a bright mind which he fully devoted to serving his country. His goal, whether in a literary or in a military field, was a welfare of his Motherland. His Motherland was a force which generated in him his remarkable talent and this magnificent, accu-*

*rate and rich Russian language which is spoken or written only by those with deep beliefs.*⁸

In the Ekaterinoslav estate of Andrei and Helena Fadeev, their two younger daughters were also born – Nadezhda and Ekaterina. Nadezhda Andreevna Fadeev (1829-1919) was a public figure, a collector. She inherited a unique library, archive and rarities collected by her ancestors, collection of rarities belonging to her mother, and during all her life she had been adding new items to all these collections (her brother R.A. Fadeev and her niece H.P. Blavatsky greatly contributed to her efforts). Her family's collection preserved by her “was one of the most remarkable private museums”. Her contemporaries were amazed by “arms from all over the world, goblets, dishes, ancient household utensils, Chinese and Japanese idols, mosaics, images from Byzantine times, Persian and Turkish fabrics embroidered in silk and gold, statues, paintings, fossils and, finally, very rare and valuable library.”⁹ Apparently, N.A. Fadeeva could also have become a writer, but she preferred to be a keeper of her family and a custodian of her family's heritage. She prepared for publication the memoirs of her father and the works of her brother. She wrote a number of articles devoted to her elder sister; gave her research data and a part of her mother's collection to the Academy of Sciences; and for many years she served as a messenger from a homeland to her senior niece. Her friendship and long-term correspondence with Helena Petrovna Blavatsky, her keen interest in theosophy resulted in the establishment of the first on the territory of Ukraine (former Russian Imperia) branch of the International Theosophical Society, created due her initiative in 1883 in Odessa.¹⁰ During the major part of her life Nadezhda Fadeeva lived with her sister Ekaterina Andreevna, Vitte by her marriage (1819-1898), helping her in bringing up her five children. The name of one of them is found in any encyclopedia.

We are talking about the famous statesman, minister-reformer at the turn of the century Sergey Yulievich Witte (1849-1915). “If I had at least one such a minister, I would have worked wonders in Germany,” – these are the words which Wilhelm II liked to repeat.

In the Fadeev's estate, the eldest daughter of Helena Andreevna and Petr Alekseevich Hahn, Helena Petrovna (1831-1891) was born and baptized. When H.P. Blavatsky's biographers dwell on her life, they always mention the city of Ekaterinoslav and the estate of her grandfather where she was born and where she often stayed in her

childhood. They also mention Kamenskoe and Romanovka villages in the Ekaterinoslav province where her family had been living until the beginning of the 40s because of her father's work.

Since she was eleven years old when she lost her mother, Helena together with her sister and brother was brought up in the Fadeev's family. Researchers believe that she visited Ekaterinoslav province in later years, and that she visited her relatives (from her father's line) in their estate in Shandrovka village located at the Orel' river. This estate was lost, but the place where it was situated in Yurevskiy region in Dnepropetrovsk oblast has been identified by researchers.

In 1848, Helena Hahn married the vice-governor of Erevan (Yerevan), general Nikifor Vasilievich Blavatsky (1809 - after 1877) who (according to her own testimony) “was a descendant of Ukrainian aristocratic family – Blavatko hetmans, who later became Blavatsky in Russia and count Blavatsky in Poland.”¹¹ N.V. Blavatsky was born in Ukrainian Poltava province, and his name (made famous by his wife) has etymological roots which meant, in Ukraine, a blue field flower – blavatko (“vasiliok” in Russian, “blue cornflower” in English).

Thereby, both the destiny and the name of H.P. Blavatsky are forever connected with Ukraine. However, in the first place, she is forever connected to the place on Earth where Ekaterinoslav estate of her grandfather was located where she was born and baptized.

In 1834, Andrei Mikhailovich Fadeev had to sell his favorite family home. He writes the following:

*“Offices for foreign settlers were liquidated, and it was only one single “committee of trustees” that was left under the chairmanship of Inzov and with very limited staff. ... I was appointed a member of this committee with the same salary as in the past. We had to move to live in Odessa, to sell the house for a song including vast garden, with all almost twenty-year old facilities and utilities that made our life comfortable, with immensely numerous servants, and to move to the city where everything was incomparably more expensive than in Ekaterinoslav – all this, of course, disturbed our life and created a huge problem.”*¹²

At this point, the period of Fadeevs family life which brought them many happy and dramatic events came to an end. In the estate located at Peterburgskaya Street, they felt happy because they enjoyed the birth of their

four children and one granddaughter; they endured the flooding of 1820, death of their baby daughter Anastasia and of the grandmother of H.P. Fadeev – Helena Ivanovna Bandre du Plessis; in 1831 they survived an epidemic of cholera which nearly took the life from their eldest daughter as well as of their unborn granddaughter. In his memoirs, Andrei Mikhailovich Fadeev wrote: *"I had the misfortune to loose my father who moved to Ekaterinoslav in order to be closer to me and my family. ... My mother stayed forever in Ekaterinoslav."*¹³ Thus, we can affirm that quite a number of H.P. Blavatsky's ancestors and her younger brother Alexandr found an eternal peace in the lands of the Pridneprovie region.

Andrei Mikhailovich Fadeev sold his estate presumably to V.I. Dragnevich who was the director of the Ekaterinoslav State Cloth Factory. After the death of Dragnevich, in the 60s, the estate passed into the hands of his son-in-law M.S. Klevtsov.

After architectural historians conducted a complex diagnostic assessment of the main mansion, the only survived building on the area of the estate, they suggested that - during the second part of the 19th century - the building underwent serious reconstructions except for the basement floor which stayed unchanged.

During this period of time, the local elite residing at Peterburgskaya Street started little by little, to move up to the hill and their estates became property of ordinary bourgeois.

The memoirs of Porfiriy Yanenko published in 1887 in "Ekaterinoslav Anniversary Leaflet" represents an important source of information about the fate of the Fadeevs' estate (the events which are described in the memoirs are dated by the author to the year of 1841): *"From the bridge, we had to ride along the Peterburgskaya Street which was not interesting at all ... the best houses there were only a house belonging to a math teacher Porfiriy Semenovich Semenovskiy (now to Krants), then Fadeev's (now Stanislavskaya's) and Neumann's houses."*

The Yanenko's memoirs provide evidence indicating that the Fadeevs' name was not forgotten by the city community, neither in seven years nor in fifty-three years, after their departure from Ekaterinoslav. Also that in Ekaterinoslav (during the 19th century) the estate where H.P. Blavatsky was born was called after her grandfather, namely the Fadeev Estate or the Fadeev House.

In 2008, in the State Archive of Kharkov Oblast, the Dnepropetrovsk's researcher V.S. Starostine succeeded to

find documents elucidating the history of the Fadeevs' estate in the second part of the 19th century. According to these documents, in 1868, the estate belonged to the wife of the collegiate assessor L.S. Franc. In 1872, M.S. Shneivis became its owner. Then, in accordance with the deed of purchase dated March 13, 1872, the estate became a property of a woman merchant from Ekaterinoslav named R.A. Stanislavskaya. The document stated that the Stanislavskaya's family was buying *"the yard territory of 62×42 sazhens [old Russian measure of area] with all without any exception buildings and a garden situated located on this territory."*¹⁴ In the 1890s, the house was rented to become a place for the 7th Municipal Women School. The state was mortgaged twice e.g. in 1894 and in 1906. In 1906, its address was stated as follows: 17 Peterburgskaya Street (sector #69 registered at the 2nd Police Station of Ekaterinoslav city). Since 1914, up to the present time its number is *"number eleven in house numbering in the street."*¹⁵

After the death of R.A. Stanislavskaya in 1912, her relatives had legal proceedings with each other concerning the inheritance of her fortune.¹⁶ In 1916, they sold a part of the estate.¹⁷

After the revolution of 1917, the estate was nationalized and converted into a communal residence for more than twenty (!) families of workers. Presumably, it was in this very period of time that, once more, the main building underwent serious changes and reconstruction inside the house were made. During the same period, the garden was fully destroyed, and in the devastated area, at first, the workshops were built, these were later replaced by the construction of the machinery plant "Dneprostroymash." Since the end of 1940s, a plant administrative office and a plant cafeteria were located in the mansion. Later, most of these building (except for cafeteria) were turned over to the school for working youth (Evening School #4 was situated in this building through the 1970s). From the 1980s throughout the 1890s, it was a place of a typewriting and stenography courses, then of a vocational and technical school #51 and, still a little later, a vocational and technical school #63.

In 1987, by the initiative of the author of this article [Helena Alivantseva] in result of the solicitation on behalf of the D.I. Yavornitsky Dnepropetrovsk Historical Museum, the building was granted a status of a historical monument of the 19th century (the decision of the Dnepropetrovsk Oblast Executive Committee #180 of July 16, 1987; Protection Number: 6156).

In 1990, the Historical Museum proposed the oblast government to create in the Fadeev building the Museum Center of H.P. Blavatsky and Her Family. Parallel to this initiative, a Public Council, based on the Museum, was established to implement the project for the establishment of the Museum Center. The idea of the creation of the Museum Center brought together scientists, specialists in local history, geography and culture, specialists in museum studies and representatives of various governmental and non-governmental public organizations.

In September of 1991, in Dnepropetrovsk, the first large-scale celebrations were held. The celebrations were devoted to the 160th birthday of outstanding woman, Helena Petrovna Blavatsky. The celebrations were organized by the initiative group of sympathizers who had been already operating for a year with its headquarters in the D.I. Yavornitsky Dnepropetrovsk Historical Museum. The participants of the celebrations included residents of Dnepropetrovsk and over three hundred guests from several cities of Ukraine, Russia and Europe. The delegation of the International Theosophical Society, headed by its president Radha Burnier; chairman of the European Federation Theosophical Society Curt Berg; the delegation of the International Association "Peace Through Culture," headed by its president V.M. Sidorov were honorable guests of the anniversary celebrations.

During the celebrations, the first international conference entitled "H.P. Blavatsky and Modern Times" was held in the native city of H.P. Blavatsky. At the same time, a large exhibition devoted to H.P. Blavatsky was opened in the Historical Museum, and a memorial plate was placed on the single survived on the area of the estate building which by that moment had already received a status of a historical monument. The honor to open a memorial plate was given to Radha Burnier, and to the chairman of the Committee for anniversary celebrations, mayor's office representative S.H. Shevchenko.

In the following years, the list of steps taken in order to have the project approved included hundreds of appeals and articles, open letters, public statements and official reports. At that time, the 1994 and 2001 official statements made by the ITS President Radha Burnier in support of establishment of the Museum Center of H.P. Blavatsky and Her Family became highly important documents.

However, the situation became complicated by the fact that various organizations and individuals began showing their increased interest in the memorial building. Some of them announced their intention to establish there a health

center, some – a private museum.



Radha Burnier 1991

For many years, the Dnepropetrovsk Historical Museum, representing public interests, was drawn into lawsuits presented at various administrative and judicial authorities up to the Cabinet of Ministers and the Commercial Supreme Court of Ukraine. The problem was resolved only when by decisions of the Cabinet of Ministers of Ukraine #84-R of February 18, 2004, and by the Dnepropetrovsk Oblast Council #521-24/IV of December 24, 2004 most of the building (unfortunately not all the premises) was made a property of the D.I. Yavornitsky Dnepropetrovsk Historical Museum with the goal of creating there the Museum Center of H.P. Blavatsky and Her Family. Unfortunately, the sixty-square-meter hall in the one-floor wing of the building still belongs to a private individual.

In 2005, experts from the Dnepropetrovsk Architectural Design Studio (research supervisor – architectural historian expert E.F. Vandiuk) carried out complex historical and architectural researches which allowed determining the initial view of the building. Experts, from the Kiev scientific and research design institute "Ukrproektrestavratsia" were involved in the preparation of reports. Based on re-

search data, a scientific conclusion was made concerning the time when the building was built, all the reconstructions, technical and microbiological condition of the building; and a draft architectural project for the restoration and reconstruction of the building was developed.

The research conducted permitted to identify also historical limits of the estate which were both initial and later changed in the following decades.

As it was already mentioned, experts stated that the only survived main building, on the area of the historical estate, underwent numerous reconstructions and internal rearrangements. Most probably, it was only the basement floor that remained intact since the moment when the initial building was built.

At present, the memorial building (from lateral and back-yard sides) is leaning against later annexes, adjacent utility premises and the entrance of the Dneprostroymash Plant, located on the historical territory of the estate, recently became a private property. A number of plant shops, apparently, are standing on the foundations of the outbuildings and utility structures of the estate (until recently, workers still called one of the shops "a stable").

Experts in museum studies and architectural historians don't loose their hope, yet, to gain access to the area of the plant and, together with archeologists and geodesists, to carry out complex scientific examination of the whole area expecting to discover both initial outbuildings and a small brook which formerly ran here and later was lost and driven under the urban asphalt.

Despite all the difficulties, experts are conducting their work in the development, constant up-dating and adding more details into architectural restoration and scientific museological projects.

The foundation for the restoration of the Fadeevs' Estate and for the establishment of the Estate's museum includes the results of already conducted field observations, archeological excavations, archives researches, memoirs and epistolary sources, fine art items.

Since 1991, in the Museum Center of H.P. Blavatsky and Her Family which is currently being created, the work is being carried out aimed at the scientific interpretation of the project, the creation of museum and scientific center, the gathering of the collection (today, it numbers in more than ten thousand items), the setting up and stocking the library. By organizing experimental expositions and

exhibitions, holding conferences and seminars, round tables and club meetings, concerts and performances, experts are implementing the complex program "Building a Museum Starting From Zero Cycle". According to this program, all activities vectored at the creation of the Museum Center are being conducted in a completely open and public way and are reflecting the work of experts. The museum which is being created is already open to the visitors, so friends of the museum and museum excursionists have an opportunity to see how through the depth of times the initial appearance of the house is showing itself up and a new life starts evolving.

The replenishing of the commemorative house museum with a new content represents one of the hardest problems faced by the creators of the Museum Center. The main rule to be obeyed in the development of the museum in the relic estate is "do no harm". The historical, memorial and scientific value of the estate should grow and its spiritual power should develop. Delicate and respectful attitude towards the estate should be demonstrated by ensuring the harmonious unity of planned expositions and other forms of bringing a new life to the estate with their historical and artistic concept image. In the last years, a scientific concept of the Museum Center of H.P. Blavatsky and Her Family which had been developed by experts was approved by a number of international conferences and positive expert assessments.

Today, the Museum Center has three major goals:

- to create a new kind of memorial, scientific and cultural museum center in the Pridneprovie region in order to perpetuate the memory of H.P. Blavatsky and her unique family and to ensure profound retrospective and perspective understanding of their phenomenon;
- to take over the leading role in Ukraine in bringing the name of H.P. Blavatsky back into country's scientific and cultural context;
- to actively participate in international efforts targeted at scientific study of H.P. Blavatsky's works and at raising public awareness in the importance of her heritage, its creative, constructive and unifying spiritual potential.

The scientific concept of the Museum Center implies the creation of an international museum center based on integration principle. It will include the following:

- museum expositions and exhibitions;
- scientific library;

- research and publishing center;
- clubs and public associations;
- research and tourist center;
- two landscape zones one of which will be reconstructed within the limits of the Fadeevs' Estate and the second, called "H.P. Blavatsky's Garden", will be a natural, aspired to the future living monument to her.

The concept of the Museum Center of H.P. Blavatsky and Her Family is based on a threefold principle: history of three generations of this unique family, three Helenas representing a highest embodied implementation of this family, three fires of H.P. Blavatsky,¹⁸ three vectors in the development of science and culturology center (museum – scientific center – community of like-minded people).

There is also a threefold division within each of the three aspects of the Center. For instance, the main exposition will consist of three structural subdivisions and will be composed of three exposition parts including the following:

- expositions devoted to Helena Blavatsky: "The Fate and Heritage of H.P. Blavatsky" and " H.P. Blavatsky and Modern Times";
- expositions-portraits of phenomenal family members;
- exposition representing the fragmented reconstruction of typical manorial estate interiors where H.P. Blavatsky spent her early childhood.

The Museum Center including its expositions and sections, are under development as a universal and unifying kind of art, as well as an integral art and science work, that will be based on a sophisticated system of images, signs and symbols like a "*polysemantic, multisensible*" universe.

The first part which is the main part of the exposition will be devoted to H.P. Blavatsky. It is her own personality itself – large-scale, multifaceted, and selflessly devoted to the cause, amazing by her contrasts and inner drama – which requires special solutions, bright reflection forms in the exposition. It is even more difficult and important to find the way for exposing in the Museum

Center the story concerning H.P. Blavatsky's heritage and its impact on the 19th, the 20th and the early 21st centuries. First of all and most of all, it is exactly here in the basis of the exposition where the conceptual principle of symbolism, of the determinatively important sign will be

an underlying factor. Museum items will be the symbolic and determinative signs, exposition stories will be the symbolic and determinative signs which will convey ideas, notions and views of the Messenger of Light, will allow to establish a climate of joint creative work, dialogue with museum visitors (an example of how the task of building an exposition-dialogue may be solved is presented in *The Key to Theosophy* by H.P. Blavatsky).

The second part of the exposition will be a series of exposition stories, a kind of a portrait gallery devoted to the representatives of three generations of the unique dynasty as well as to their ancestors and descendants.

The authors of the concept who are striving for the restoration of lost connection between times and who are fully aware of the memorial significance of the estate propose to restore a part of the historical interior, to recreate an ambiance of the family's life fully reflecting its spiritually rich content. It is proposed to recreate the interior of three rooms in the landlord mansion: the dining room, the study of A.M. Fadeev and the study of H.P. Fadeeva-Dolgoruky. At the same time, taking into account that not only the furniture of these rooms, but also, to a great extent, an information about this furniture were lost, the principle for modeling the typological interior using the analogy method is planned to be used as a main principle for the reconstruction of these rooms.

Getting back to the three-vector structure of the scientific and culturological center, we would mention that the second (after the exposition) field of the Museum Center's activity should become a research and publishing center and a scientific library.

Not less relevant field of Center's activity will be bringing together like-minded people, the development and implementation of culture and education programs as well as research and tourism programs which are more exactly the programs aimed at helping people in enjoying scientific approach and spiritual involvement. This will be a third field, a third vector of Center's activity.

Few more words about the Museum exposition. When the museum and cultural performance will be created where the memory will be recorded in symbolic signs, the exhibits will work as tools for expressing the content. This will allow to use the museum means to reconstruct images of distinguished people –

H.P. Blavatsky and her family members, to convey their sophisticated spiritual world, and to tell people about their

heritage. The authors of the concept are seeking to make the dynamic work of exhibition multifaceted, featuring complex conceptual solutions, with accurate and brilliant expressive presentation. In all exposition sections, a special importance is attached to flowing presentation of respective theme, image building, development of exposition dramaturgy, search for art and space arrangement, arrangement of color and light background – in other words, to making the exposition meaningful which is one of the main aspects of the Museum Center project. The goal of the authors of the concept – to help visitors to comprehend logic connection among things and events, to guide them towards understanding the subject through joint creative work and empathy, through the combination of scientific knowledge with esthetic and creative perception. It is envisaged to create a kind of a "text" which one should both contemplate and comprehend. The museum exposition, as a subject-spatial and emotional-image-bearing media within the unity of subject-conceptual and visual series, will implement "an aesthetically generalized authors' idea which reflects the concept of the world and the man", will become an object for artistic creative work, will become such a creation process which will bring in a new multifunctional product – the Museum Center of H.P. Blavatsky and Her Family.

All the above mentioned will permit to create a conceptually determined media which will organically include a certain balance of a number of components. In this context, the principle of environmental approach is important, namely: the highlighting of cultural and historical urban landscape as an object for historical memory performing a significant culturological and environmental function which allows to combine together three major components of the system: nature, family (an individual) and history. This principle is guided by the task of the creation of the museum based on architectural and landscape complex which served a bosom for the emergence and the development of historical and cultural phenomenon of the Fadeevs family in which a great citizen of the world H.P. Blavatsky was born. The indispensable requirement for the creators of the Museum is to properly reflect all sides of the multifaceted world of the Fadeevs' Estate where architecture, landscape and interior should be perceived as an integral artistic, image-bearing, philosophic and symbolic ensemble.

Fadeevs' garden. During its reconstruction, a special importance will be attached to the penetration into the vision, semantic and esthetic concepts on which it was built by

its creators. The garden should make the visitors immersing into a state of philosophical mediation, into the world of reminiscences and associations. In this case, a garden is a major component of the Museum Estate. It is a kind of a garden which by itself is a memory, a garden which by itself is a museum. Moreover, the garden-museum is important for us due to the special role of Fadeevs couple in the context of natural history and gardening in these lands. In this context, the territory of the Fadeevs' Estate is perceived as a memorial complex which embraces historical, cultural and nature heritage in their unity. The integral reconstitution of the historical territory of the estate, the revival of the unique Fadeevs' garden as well as and the acquisition of the adjacent parcel of land for the implementation of the innovative project "The H.P. Blavatsky Center" represent major but still unsolved problems.

"The H.P. Blavatsky Center" is a bridge from the past to the present. According to the concept, a reproduction of early drawing by H.P. Blavatsky (by some other opinion, the drawing was made by her mother H.A. Hahn) entitled "The Altar of the Truth" will be a symbol of the Center: three pine trees surrounded by stones, three Trees. Here, it is the tree image that, no doubt, represents a symbol of the Three of Life, a symbol of immortality, of cosmic vertical. According to the concept, the H.P. Blavatsky Center and its infrastructure will be a second part of the entire Museum Center of H.P. Blavatsky and Her Family, though with completely different status.

If the first part of a complex is a reconstituted Estate of H.P. Blavatsky's grandfather and a place where she was born which will have a status of a governmental institution and will be a property of the Dnepropetrovsk National Historical Museum, the second part is a non-governmental public (privately owned) H.P. Blavatsky Center which will be an international scientific and spiritual center for studies of the heritage of Helena Petrovna Blavatsky and for transferring this heritage to the public community engaged in scientific and spiritual search. Representatives of international organizations and private individuals may participate in the establishment of the Center. The Center will be developed independently, without any intrusion on behalf of the state. However today, this issue, similarly to some other issues, is hard to address because of the fact that the respective territory is a private property and the implementation of this part of a project (purchase of the land, project development, building construction of main objects and infrastructure) requires strong efforts and substantial funds.

A particular historical and cultural value of H.P. Blavatsky's birth place makes it possible to create in Dnepropetrovsk an international-level complex Museum Center which, according to the conceptual artistic idea, will be an entirely integrated material and space system with significant spiritual, educational¹⁹ and informational potential.

The Museum Center of H.P. Blavatsky and Her Family is being created as a living organism, but not a frozen memorial. It is designed as a kind of "symbiosis" which may bring in the associations connected with "ideal" museum projects by philosopher N.F. Fedorov who dreamed about the combination of museum, library, school, temple and research observatory since he aspired to use it as a tool for education through direct and constant communication with spiritual heritage.

While talking about the past and reconstructing the history, the Museum Center will be looking at the future and ensuring the creative fullness of each of its new days. According to the concept, it should become "*The dwelling place for all kinds of the Beautiful, and not in a sense of only preserving this or those models, but in a sense of their vital and creative application*" (Nicholas Roerich).

The rate of Center's development is increasing; the new activity vectors are unfolding; so today, it seems extremely important to make the project international, to join efforts of people from various countries in implementing the project. The project will be successful only if international community will actively participate in it, will feel emotionally involved in it, will be a co-author of it. Bringing like-minded people together around the idea of the creation of the Museum Center of H.P. Blavatsky and Her Family is the central goal for all the following years. Time is ripe for the Fadeevs' Estate to get its initial functions back. It was and should become a center, a symbol of spirituality and unification. Nicholas Roerich wrote: "*In Greek, Museum is Mouseío which means a House of Muses. The dwelling place of all Muses is first of all a symbol of Unification.*"²⁰

Footnotes:

1)[*Fadeeva N.A.*] Few Introductory Words // *Fadeev A.M. Memoirs*. 1790-1867. In two parts. Odessa, 1897. P. 6.

2) See: *Fadeev A.M. Memoirs*. 1790-1867. In two parts. Odessa, 1897.

3) In the funds of State Archive in Dnepropetrovsk oblast (GADO), there is "The Inventory of Funds of the Administrative Office of Ekaterinoslav City Civil Governor. 1816-1838, Ekaterinoslav City" in custody (fR. 1684, op.2, file 14), where on a back side of page 39 (reverse side) there is a number of dossier 3028-242: "Concerning the request by councilor of state and cavalier Fadeev asking to urge the Ekaterinoslav Civil Administration to speed up the process-

ing of the deed of purchase of a house bought by him from menonite Tevse" of July 18-31, 1817, on nine pages. The above mentioned GADO document was lost.

4) *Fadeev A.M. Memoirs*. 1790-1867. In two parts. Odessa, 1897. P. 41.

5) Ibid.

6) However, little do we know about the layout of the Fadeevs' estate. We can only be sure that [...] according to the traditions of that time, initially the estate was an ensemble which included a main building, an outbuilding (or outbuildings), utility buildings and a large elegant and beautiful garden.

7) *Turgenev I.S. Complete works in 28 volumes*. Vol. V. M.-L., 1963. P. 77.

8) A.G. Review of the *R.A. Fadeev's Literary Work* // *Fadeev R.A. Collected works in 3 volumes*. Vol. I. St. Petersburg, 1889. P. 131.

9) *Nikolaev P.S. Memories about Prince A.I. Bariatinsky* // *History Herald*, 1885. #12. P.623.

10) *Sylvia Cranston. H.P. Blavatsky: Life and Creative Work of the Founder of Modern Theosophical Movement*. – Riga – Moscow, 1996. – P. 288.

11) *Blavatsky H.P. Letters to A.P. Sinnett*. M., 1997.P. 316-317

12) *Fadeev A.M. Memoirs*. 1790-1867. In two parts. Odessa, 1897. P.109-110.

13) Ibid. P.97.

14) State Archive of Kharkov Oblast. F. 71, op. 5, file 3413. L.8.

15) Ibid.

16) Ibid.

17) Ibid. L.90.

18) The fire is her birth element (according to her zodiac sign), the fire is contained in her name Helena (which in Greek means "torch", "flame"), and a fire (a real fire) which took place in the Fadeevs' Estate when she was baptized.

19) During the scientific planning of this project, the author of scientific concept and of this article attached special importance to the children audience for whom a number of project materials were prepared covering the following topics: H.P. Blavatsky's childhood, grandmother's natural history study room; music, painting and poetry in Fadeevs family, flower and fruit trees garden as a book of nature.

20) *Roerich N.K. Gates to the Future*. Riga, 1991. P.221.

Part II

CONCEPTION OF H.P.BLAVATSKY PUBLIC CENTER AS PART OF MUSEUM CENTER OF H.P.BLAVATSKY AND HER FAMILY IN DNEPROPETROVSK

Philosophical conceptualization of H.P.Blavatsky Public Center (B.P.C.) consists at realization of the great idea presented by H.P.Blavatsky, the idea of synthesis of science, religion and philosophy. It invites to concentrate the focus of its service at the recognizing of the Ageless Wisdom, at the position of the theosophy in contemporary world.

•B.P.C. Is the place where it might be possible the amplification of the field of investigation in the light of post-materialistic paradigm for science due to mutual penetration of science, spirituality and morality. All this could be possible through the efforts of the scientists who endeavor at wide-ranging spheres of studies including another planes of consciousness apart of physical.

•B.P.C. Is the place where the priority is given to the value of cooperation that will open new possibilities for common actions at the sphere of theosophical researches. Cooperation for the sake of theosophical ideas of Unity, Brotherhood put their worthy place at people's life and social institutions. Those great ideas, in case of following them, could unite the representatives of different ideologies, different nationalities at the pun-human level.

•B.P.C. Is the ashram, the magnetic international center which would unite people of good will, researchers from all over the world, "world citizens", searching the truth and spirituality for the purpose of establishing harmonious life on the Earth.

•B.P.C. is the viewing of future through intensive contemporary life using the ageless wisdom.

According to it's aim the Public Center consists of:

- Scientific research department
- Library and archives
- Conference-halls, auditoriums
- Exhibition halls
- Publishing house and bookshop
- International tourist center
- Mini-hotel
- Park and garden zones
- Creative zones for children and adult.
- Auto-parking

At the process of creating of B.P.C. it could participate representatives of Ukrainian, foreign and international organizations as well as private persons. All buildings and the land of H.P.B. Public Center will be at the private property of those organizations and founders of the Center.

The following stages are reckoned:

- Project engineering,

-Work of the Center.

As a parallel process there are reckoned architectural-searching works on the territory of Fadeevs' estate and restoration of estate's buildings.

We kindly invite all willings to visit the Museum Center, to know more about it's problem and perspectives and to participate at the creation of H.P.Blavatsky Public Center.

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