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FOUNDER: Leslie Price | EDITOR: Erica Georgiades

Disclaimer: The views and opinions expressed in the articles are those of the authors and do not necessarily reflect the official policy or position of the editor and of FOTA.

ABOUT FOTA

FOTA (The Friends of Thesosophical Archives) is a charitable organisation being formed to promote knowledge of, and support for, the Thesosophical archives across the world. For this purpose, “Thesosophy” is defined in the same way as in the editorial pages of Thesosophical History, and is not restricted to any one tradition or country. For more information visit this link: http://www.hypatia.gr/fota/

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Everything we hear is an opinion, not a fact. Everything we see is a perspective, not the truth.
Marcus Aurelius
This issue of FOTA Newsletter has a number of very interesting contributions from researchers in the field of Theosophical History. For instance, Prof Boaz Huss (chair of the Goldstein-Goren Department of Jewish Thought at Ben-Gurion University of the Negev), shares with us how writing an article about translations of the Zohar led him to research about Jewish Theosophists. Dr Triantafyllopoulou, introduces us to Giuliu Caimi, an artist of Jewish origin born on Corfu Island. The article suggests that Caimi's concern with Kabbalistic contemplative writings should be positioned within the large context of Theosophy, as well as other religious and spiritual currents. The author is particularly interested to trace out possible connections between Caimi, Theosophists and the TS.

Dr Gregory Tillett, well known as the author of the biography of C.W. Leadbeater The Elder Brother (1982), was interviewed by Leslie Price. He talks about his new blog, the role archives played in his research and shares with us some of the unsolved mysteries in the life of CWL. His book The Elder Brother is the only academic biography written about Leadbeater. Dr Gilbert, an author who has specialized in the literature of the occult, shares with us his archives reminiscences. He mentions a number of issues, such as the case of Leadbeater's telescope, while emphasizing the importance of The Vahan and Theosophical journals in general for research. He specifically recalls an encounter he had with Geoffrey Watkins, who had in his possession HPB's bamboo tobacco jar with some tobacco inside it. Watkins invited him to smoke it, but what happened next may surprise you! Eldon Tucker, a long standing Theosophist, writes about how he made available online a number of rare lectures by Boris de Zirkoff. Elena Alivantseva, specialist in museum management, has contributed a condensed report of twenty five years of work in the Fadeevs' Estate in Ukraine. As always, her article provides us with unique information about the family of Helena Petrovna Blavatsky. Her contributions are valuable, as well as the ones of Svitlana Gavrylenko, both from Ukraine.

Colyn Boyce, photographer and Office Administrator in the London HQ, shared with us his adventures with his camera one of which resulted in two weeks of solitary confinement in prison! He also sent us many photographs of visitors and members of the Theosophical Society. He has a very large archive with pictures of Theosophists. This is something worth noting and keeping in mind, in case you may need, in the future, pictures of some Theosophists. Joma Sipe, an artist from Portugal, sent us an interesting postcard depicting a drawing of HPB by Giulia Hoffmann Tedesco. He also shared with us an edition, he had acquired recently, of The Key to Theosophy. What makes this edition especial is the fact that it belonged to G. Percival Gaskell, a famous British painter and etcher. Damon Scothern, the manager of the Theosophical Society in London, photographed some unique objects (now exhibited at the TSE), as well as almost all primary sources in Leslie's Cabinet of Curiosities. Leslie's Cabinet of Curiosities features many updates and information relevant for researchers of Theosophical History. Furthermore, we feature here the programmes of the Theosophical History conference, the European School of Theosophy, as well as the International Conference of Theosophy. You may also find interesting a compilation focusing on HPB's habitations, which gives us the opportunity to have an idea about some of the places where she lived in USA, India and England. Finally, this issue closes with a catalogue of all books reviewed in the magazine Lucifer from 1887-1888.

The Theosophical Society (Adyar), has organized a beautiful website to raise funds to renovate the historical buildings in the campus, and to construct a new building for the archives. The renovation of the historic buildings is necessary, because they have been in bad shape for many years now. However, one of the project intends not only to renovate, but to alter one of the historical buildings which is the Leadbeater Chambers. The Leadbeater Chambers is the hotel where most foreigners have been hosted during the international convention or other events of the TS. This is a historic building, often visited by students to observe its facade, structure and architectural nuances. When I was living in Adyar, I recall schools organizing groups of students to visit the building. The project, related to the Leadbeater Chambers, plans to change the inner architecture of the bedrooms and by doing so the historical relevance of the building will be affected. I hope the international board of the TS re-considers this decision, maintaining in this way the original architecture of this historic building intact. There are ways to improve the bedrooms without the need to change their structure i.e. adding sliding partitions, as well as improving the restrooms. Such options, not only are more economical but would preserve the historical architecture of the building.

In closing, I would like to say that in this issue we dedicated a page to Joy Mills, an influential Theosophist, who passed away recently. I had the opportunity to meet her in Adyar, in 1995 (if I recall right), and attend her classes on The Mahatma Letters. She was a lovely woman and will be missed.
FOTA England Meeting

by Leslie Price

FOTA England met in London on 16 February, with Kevin Tingay in the chair, and noted the archival discoveries reported on the FOTA and TS in London Facebook pages. They looked forward to placing digitised archival material on the website of the TS in England when it is expanded later in the year.

The group welcomed two visitors, Susan Snell, archivist and records manager at the Museum and Library of Freemasonry, London and a freelance archivist, Lucy Shepherd, who has been cataloguing and sorting out the archives of the Societas Rosicruciana in Anglia (SRIA) at Hampstead. (Lucy has her own website at: http://www.freelancearchivist.co.uk/) Susan and Lucy described their work; there has been some overlap between TS membership and these other bodies.

Following a suggestion from Susan, the TS in England sent Janet Lee (executive committee member responsible for archives) Leslie Price, and Barry Thompson (TSE Librarian) to a basic introduction to archives that the Archive Skills Consultancy run: http://www.archive-skills.com/training/index.php. This proved very helpful.

It is intended to provide an archive exhibit at the Theosophical History conference in London on 17–18 September.

United Lodge of Theosophists in Mumbai

The newspaper Indian Express featured the Theosophy Hall of the United Lodge of Mumbai, as an iconic place "where philosophy still thrives...The Theosophy Hall is a six floored building associated with the United Lodge of Theosophists (ULT); an organisation whose aim is to propound amongst the masses the teachings of theosophy, a subject that is a synthesis of science, religion and philosophy" http://goo.gl/AT1mW3.

Stoicism, Marcus Aurelius and “Meditations” by U.S. Pandey

The magazine The Indian Theosophist (April of 2016) featured a very interesting article on Stoicism written by U.S. Pandey, secretary of the U.P. Federation. http://goo.gl/1Ot5hb

The Newsletter of the Northwest Branch of the Theosophical Society Pasadena

The Theosophy Northwest, a branch of the Theosophical Society Pasadena located in the Seattle area in King County, Washington. They recently announced that "after eighteen years, the Northwest Branch is ceasing publication of its newsletter." The last issue of their newsletter, February 2016 – Vol. 18-12, featured the articles Religion and Democratic Values and Interfaith as a Faith by Sally Dougherty. All their issues can be accessed in this link: http://goo.gl/9DNqvg. The publication will be missed!
Pete Molinari Theosophy

Pete Molinari is a singer and songwriter focusing on folk and blues. He created a music album entitled "Theosophy." When asked why this specific title for his album, he replied that, it is because Theosophy "is the link between science, mysticism, religion and the arts."

To listen to one of his songs visit this link: https://goo.gl/H3FbEL

Source: http://goo.gl/FYpzu5

The Goddess Pose: The Audacious Life of Indra Devi, the Woman Who Helped Bring Yoga to the West

The book, The Goddess Pose by Michelle Goldberg focuses on the life of the Russian Eugenie V. Peterson (1899 – 2002), popularly known as Indra Devi or as the First Lady of Yoga. She is considered as the person who popularised yoga in the Western world. Apparently, her spiritual awakening occurred when she came in contact with both Theosophy and Krishnamurti during a Theosophical meeting in Ommen, the Netherlands in 1926. Emily Witt wrote an interesting review about the book. See The Guardian Friday 27 May 2016, https://goo.gl/WL7sBN.

Painting the Unseen
Hilma af Klint

Hilma af Klint (1862–1944), is considered today as the pioneer of abstract art. Her paintings were exhibited to the public for the first time in 1986, but they were created in the early twentieth century, prior to the abstract art work of 'Wassily Kandinsky, Piet Mondrian and Kazimir Malevich.' (http://goo.gl/w7waTU).

It seems that Hilma af Klint was interested in Theosophy and Anthroposophy and this may have influenced her artwork.

Partridge, Christopher, 2015. The Occult World, New
The Adyar Theatre Roof

Time to talk about rooftops and roofs! The new board of the Theosophical Society Adyar, under the direction of the President of Tim Boyd, approved the construction of a theatre roof to host the international convention of the Theosophical Society, Adyar.

Unfortunately, the roof theatre collapsed few months after its construction. The following message was released about the incident (May 18, 2016):

"In the early morning hours of May 17 the newly constructed roof of the Adyar Theatre collapsed. During the night it had been raining with strong winds. The good news is that no one was injured. Currently the area is fenced off awaiting a thorough investigation of the causes of the collapse by a team of specialists." Source: http://goo.gl/xJvMTm

On one hand, we are glad to know that no one was injured. On the other hand, we are saddened by the event and wish the board good luck with their investigation.

A Mental Image Blavatsky Observatory by Santiago Borja

Santiago Borja (a Mexican artist and architect), was invited by the Het Nieuwe Instituut to construct an observatory, named after Blavatsky, on the top of Sonneveld House. The observatory is based on Borja's research into the influence of Western esotericism on the principles of Dutch Functionalism. The observatory, built with traditional roof thatching, is devoted to Helena Blavatsky, co-founder of the Theosophical Society, and will provide a place of contemplation for visitors to Sonneveld House, Rotterdam, from February 13 to May 22, 2016. I suspect HPB would have enjoyed the place for reading, as well as for watching the stars.

Source: http://goo.gl/wAFXVB
The Creation of Beachwood Canyon’s Theosophist “Dreamland”

I came across an interesting article (May 22, 2014), about the “proposal layout of the Theosophical University of Hollywood,” by Meares. The article summarises some of the original architecture plans for Krotona. To read it visit this link: http://goo.gl/iBoiml

Google doodle pays tribute to Rukmini Devi Arundale on the occasion of the celebration of her 112 birth anniversary.

“The doodle features a depiction of Rukmani Devi in traditional dance attire with flowers in her hair holding up a mudra amidst trademark lettering of the search giant in trailing pink.” Source: The Hindu http://goo.gl/t3x2dh.

The Places Every Woman Should Go In 2016

Just read an article about the places every woman should visit in 2016, and guess what... the Krotona Institute of Theosophy is in the list. The article mentions that Krotona “has an occult library worth poking around, especially for the chance to read and get contemplative in its garden.” Source: http://goo.gl/b0-K9ED

New Website of the Blavatsky Lodge

The Blavatsky Lodge has now a web-site. It is the first time the lodge has an online presence. The Blavatsky Lodge was founded in May 1887 by Madame Blavatsky herself in Norwood, Greater London. It is part of the International Headquarters of the Theosophical Society in Adyar, India, following its three objects. In 1934 the Lodge moved, with the English Section of the Theosophical Society, to 50 Gloucester Place in the centre of London, where we still hold our study meetings and give our public lectures. To visit the site click here: http://blavatskylodge.co.uk/

Linda Seale

Linda Seale was, for some time, the President of Blavatsky Lodge until she had stroke in January of 2016. She is a long standing Theosophist and was also one of the organizers of the European School of Theosophy. We wish Linda to be well and recover soon.

Theosophical History Journal

The volumes I-V of the Theosophical History Journal can now be downloaded for free: http://www.theohistory.org/

The Elephants - Adyar Renovation

The Theosophical Society Adyar has now a website dedicated to raise funds to renovate the historical buildings of Adyar and construct a new place for the international archives of the TS. You can visit the site in this link: http://adyar-renovation.org/
In Search of Jewish Theosophists

by Prof Boaz Huss

The library of Gershom Scholem (1897-1982), the great scholar of Kabbalah, is located today at the National Library at the Hebrew University, Jerusalem. This library is a treasure house for scholars of Kabbalah and the related topics Scholem was interested in. Since my graduate studies in the history of Jewish thought in the late 1980’s, I have spent many hours working in this wonderful library. As it is an open-shelved library, I spent much time browsing its shelves, almost always finding some new and intriguing title, or some interesting remark that Scholem jotted down in the margins of a book. Many times, I found new information for my research just from browsing the shelves and pulling out an intriguing volume. In one case, it opened a whole new direction of research for me.

The book that stimulated my research on Jews and the Theosophical Society was a very small booklet, published in Puna (today Pune), India in 1887. It was a translation of one of the most revered sections of the Zohar, the Idra Zuta, into Jewish Arabic (i.e., Arabic written in Hebrew script). The translation was prepared by Abraham David Ezekiel (d. 1897), a member of the Iraqi Jewish community in India, and printed by him in his own publishing house. On the title page, Scholem scribbled: “This book is very rare, as it was banned by the Rabbis of Baghdad, Jerusalem and Hebron, who pronounced the translation of the secrets of the Idra into Arabic a sacrilege”.

The little book intrigued me, and from time to time I pulled it out to have another look. What was the context of its printing? Who was A. D. Ezekiel and what was his motivation in translating the Zohar into Jewish Arabic, or some interesting remark that Scholem jotted down in the margins of a book. Many times, I found new information for my research just from browsing the shelves and pulling out an intriguing volume. In one case, it opened a whole new direction of research for me.

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Society in India, a Jewish Theosophical group was established in Iraq. Like Ezekiel, the community in Basra, which was headed by Kaduri Ani (the uncle of Prof. Sasson Somekh), encountered opposition from the rabbinical authorities, who demanded that the Jewish Theosophists close their lodge. As Kaduri Ani and his group refused to do so, the leading rabbis of Iraq excommunicated them (supported by rabbinical authorities from the United States and England). Following the excommunication, Kaduri Ani and his supports established their own Theosophically inspired Jewish community, which had its own synagogue, graveyard, and ritual slaughterer.

That was a fascinating story. When I started looking into it, I found out that the group in Basra was not the only Jewish Theosophical group that was active at that period. Actually, the foundation of the group in Basra was stimulated by the foundation of a Jewish section of the Theosophical Society, named “The Association of Hebrew Theosophists”. The Association was founded at the end of 1925, during the jubilee conference of the Theosophical Society in Adyar. I later found out that the Association of Hebrew Theosophists founded branches in India, England, Holland, and the United States. The American branch published a Journal, The Jewish Theosophist. To my surprise and delight, I found some of the copies of this rare journal in Scholem’s library. Today, copies of the journal can be downloaded from the website of The International Association for the Preservation of Spiritualist and Occult Periodicals (IAPSOP), one of the most important tools for the research of Western esoteric movements.

The journal supplied me with much information, not only on the activities of the American branch, but also about the foundation of the Association of Hebrew Theosophists, about the controversy concerning the Basra Jewish Theosophists, and about the activities of other groups of Jewish Theosophists around the world. I have also found out, that like Ezekiel, the later Jewish Theosophists were also very much interested in Kabbalah, and developed a unique, Jewish-Theosophical understanding of Jewish mysticism. By then, it was clear to me that I had stumbled upon a fascinating new area of research - Jewish Theosophy, which was completely unexplored. I applied for funding for this research to the Israel Science Foundation, and received a generous grant for the project. At the same time, I met Julie Chajes, I young scholar who had just finished writing her PhD thesis on reincarnation in Theosophy, and who joined me in the research project. Schlem’s library was an important resource for the study of the Jewish Theosophists. Apart from A.D. Ezekiel’s translation of the Idra Zuta, and the issues of the Jewish Theosophist, I have found other books on Kabbalah which, by now I understood to, have been written by Jewish Theosophists (such as Leonard Bosman, Elias Gewurtz and Joshua Abelson). Yet, from the information I gathered from a few online catalogues and resources, and especially from the Union Index of Theosophical Periodicals of the Campbell Theosophical Research Library - a highly important resource for the study of Theosophy - I became aware that there were many more materials waiting to be discovered, and about Jewish Theosophists, which could not be found in Israeli libraries.

With the help of the funding I received from the Israeli Science Foundation, I traveled to several of the major Theosophical libraries and archives. The first was the Lilian Standing Memorial Library in London, which I have visited several times in recent years. There, I had the opportunity to find books and articles that were not available to me in Israel, and to meet with Barry Thompson and Leslie Price, who provided me (and continue to provide me) with more information about Jewish Theosophists, especially those who were active in the U.K. By this time I had learned that many Jews were active in the Theosophical Society in England in the early 20th century. Amongst them was Leonard Boreman (1879–1940), the president of the Hackney Lodge in London, who published many articles and books on Theosophy, some of them dealing with Jewish topics, especially the Kabbalah. Another notable Jewish theosophist in London was Raphael Hurst (1866–1981), who later became a follower of the Indian Guru Ramana Maharashi, and under the name Paul Brunton, published the popular book, In search of Secret India.

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With the help of the funding I received from the Israeli Science Foundation, I traveled to several of the major Theosophical libraries and archives. The first was the Lilian Standing Memorial Library in London, which I have visited several times in recent years. There, I had the opportunity to find books and articles that were not available to me in Israel, and to meet with Barry Thompson and Leslie Price, who provided me (and continue to provide me) with more information about Jewish Theosophists, especially those who were active in the U.K. By this time I had learned that many Jews were active in the Theosophical Society in England in the early 20th century. Amongst them was Leonard Boreman (1879–1940), the president of the Hackney Lodge in London, who published many articles and books on Theosophy, some of them dealing with Jewish topics, especially the Kabbalah. Another notable Jewish theosophist in London was Raphael Hurst (1866–1981), who later became a follower of the Indian Guru Ramana Maharashi, and under the name Paul Brunton, published the popular book, In search of Secret India.

Several prominent Anglo-Jewish scholars took part in the activities of the Theosophical Society. One of them was Joshua Abelson (1873-1940), a rabbi and scholar of Jewish studies, who wrote a book on Jewish mysticism and contributed to the Soncino translation of the Zohar. Abelson published articles in theosophical journals and gave lectures at theosophical lodges. During my visits to London, I also visited the archives of another prominent Jewish scholar, Rabbi Moshe Gaster (1856-1939), the head of the Sephardic Jewish community in England. Gaster was a close friend of G.R.S. Mead (1863-1933), the former secretary of Madame Blavatsky. Gaster published several reviews in the Theosophical Review, which was edited by the Anglo-Jewish author and Theosophist, Samuel Levi Benuscan (1872-1928). In Gaster’s archives at University College London, I found interesting letters he received from Mead and Bensusan, as well as an invitation for Gaster to give a lecture at a Jewish Lodge of the Theosophical Society in England, and a flyer for the Jewish Lodge specifying its activities in 1928. The last two documents enabled me to find further information on the activities of the Jewish Theosophists in England.

Following my first visit to the Theosophical library in London, I traveled to the Emily Sellon Memorial library in Nantes, to meet with Pat Deveney, the former secretary of Madame Blavatsky. Gaster was a close friend of G.R.S. Mead (1863-1933), the head of the Sephardic Jewish community in England. Pat Deveney also turned my attention to the Theosophist in New York, which led to the foundation of the Theosophical Society. Pat Deveney also turned my attention to the Jewish Theosophist Theodore Moriah, who prior to his immigration was the link officer of the Dutch Theosophical “Huizen Center” for Morocco. This was the first evidence I found concerning the activities of Jewish Theosophists in Morocco. Following my visit to Adyar, I traveled to Tiruvannamalai, to visit Sri Ramana Ashram, where S. S. Cohen, one of the founders of the Association of Hebrew Theosophists, is buried. There I met the author and former librarian of the Ashram, David Godman, who worked at the Ashram archives, as well as some other devotees of Sri Ramana. Some of them remembered Cohen, and provided me with information, as well as pictures of him. Later, I found more articles written by Cohen, which were published in Jewish journals published in Shanghai and Bombay. In one of them, signed “A Jew living in an Ashram”,

Paul Brunton, image source https://goo.gl/UT LtBz
published in 1952, Cohen praises the young state of Israel, and compares Judaism and Hinduism. On the basis of the information I gathered, I wrote an article which describes the life and activities of Cohen, who was born in Basra, Iraq and joined the Theosophical society in Bombay, founded the Association of Hebrew Theosophists in Adyar, and later become a prominent devotee of Sri Ramana.

During my search for the Jewish Theosophists I encountered many people who helped me with my research. I have come to know a community of scholars from all around the world who are interested in the history of Theosophy. Many of them supplied me with information about Jewish Theosophists, and some of them are conducting research that will further our knowledge of Jewish Theosophists. I have already mentioned Pat Devaney, who taught me about Jewish Theosophists in the late 19th century, and Alexandra Nagel, who is researching the Jewish Theosophist in Holland. From Marco Pasi, I learned about a Jewish Theosophical circle headed by Rabbi Arrigo Lates (1879-1918), who was active in Italy. Chuang Chienhui helped me find information on Jews who were active in the Shanghai and Hong Kong lodges, and from Karolina Hess, I learned about Jewish Theosophist in Poland. Marko Cvetkovic informed me that Janusz Korczak (Henryk Goldszmit 1878-1942), the famous child educator who perished in Treblinka together with the children of the orphanage he directed in Warsaw, was affiliated with the Theosophical society. Shimon Lev has conducted research into the Jewish Theosophists in South Africa, and their close relations with Gandhi, who as is well known, was also interested in Theosophy. Lev's article, as well as some other articles dealing with Kabbalah and Theosophy will soon be published in the volume Theosophical Appropriations: Esotericism, Kabbalah, and the Transformation of Traditions, edited by Julie Chajes and myself.

My search for the Jewish Theosophists has not ended. I am currently writing a monograph about the Jewish Theosophist and their interest in Kabbalah, but I am sure that before I finish the book, and after its publication, much more information will be revealed about the world encompassing activities of Jewish Theosophists, their contribution to the Theosophical Society and modern Jewish culture, and the ways they negotiated their Jewish identity and their Theosophical convictions.

My research into the Jewish Theosophists, which started with my curiosity about A.D. Ezekiel's Jewish Arabic translation of the Zohar has not ended. During my research, I discovered the fascinating life stories and activities of Jewish Theosophists, many of whom were forgotten. I have received much help and made friends with archivists, librarians, fellows of Theosophical Society, historians of the Theosophical society, and descendants of Jewish Theosophists. This made my continuous research of the Jewish Theosophists a most exciting and rewarding journey.

Note from the Editor: To see the online issues of the Jewish Theosophist, visit this link: http://www.iapsop.com/archive/materials/jewish_theosophist/

The Gershom Scholem Library

"The Gershom Scholem Library, also known as the Gershom Scholem Collection, is a reading library specializing in the fields of Kabbalah, Hasidism and Jewish mysticism. The library, situated in the National Library of Israel, is the only collection of its kind in the world. The collection is based on the large personal library of Gershom Scholem, the renowned researcher of the Kabbalah. After Scholem's death, the collection was transferred to the Jewish National and University Library, now known as the National Library of Israel. The collection is housed in two dedicated reading rooms. The Gershom Scholem Library was managed from its opening in 1987 through January 2011 by Dr. Esther Liebes. In July 2011, Dr. Zvi Leshem was appointed director of the library." Source: http://web.nli.org.il/sites/NLI/English/collections/jewish-collection/scholem/Pages/default.aspx
Giulio Caimi (1897-1982):
The influence of Jewish Mysticism (Kabbalah) in his theoretical and artistic work
by Dr Aikaterini Triantafyllopoulou

Giulio Caimi was born in Corfu, in 1897. His parents were of Jewish origin. He grew up within a multi-lingual and multi-cultural environment which contributed to his understanding of the notion of "identity" and the notion of the "other." Despite the national and religious differentiation of his family with regards to the orthodox Christian environment, through his life as a whole Caimi was in absolute coherence with Greek consciousness.

His work incorporates a substantial number of categories and concepts that go back to medieval Jewish spirituality, which is a phenomenon that constitutes an extremely interesting case of inter-cultural and inter-religious "contact," an osmosis between the Hellenic and the Jewish.

Giulio Caimi adhered to a universal conceptualisation of the phenomenon 'Hellenic,' one that could transcend geographical, historical or national borders by aligning itself with different cultural, religious or intellectual elements from all over the globe. Undoubtedly, this tendency of his work was informed by his Jewish background and, by extension, his existential need to negotiate two different points of reference with regards to his own identity.

Although well-versed in the Byzantine artistic legacy and the various folk expressions of Hellenic culture in such areas as traditional architecture, demotic poetry and story-telling or shadow play, what one actually finds in the work of Caimi is his attempt to demonstrate the compatibility of all these elements with other elements from a cross-cultural perspective. This is especially the case with his own Jewish cultural, religious and...
intellectual background as exemplified in his references to Hebrew Scriptures (Tanak), Talmud, Kabbalistic contemplative writings and the philosophy of Spinoza. In particular, throughout his theoretical work (newspaper and journal articles, monographs, essays or translations with commentary), one comes across many references to Kabbalistic categories and concepts, such as the Tree of the Sephiroth (i.e. the successive mediations of the Divine in nature, a number of which he mentions by name [e.g. Binah, Hokmah], the moral qualities of Beauty, the unity between the [Divine] Creator and the [divinized] Created, and the ecstatic experience of the eschatological Moment [that is, of Fullness]). More particularly, it seems that Caimi reflects a Jewishness that is thoroughly informed by a privileged reading of the Kabbalah.

Moreover, this dimension in Caimi’s work is not limited to his theoretical and/or aesthetic writings, but also permeates his artistic production, mainly his landscape and portrait paintings. These paintings, which in many ways betray traces of Caimi’s exposure to Byzantine techniques and aesthetic solutions, focus on the possibilities of colour and light, as well as on the significance of the latter in the construction of form. Caimi’s painting is not concerned with shadow and/or perspective, that is, it does not aim at circumscribing the particulars, but is rather concerned with tones and/or radiance, that is, it aims at fusing the particulars. Thus, his artworks reflect a preoccupation with a fundamental unity and communication amongst things (in the case of his landscapes) or with the coexistence of different levels of reality (in the case of his portraits). Consequently, it is reasonable to assume that, given the continuity between his theoretical and artistic work, what lies behind this preoccupation of his is the Kabbalistic Weltanschauung, which entails a co-inherence of the Divine and the Natural, expressed and experienced as Beauty and Truth.

Caimi’s interest in the Kabbalistic contemplative writings should be placed in the broader context of the circulation and appeal of Theosophy, Hindu philosophy and the Spiritual Quest in general, which existed during the pre-World War I and Inter-War periods in the West. Lastly, given the fact that Jewish culture is imbued by a faith that is quite reserved, if not hostile, towards iconic representations, it’s worth posing certain questions as to how the artistic and theoretical choices of Caimi may be of wider significance with regards to the attitude of Jewish culture towards the arts, especially in light of the work of other prominent artists of Jewish background.

See: Aikaterini Triantafyllopoulou, Giulio Caimi as an art theoretician and painter (1897-1982), Unpublished PhD Thesis, Department of History and Archaeology, National and Kapodistrian University of Athens, 2015. Contact: tr.katerina@yahoo.gr

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Historic Pictures of Nottingham The Theosophical Lodge

Comments by Finian Heavey, President of the Nottingham Lodge.
President Nottingham Lodge.

This is a picture of the Original Nottingham Theosophical Hall. The Lodge was founded in 1902. The Original Charter signed by Bertram Knightley still hangs in today’s building. The original Hall was originally a Protestant Chapel.

As we see here the interior was completely redecorated in line with Theosophical ideas. It is hard to make out the meaning of the frieze seen here in greater detail. ‘Mankind inspired by the Muses’ is a possibility.
ALEXANDRIA WEST inaugurates its publication program in the early fall 2016 with the title, Troubled Emissaries. This publication program is designed to bring important original, as well as classical, works concerning the perennial philosophy in its many traditions and approaches. The scope of the program is broad, as we seek to make available works that explore the Perennial Wisdom in all of its aspects.

Troubled Emissaries is an engrossing and carefully documented historical narrative concerning a critical period in the Theosophical Society, following H.P. Blavatsky’s death in 1891. The ensuing crisis lead to the initial splitting of the Theosophical Society into two organizations and later into a number of competing spin-offs, many of which continue today. Accordingly, after more than a century, organizational loyalties remain. Yet, the modern Theosophical movement, initiated through H.P. Blavatsky’s writings, continues through a variety of currents of thought, whether identified as “Theosophical” or not. Troubled Emissaries, written independently of the above mentioned allegiances, is not set forth as the last word in a century old historical debate. Rather, it is a fresh contribution to promote a dialogue that attempts to reach into the underlying and broader issues concerning “spiritual authority” and “successorships”, loyalties and beliefs.

The author, Brett Forray, has devoted twenty years of painstaking research and documentation resulting in the most thorough account to date of a crisis of leadership that redefined the direction of the modern Theosophical movement. Brett plans to discuss some of the dynamics that were brought to the foreground in the Society due to this period in the Society’s history at the upcoming Theosophical History Conference in London from September 17 - 18, 2016.

The Alexandria West library seeks to preserve and provide access to primary research materials in their original formats, including books, periodicals, manuscripts, photos, recordings and other items of historical and philosophical significance in order to support educational and research activities germane to Universal Perennialism.

Overview

The Alexandria West Library and its associated Special Collections serve as a resource for Alexandria West, a not-for-profit organization dedicated to the study and promotion of Universal Perennialism: the view that each of the world’s religions share universal truths. The library’s central focus encompasses the preservation of materials germane to the ancients and modern Perennialistic currents, including the modern Theosophical Movement, otherwise known as Theosophy. This modern Theosophical Movement was originally founded in New York in 1875 as The Theosophical Society, though it soon after splintered into numerous independent groups and syncretised into an ever growing variety of expressions such as the Arcane School, Golden Dawn, and several Rosicrucian Fellowships. The library seeks to include this Movement’s various factions and syncretic developments, as well as its foreshadowing literature found in Spiritualism, Swedenborgism, Transcendentalism etc., as well as all other theosophies or perennialist efforts.

Aim of the Collection:

Alexandria West seeks to preserve and provide access to primary research materials in their original formats, including books, periodicals, manuscripts, original documents, photos, recordings and other items of historical and philosophical significance in order to support educational and research activities germane to Universal Perennialism.

Access to the Collection

The library’s and special collections’ primary users are the associates of Alexandria West as well as researchers engaged in graduate or postgraduate studies or in independent research aimed to contribute to the public’s understanding of Universal Perennialism whether from a historical or philosophical perspective. We estimate the holdings to be about 15,000 volumes of published books; 564 unique periodical and newspaper titles in complete and partial runs; about 2,000 titles of pamphlets. Website: http://alexandriawest.org/library.html
Interview with Dr Gregory Tillett by Leslie Price


In April 2016, Dr Tillett launched a blog about Leadbeater - https://cwleadbeater.wordpress.

What is the purpose of the new blog?
As describe on the site: “This blog has been established to encourage and promote scholarly research into and discussion and dialogue about the life of Charles Webster Leadbeater (1854-1934). It will publish details of works about Leadbeater and sources of information about his life. It will also publish articles and comments about Leadbeater, his work and works about him provided that these maintain a scholarly standard.”

Traditionally, academics cling to research materials until they are published in peer-reviewed academic journals. Putting research into the required form for such journals is time-consuming and tedious, and publication takes a very long time. Leadbeater and matters associated with him are unlikely to attract much interest from scholarly journals and the number of papers that would ever be accepted will be very small.

I want to make as much material as possible available to the widest possible readership – including but not limited to scholars interested in the field – as quickly as possible in the most easily accessible way.

The blog will also serve as a clearing-house, providing information on sources (libraries, archives, theses, books, articles), especially those which may not be well-known. New researchers in the field should not have to “re-invent the wheel”. Information should be freely available and readily accessible.

How important were archives in your Leadbeater research?
Particularly regarding Leadbeater’s early years, archives were essential resources since all the published material was simply factually inaccurate. Fortunately for the early years, the archival material was almost all outside Theosophical archives and therefore in the public domain.

Is there significant Leadbeater material still withheld from scholars?
The major sources of material still being withheld are those within the archives of the Esoteric Section (or School) of Theosophy, notably that held at Adyar; but there are also ES archives in the USA and at The Manor in Sydney, and, possibly, at Naarden (formerly Huizen).

What will happen to your own archives?
Following the untimely death of John Cooper in 1998, his family asked me to serve as the literary executor of his estate, and to locate a repository for his extensive library and archives. Stringent conditions were to be imposed on any recipient: the collection must be maintained as a special collection; it must be properly catalogued and preserved; the collection must be accessible to researchers; and nothing from the collection could be dispersed or disposed of without my permission. Various institutions were approached, and the National Library of Australia was chosen as the most appropriate recipient: https://www.nla.gov.au/selected-library-collections/john-cooper-theosophy-collection

The National Library dealt with John’s library and archives in such a professional manner, and have met all the conditions imposed, that I plan to donate my Theosophical library and archives to the Library.

Given the trouble that it caused, have you ever wished that you had never found Leadbeater’s birth certificate?
The discovery certainly didn’t cause me any trouble. And I found observing how various Theosophical groups dealt with it fascinating, particularly as an example of “cognitive dissonance” which had always been an academic interest of mine. “Cognitive dissonance” is a concept in psychology referring to how individuals, or groups, deal with mutually contradictory beliefs: in this case, for example, “Leadbeater said he was born in 1847 but he was born in 1854”, or “Leadbeater would not tell a lie but he lied about his birth date”. The concept was originally developed by Leon Festinger (1919-1989), an American Sociologist, in his book “When Prophecy Fails” (1956). It also obviously has relevance to the failed “Coming” centred on Krishnamurti.
Are there any remaining “mysteries” relating to Leadbeater?

I maintain a “checklist” of such mysteries! Three I have recently resolved:

(i) How did Leadbeater’s father’s two sisters, Jane Livesey Leadbeater (1836-1904) and Mary Leadbeater (1837-1906), move out of an impoverished working class family, with illiterate parents, and each marry very eminent Anglican clergymen who were Oxford graduates? The answer was the intervention of a fascinating and somewhat mysterious woman! I will publish more on this later.

(ii) How did Leadbeater acquire the influential patronage of William Wolfe Capes (1834–1914), a very eminent Anglican clergyman, Oxford graduate and Oxford academic, enabling him to become ordained in the Church of England?

(iii) Why did Leadbeater suddenly leave his Theosophical-Buddhist work in Ceylon? The strange story of discovering the reincarnation of his (non-existent) brother, Gerald, in the person of Jinarajadasa is insufficient. The real explanation comes from the eminent Buddhist teacher, Anagarika Dharmapala (1864-1933), who was involved in Leadbeater’s work at the time.

The most intriguing remaining “mystery” is why Leadbeater abandoned his Anglican ministry at Bramshott so suddenly and dramatically, and secretly, on November 4 1884. His story of a message from the Master is not adequate. Research continues!

What research are you undertaking now?

I am trying to complete a book, “The Origins of the Liberal Catholic Church: 1915-1920”, on which I have been working for far too many years. My academic career in Law, membership of a Federal appellate tribunal, and my private practice got in the way! Now that I have retired, I hope finally to complete this book and correspond with the correspondence, with an introduction and annotations.

Are you happy for people to contact you about the blog or your research?

Yes, but I’m not always an efficient correspondent! E-mail: gregory1@pacific.net.au

Boris de Zirkoff was a key participant in the Point Loma Theosophical Community in Southern California. He started work on the Collected Writings of H.P. Blavatsky there, and after G. de Purucker, international head of the Theosophical Society [Point Loma] died, Boris continued the work independently. Dara Eklund later started assisting him with the Collected Writings and took over the work when he died.

Boris gave annual talks on the Winter Solstice. A class eventually formed where Boris would speak to a group of theosophical students regularly. Open reel tape recordings were made of some of the sessions and shared with people who lived out-of-town or were otherwise unable to attend.

That class ended, but one of Boris’s students, Lina Psaltis, continued with a class that attracted some of the same students. Boris let her have the tapes to help out with the class. Another later attendee, Rick Numie-Stearns, then ended up with the tapes. He had lived in the Los Angeles area, but moved to Oklahoma, where he had his own theosophical class.

Rick had the tapes mastered for duplication on cassettes, now that cassette tape players were becoming popular. He had some copies made and sent the two sets of masters to other theosophists. Those cassettes went into private circulation.

I recently put online a higher quality version of the class on soundcloud.com (96 kbps). I’m currently cleaning up the audio file tags and reencoding the class and other theosophical audio files to put online there. They’ll all be at 128 kbps, which is the same quality as 256 kbps audio files, except that the tapes were in mono, a single track, rather than in stereo.

To access the files that I’ve put online, go to https://soundcloud.com/user-878134781/sets/private-class-in-theosophy-by-boris-de-zirkoff

I made wav files from the tapes and spend many hours editing the sound files getting out pops and adjusting volumes and doing things that are easy nowadays. I put the files online with 32 kbps streaming audio files which may have been too fast to stream online to most people, but I provided a way to download them.

By January 1999, the files were computerized and online. I passed out some CD-ROMs with the lower resolution audio files in theosophical classes, and I did a mailing of 50 CD-ROMs to key theosophists and groups in February 1999. (The mailing included other theosophical materials of interest.) This was at a time where internet access was too slow for the easy transfer of pictures and audio files.

After his visit to California in 2010, I sent Herman C Vermeulen a set of disks with the full WAV files.

I knew Rick from our work with the Theosophical Network in the 1980s where we published an international directory of theosophical groups, societies, and classes worldwide, had a newsletter, and mailed out a few annual directories to groups and individuals around the world. The directory listed theosophical branches of all the major groups side-by-side, something new at the time.

Rick sent me the open reel tapes and lent me a high quality tape recorder which I used to digitize the audio files. At the time, computers had 20 megabyte hard drives and the internet was accessed with 2400 or 12000 baud modems on the telephone.

Dr. Robert A. Gilbert is an author and retired antiquarian bookdealer. He read Philosophy & Psychology at the University of Bristol and after retiring he completed his doctoral dissertation, on the publication of esoteric literature in Victorian England, at the University of London. During his career as a bookseller he专业化了 in the practice of the occult, and continues to lecture on aspects of esotericism. He is the author, co-author or editor of many books in this field, including A.E. Waite, Magician of Many Parts (1987) and, most recently, Gnosticism and Gnosis, an Introduction (2012).

Rabbinical texts are, perhaps, unlike sources for understanding the New Testament, but they were extensively mined by the 18th Century Calvinist John Gill for his biblical expositions. Referring to such use in his book Commenting and Commentaries (1876), C.H. Spurgeon, a noted Calvinist minister himself, stated that Gill was a ‘master cinder-sifter among the Targums, the Talmuds, the Mishna and the Gemara’, and added, ‘Say what you will about that lore, it has its value: of course, a man has to rake among perfect dunghills and dustheaps, but there are a few jewels which the world could not afford to miss’ (p. 8).

Setting aside the picturesque language, this is a cautionary tale for us. It is not only the obvious books and periodicals that we should examine, but also those we might see as being hostile or irrelevant. For the historian and archivist nothing should be anathema and we should be constantly alert for the unexpected find. Here is a more pertinent example.

Among my non-esoteric interests is the work of Victorian popularisers of science, and one valuable source of information is the journal Knowledge, a Victorian weekly ‘Illustrated Magazine of Science. Plainly Worded – Exactly Described’: in some respects a secular parallel to The Vahan, for both journals contain news, letters, reviews, questions & answers, and announcements. In one issue of Knowledge 1 was surprised to find a letter of C.W. Leadbeater on observations of ‘The Lunar Eclipse’.

He writes from ‘Liphook, Hants.’, where he lived while a curate at Bramshott, and he describes the telescope that he used as an ‘8 1/2 in. Calver’s reflector’. He doesn’t say that it was his telescope, but Gregory Tillet notes that Leadbeater ‘owned a twelve-inch reflector telescope’. Now, all of this is not simply nit-picking, for an intriguing question arises.

Leadbeater was evidently still enthusiastically observing just two weeks before he sailed for India in November 1884. But as it would have been very difficult to have taken the telescope with him, we should ask ‘what became of the telescope?’ (and any relevant notebooks). I suspect that it wasn’t his, for it was a fine instrument that would have cost him at least £150 – more than his annual income; nor was it likely to have belonged to his companions – there were four observers – who were probably young parishioners. There is no evidence that Leadbeater’s wealthy, and usually absent, uncle and patron, Canon Capes, had any interest in astronomy, so either Leadbeater casually discarded an expensive telescope, or, as I suspect, it was a case of exaggeration in the cause of wish fulfilment: an early example of a Leadbeater fantasy.

Here we may leave science and turn to Theosophy, specifically to The Vahan. It is a surprisingly valuable source for the day to day activities of theosophists, and sometimes it is the only source. The story of the Bristol Lodge of the Theosophical Society is a prime example.

The founding of the Bristol Lodge took place in 1913, but that event was a reincarnation and there are, alas, no surviving records of its earlier life – except for the tantalising glimpses in the pages of The Vahan. From those we learn that a small library for the use of local theosophists was established in November 1892. Six months later a charter for a lodge was applied for and issued, and on 17 June 1893 the ‘Bristol Centre’ became a lodge.

Among others it drew in Frederick Bligh Bond, and although he was primarily concerned with the lodge at Bath, he delivered at least one lecture to the Bristol theosophists – in February 1897, on an unspecified topic – and was secretary of the lodge during 1899. As with Leadbeater’s telescope this is a minor point, but it has escaped the notice of Bond’s biographers (including myself!) and illustrates the value of scouring early theosophical journals. What The Vahan does not reveal is what happened subsequently to the Bristol Lodge: when and why did it cease to be?

These questions remained unanswered until the early 1990s, when a chance meeting led me to long conversations with a Miss Palmer, the daughter of Frank Palmer who was an active theosophist in the years before World War I, and the secretary of this first Bristol Lodge during its final years. Miss Palmer told me what she had learned from her father, long after it took place, about the demise of the lodge. Palmer, in common with the many who, from 1909 onwards, were appalled by the Leadbeater affair, left ‘the Neo-theosophic Society’ and took with him most of the Bristol members.
The return of the charter was, of course, demanded and Palmer sent it back. But he was determined that the Neo-theosophists should not thwart the will of the Bristol lodge and the charter was returned cut into tiny fragments. The moral of this is not to take sides in an historic dispute, but to emphasise the value of oral history – a point to which I shall return.

The next of my archival reminiscences concerns Watkins Bookshop, or rather Geoffrey Watkins, who was then the owner. In the late 1970s Geoffrey sold me a run of The Vaharan that had belonged to A.P. Cattanch, an Edinburgh printer and stalwart of the Scottish Theosophical Society, and this stimulated my interest in J.W. Brodie-Innes, whose letters are scattered throughout the pages of the journal. Beyond this Geoffrey kindly wrote a preface to my bibliography of A.E. Waite and invited me to tea with himself and his wife, in order to see his personal library and collection of mementos. That was an honour enough, but Geoffrey then showed me HPB’s bamboo tobacco jar, which she had given to Geoffrey’s father, J.M. Watkins, leaving some of her tobacco inside it. This Geoffrey offered to me to smoke, if I wished. Being a non-smoker, I thanked him but declined – and have ever afterwards wondered what effect this marvellous drug might have had upon me. On reflection I suspect that it would have been emetic rather than hermetic. Brodie-Innes, however, I did take up.

Many, perhaps most, studies of the theosophical movement are concerned with its radical aspects – social, political and religious – because these reflect the opinions and attitudes of the majority of its historical membership. But there was also a reactionary element, of which J.W. Brodie-Innes and his wife were prime examples, for they were part of the land-owning class and of which J.W. Brodie-Innes and his wife were prime owners. In the late 1970s Geoffrey sold me a run of The Vaharan that had belonged to A.P. Cattanch, an Edinburgh printer and stalwart of the Scottish Theosophical Society, and this stimulated my interest in J.W. Brodie-Innes, whose letters are scattered throughout the pages of the journal. Beyond this Geoffrey kindly wrote a preface to my bibliography of A.E. Waite and invited me to tea with himself and his wife, in order to see his personal library and collection of mementos. That was an honour enough, but Geoffrey then showed me HPB’s bamboo tobacco jar, which she had given to Geoffrey’s father, J.M. Watkins, leaving some of her tobacco inside it. This Geoffrey offered to me to smoke, if I wished. Being a non-smoker, I thanked him but declined – and have ever afterwards wondered what effect this marvellous drug might have had upon me. On reflection I suspect that it would have been emetic rather than hermetic. Brodie-Innes, however, I did take up.

There is also material relating to the Theistic Church of Charles Voysey (whose daughter he married) and a wealth of early photographs of the Brodie Innes family at home. Two items especially interested me: a letter from Frederick Bihl Blond, referring to the cutting from the Glastonbury thom that still flourishes at Milton Brodie, and an ‘Inventory and Valuation of the contents of Milton Brodie, Forres …. 1908’ for the purpose of insurance. This lists, of course, the contents of his library, where, among other things, there is the extensive pencil annotations of Mead himself. They are acerbic and critical of the author’s arguments, and they illustrate the depth of Mead’s scholarship. If similar works annotated by Mead can be found and identified they may serve to rehabilitate his reputation as a scholar of Gnosticism.

All of these are examples from my own experience, but I feel that they indicate both some of the potential among the theosophist and other occultists, as well as providing us with an insight into the mind of reviewers. Perhaps I may cite the example of a book in my own collection? It is Peat’s Mandean Studies (1926) and has not only the bookplate of ‘The Quest Library’, but also the extensive pencil annotations of Mead himself. They are acerbic and critical of the author’s arguments, and they illustrate the depth of Mead’s scholarship. If similar works annotated by Mead can be found and identified they may serve to rehabilitate his reputation as a scholar of Gnosticism.

For my part I have ensured that my masonic records will go to the Library & Museum of Freemasonry (where my Golden Dawn collection is already housed), and my various working notes will go to the appropriate institutions – if, that is, they will take them. The problem is that of space and access, which can be solved for all of us, in part, by digitisation, but there are also oral records that require a great deal of discretion as to when, where and how they should be stored.

This is a crucial question for me in respect of the Bristol Lodge of the TS. Some years ago, but recent enough for caution to be exercised, so I will not give full details here, there was a significant and unseemly dispute within the lodge which led some members to record their conversations with the other side. What is to be done with those audio-tapes? They are unquestionably ‘oral history’ and when more time has passed – perhaps after a twenty-five year moratorium – they should be made available for objective historians to examine and interpret. But where is a fitting, ‘safe, place among theosophical and similar archives for them to be deposited? It is not appropriate for me to answer that question, so I must ask others for their suggestions.

Footnotes:
5) Every copy described in G.E. Bentley’s Blake Books (1977) – the standard bibliography of Blake’s writings – has a complete history of its provenance. None of them relates to this copy.

IF YOU EVER COME TO GREECE

Pay a visit to Atlantis Books Santorini Island
In Loving Memory of Joy Mills (1920-2015)

Joy Mills was a very influential Theosophist. She passed away recently and will be missed. Jan Nicolaas Kind, the editor of the magazine Theosophy Forward, compiled a booklet in tribute to her. The forward of the work, entitled Pearls of Joy says the following:

“Pearls of Joy is the title of this small booklet dedicated to the memory of Joy Mills, a great Theosophist, teacher and human being. Those who were fortunate enough to know her, work with her or study under her guidance will agree that words cannot describe this compassionate, wonderful and unforgettable Theosophical giant. This E-book contains a unique in-depth interview with Joy and a number of quotations.

Joy served as President of the Theosophical Society in America from 1965–1974, and then as international Vice President in Adyar, India from 1974–1980. During 75 years of membership, Joy taught numerous courses, lectured in over 50 countries and authored several important books. As a lecturer, with her recognizable and sonorous voice she excelled and was able to touch people’s hearts, whilst as a teacher she had the great gift to fully share with her students that what she herself had learnt over the many years of profound study. Must sincerely thank Kathy Gann, Janet Kerschner and Anton Rozman for making this publication possible.”

The booklet can be download for free by visiting this link: http://www.theosophyforward.com/pdf/PearlsOfJoy.pdf

May she rest in peace.
Cabinet of Curiosities
by Leslie Price

Leslie Price is the founder of "Theosophical History" and "Psypioneer" journal, and a past editor of "The Christian Parapsychologist". Currently an associate editor of TH and sub-editor of "Psypioneer" journal. He was the Secretary of the first Society for Psychical Research conference in 1977, and served on the SPR's Library Committee and as a member of Council and is currently an Honorary Member.

We present below a second series of posts by Leslie Price on the FOTA, as well as on the Theosophical in London Facebook pages. Facebook users will also find some relevant material by Leslie on the page of the Theosophical Society in London, which is mentioned below.

The First Number of “Herald of the Star”

December 1, 2015
Facebook page of the TSL

Work has started on the cataloguing and preservation of the archive of the Theosophical Society in London. The first group of material relates to Krishnamurti, whose life and work interest a public well beyond the T.S. “The Herald of the Star” was an early publication, issued in Adyar, and Krishnamurti contributed to the first issue in 1912. His date of birth is uncertain, but he may then have been about 16 years old. He noted that the Order of the Star in the East, whose organ this was, was founded in January 1911 under a different name, The Order of the Rising Sun.

Readers of Mary Lutyens’s book “Krishnamurti the Years of Awakening” will notice that she states there (p.46) that the first number of “Herald of the Star” appeared in January 1911. This appears to be a misprint for 1912.

The Herald of the Star

December 2, 2015
FB FOTA

Scholars know that advertisements in old journals are not only entertaining but also informative. Take this page from “The Herald of the Star”, the organ of The Order of the Star in the East, January 1926 issue, preserved by the T.S. in London, and note the advertised lectures of Dion Fortune. These took place during her brief stormy time in the T.S. as described by her biographers Alan Richardson “Priestess” and Gareth Knight “Dion Fortune and the Inner Light”. For Dion to advertise in the Krishnamurti journal shows a certain chutzpah, given her very divergent views on the Master Jesus. She was also involved with the Christian Mystic Lodge, not mentioned in the ad, and whose activities at some point could no longer be advertised in the “Herald” (Richardson, first edition, p.124) So there’s lots to study here just from one advertisement alone.

George Arundale and Rukmini Devi Arundale.

December 9, 2015
FB TSL

We sometimes forget that advertisements in old journals are not only entertaining but also informative. Take this page from “The Herald of the Star”, the organ of The Order of the Star in the East, January 1926 issue, preserved by the T.S. in London, and note the advertised lectures of Dion Fortune. These took place during her brief stormy time in the T.S. as described by her biographers Alan Richardson “Priestess” and Gareth Knight “Dion Fortune and the Inner Light”. For Dion to advertise in the Krishnamurti journal shows a certain chutzpah, given her very divergent views on the Master Jesus. She was also involved with the Christian Mystic Lodge, not mentioned in the ad, and whose activities at some point could no longer be advertised in the “Herald” (Richardson, first edition, p.124) So there’s lots to study here just from one advertisement alone.
organisation - infidels, suffragettes, and socialists being among the members, and leadership shared between different races and religions. This photograph taken at Letchworth School, England in 1924, and preserved in the TS archives in London recalls a dramatic event - the marriage in India in 1920 of George Arundale aged just over 40 and Rukmini Devi of a Brahmin family, age 16.

In 1926, George became secretary of the T.S. in Australia, and in 1934, international president of the T.S. Nicolas Van Gelder. In his recent monograph "The Manor" says of the "incredibly beautiful" Rukmini that "While in Australia, she captivated everyone with her gracefulness, and charm and friendliness. Rukmini was also a hard worker."

Battered Photo of Krishnamurti

December 19, 2015
FB TSL

"Our head". There's something poignant about this battered photo of Krishnamurti found in the London TS basement, and now being cared for in the new archive room upstairs. Perhaps it once had a valued position in the meditation corner of a disciple's home. And then when K dissolved his order in 1929, it was sadly taken down and pushed into a drawer. And yet K was special, as an abundant literature which you can study in the TS library, testified. Or just reread his speech on that day.

http://www.jkrishnamurti.org/about-krishnamurti/dissolution-speech.php

The Field of Occult Chemistry

December 23, 2015
FB FOTA

When crossing the Equator, seafarers used to enjoy rites of passage with King Neptune and other guests, but international Theosophical lecturer, C. Jinarajadasa in 1935, was reading critically the latest publication from the Theosophical Research Centre, "The Field of Occult Chemistry" (1934), in which research he had been personally involved. He was (he noted) between Samoa and Hawaii, and it was his third crossing of the equator. His annotated copy found its way to the archives of the London T.S. and was later used in a revision of the booklet.

Indeed occult chemistry was always a special interest of TRC, and considerable archival material survives. Where do we stand on it today?

Some Books Thought to Have Belonged to H.P. Blavatsky

January 29
FB of TS in London

The reference library of the English TS includes some books thought to have belonged to H.P. Blavatsky, among them this early printed edition of “Avicennae medicorum Arabum principis, Liber Canonis, de medicinis cordialibus et cantica Basileae : per I. Hervagios, 1556." This is not the oldest book there, incidentally.

One wonders how HPB used it. She has a brief entry about Avicenna in her "Theosophical Glossary", and there is a helpful article in "Theosophy" February 1949:

http://www.wisdomworld.org/.../He.../AvicenaCanonOfMedicine.html

Had she lived longer, Madame Blavatsky might have written more about Avicenna's impact on Persian Theosophy, an area which remains relatively unexplored among Theosophists.
TSL Member’s room

February 1, 2016
FB FOTA

Recent visitors to 50 Gloucester Place, headquarters of the T.S. in London, will have noticed the elegant new furniture in the members room. On each side there are display cases which can be used for archives. The writing case presented to C.W. Leadbeater by Ceylon Buddhists is in the left case. The case on the right could well be used for “rotating” exhibits for events like White Lotus Day, or this year’s Theosophical History conference on 17-18 September.

London the College of Psychic Studies Exhibition with a Room Full of Spirit Photographs

February 4
FB of TSL

In London In Tibetan Buddhism, a thangka painting can be an aid to meditation. This one hangs in the members room at the T.S. in London. As part of the inventory of our artistic heritage, we are hoping to discover more about how it came to us.

Thangka Painting at the T.S. in London

February 2
FB of TSL

The inscription says it is a hand-painted picture representing the Buddha in a sitting posture, surrounded by the world of sentient beings, which formerly hung on the walls of the great monastery at Gyangze in China. It was given to Mr C. Knight, by whom it was presented to the TS in England.

London the College of Psychic Studies
Exhibition with a Room Full of Spirit Photographs

February 4
FB of TSL


Could the death of Madame Blavatsky in London in 1891 have been avoided?

February 15
FB of TSL

“Could the death of Madame Blavatsky in London in 1891 have been avoided? She had long suffered from kidney problems, and indeed her death certificate gives this as a cause of death. But mention is also made of bronchitis and influenza. Sylvia Cranston in her biography “HPB” (1893) notes that influenza was raging in London at the time. This was during the grave Russian or Asian flu pandemic which some weeks before had taken another notable Russian émigrée, the mathematician Sofia Kovalevskaya.

We must pay tribute to HPB’s courage in fighting three diseases at once, and ponder her words to Mrs Cooper-Oakley, two days before she passed. “Isabel, Isabel, keep the link unbroken, do not let my last incarnation be a failure.” [Note from the editor: see the images of her death certificate in the end of Cabinet of Curiosities].

Blavatsky Lodge membership card

February 17, 2016
FB FOTA

The most common query received by Theosophical archives is did my relative belong. Every TS member gets a diploma; the psychical researcher F.W. H. Myers kept his, despite leaving the T.S. after the Hodgson report. It is now among his papers at Trinity College Cambridge, and proves he was once a T.S. member (some later SPR people had denied it!).

Less commonly found are old Lodge membership cards. Here is one in Blavatsky Lodge archives, London. By that date, 1890, there were numerous lodges throughout the United Kingdom, and proves he was once a T.S. member (some later SPR people had denied it!).
world, so there may well be earlier lodge membership cards, on Friday, Saturday and Sunday, 17-18 September 2016.

The chair of the conference is Professor James Santucci, editor of the journal; for programme details contact Mr Leslie Price at leslie.price@blueyonder.co.uk

Geraldine Beskin is investigating the Theosophical work of occultist Dion Fortune in the 1920s

February 17, 2016

Back at the TS London this week was Geraldine Beskin, who is investigating the Theosophical work of occultist Dion Fortune in the 1920s. She has made some startling discoveries, and these are going to be offered in a paper for the Theosophical History conference.

The Theosophical Society in England (www.theosoc.org.uk) and the quarterly journal Theosophical History (www.theohistory.org) will be holding an international conference on Theosophical history at the TSE Headquarters at 50 Gloucester Place, London W1U 8EA on Friday, Saturday and Sunday, 17-18 September 2016. The chair of the conference is Professor James Santucci, editor of the journal; for programme details contact Mr Leslie Price at leslie.price@blueyonder.co.uk.

When a Lodge leaves its premises, it's useful to make a photographic record. This is part of a series taken at Harrogate, the Yorkshire spa where C.W. Leadbeater once resided. The sharp eyes of our manager Damon Scothern recognised the dark object as the writing case of CWL, now displayed in the members room in London. It's another small step in tracing the provenance of our heritage.

Geraldine Beskin is investigating the Theosophical work of occultist Dion Fortune in the 1920s

February 17, 2016

In the latest issue of Insight, the members' journal of the English Section, is an article about the importance of archives. We were subsequently very pleased to receive from Julie Faber of Sidmouth Lodge (in Devon) a copy of a memoir by their president Suzanne Osswald. (now Suzanne Claremont.) This is illustrated with photographs of members, buildings, a letter written by Annie Besant to their founding member Barbara Bellamy, and a signed photograph of Mr Jinarajadasa who formally opened the Lodge.

Has your Lodge or centre compiled a history? We would be delighted to receive a copy, and we can help from our own records at hq.

Carlos Cardoso Aveline has recently highlighted Leadbeater’s “Man Visible and Invisible”

May 19, 2016

FB FOTA

Theosophical publishers cannot win. If they republish a book by an old Theosophist, it may well contain sentiments on race or another matter which offend modern sensibilities. But if they cut them out, the censored version may still offend; and give a false view of the opinions of the Theosophical pioneer. Perhaps the only solution is to leave the republishing to non-Theosophical publishers!

Carlos Cardoso Aveline has recently highlighted Leadbeater’s “Man Visible and Invisible,” but this book has been influential in modern art and is therefore of historical significance.

http://theosophyonline.com/filer.php?id=4110#V23TWH2Za7

FOTA members will appreciate that in the linked article, we are not associated with the pejorative remarks about this or that Theosophist. We are concerned to draw attention to the problem for all of us who work with archives and older material, of passages therein which are offensive to some modern eyes.

Indeed, the Maha-Chohan himself, a senior Mahatma with whom K.H. and M worked, in calling for racial equality, used the “N” word now generally avoided.

Annie Besant in BBC Series

February 23, 2016

FB of TSL

Annie Besant is better known in India than Madame Blavatsky, and it is natural that Annie should be included in a BBC Radio 4 series, ‘Incarnations – India in 50 Lives’ at 3.45 on Thursday 25th February.

http://www.bbc.co.uk/programmes/b05rptbv/episodes/downloads

A link of particular interest is the conversation with the author, Daniel James, who presents the series.

This may be worth downloading and saving, especially if it includes Annie’s actual voice.

Kurt Leland

February 26, 2016

FB FOTA

Carlos Cardoso Aveline has recently highlighted Leadbeater’s “Man Visible and Invisible”
Casualties were so heavy in the Great War that one wonders why this Roll is no longer. Some Theosophists who were pacifists did non-combatant war work. William Loftus Hare was an example.

Valuable Material from Wales

March 14, 2016

FB of TSL

In the English TS archives, we have some valuable material from Wales. It was not until 1922 that a meeting of representatives of all Lodges in Wales, held in London, decided to ask the President of the T.S., Annie Besant to grant a National Charter, and after that date, cooperation with England continued in such matters as publicity. Annie Besant was no stranger to Wales. In 1892 she visited Cardiff, Merthyr and Pontypridd, and in 1902 Cardiff and Merthyr. In 1916, Mrs Besant was at Cardiff Lodge with Krishnamurti and his brother Nityananda, and in 1919 she was again in Cardiff, this time with Mr B. P. Wadia. In 1921 she revisited Cardiff.

But perhaps her most exciting visit was in 1926 when she spoke in Colwyn Bay about the Coming of the World Teacher. In 1916 Colwyn Bay had been the first Centre in North Wales, becoming a Lodge in 1919. A century later, Colwyn Bay remains a focus of Theosophical work.

http://www.theosophywales.com/national_theosophical_society1.htm

The Archives Skills Consultancy

March 15, 2016

FB FOTA

Some Theosophical bodies are fortunate to have professionally trained archivists to manage their collections, but what about those who do not? In England the T.S. has decided to send three of their workers (one of them an elected officer) on the basic introduction to archives that the Archive Skills Consultancy run – see their web site at: www.archive-skills.com The course also provides a useful handbook for future reference. This investment should lead to better conservation, cataloguing and display, and an appreciation of the importance of archives in the Theosophical field.

http://www.archive-skills.com/

The Trauma of the Great War (Jenny Cuff)

March 14, 2016

FB of TSL

It’s a century since the English Section (and many other Sections) suffered the trauma of the Great War. Among the many losses was George Herbert Whyte, who with his wife Ethel, was a leader of Theosophical work with young people, especially the Round Table.

http://theosophy.ph/encyclo/index.php...

Yesterday his great niece, Jenny Cuff visited the TS archives in London to share information on Herbert’s life and work. We traced his reports home, published in our house journal “The Vahan” until in December 1917 he was killed, defending Jerusalem.
CWL’s Christmas Card

March 23, 2016

FB of TSL

Could Christmas cards be significant archival items? People do write on them historical data such as addresses, names of children, and events since the last card was published to republish his letters with new biographical information. http://theosophy.ph/encyclo/index.php?title=Round_Table%2C_the_International_Other

Yesterday was one of those days when I blessed Gladney Oakley

March 18, 2016

FB FOTA

http://theosophy.ph/theos-talk/200601/tt00085.html

If you work with Theosophical archives, you probably bless him too. Jenny Cuff and I were tracking down references in London to her great uncle Herbert Whyte and his wife Ethel, who is an English TS Diploma student, hopes to republish his letters with new biographical information.

http://theosophy.ph/encyclo/index.php?title=Round_Table%2C_the_International_Order_of_Theosophical_Per... Later, in the archives, I came across an actual 1917 letter from Mr. Jinarajadasa “Dear Herbert” it began, and contained the wonderful news that Annie Besant had been released from internment in India. Did it reach Herbert in time, because he was on the move with the British Army from Egypt to Jerusalem. Present at the city’s capture, he was fatally wounded when the Turks attempted to retake it.

W.B. Yeats

April 7, 2016

FB of TSL

Perhaps the last Christmas when Madame Blavatsky was her old self was 1889. From the Avenue Road visitors book, preserved at the London TS, we can see she had a visitor, the poet W.B. Yeats. We should also be grateful to the Australian harvest. How long would it have taken without the index?

We then worked our way round the actual high bound Periodicals and this gave us several dozen references. So we searched in the on line Union Index of Theosophical collections. This particular card in the English TS archives is unusual. CWL had already passed away when it was sent! Inside the card is a photo of Leadbeater, the month of death, and the traditional year of birth, 1847; also a comment from the Master K.H. about lifting the veil. This taken from and the traditional year of birth, 1847; also a comment from the Master K.H. about lifting the veil. This taken from the London TS, we can see she had a visitor, the poet W.B. Yeats.

We should also be grateful to the Australian

C.W. Leadbeater used his cards to send a spiritual message, and there are probably a number in Theosophical collections. This particular card in the English TS archives is unusual. CWL had already passed away when it was sent! Inside the card is a photo of Leadbeater, the month of death, and the traditional year of birth, 1847; also a comment from the Master K.H. about lifting the veil. This taken from

The taste of those sandwhiches must have lingered, as they are mentioned in other memoirs. But in a poem of the 1930s, bananias feature.

http://wonderminstrelx.blogspot.co.uk/.../my-love-is-theo...

The author of this poem, Viscount Barrington, had metaphysical interests and worked briefly for the president at the College of Psychic Studies around 1968, and it is not unfeasible that his name will turn up in the English TS membership registers from the 1930s.

HPB and the SPR

April 11, 2016

FB of TSL

Thirty years ago this month the Society for Psychical Research in London and the Theosophical Society emerged from a century long impasse about Madame Blavatsky. It was in April 1886 that the SPR Journal published a paper by Dr. Vernon Harrison, a senior SPR member which re-examined an 1885 SPR investigation into Theosophical phenomena that had dismissed Blavatsky as an impostor who had fabricated her “Mahatmas.”
If you feel you want to pursue in more detail the problems of editing Dr Steiner’s work, there is a second paper in the same issue of correspondences!


When we reprint old Theosophical material, should we censor it?

April 18, 2016
FB FOTA

When we reprint old Theosophical material, should we censor it? This question is raised for us by a review of a monograph on Anthroposophy and race.

http://correspondencesjournal.com/…/13306_20537158_arvidsson...

The reviewer notes approvingly that the author has used old versions of lectures by Dr Steiner, and not post-war editions which tone down his racial statements.

We encounter the same problem in the Reminiscences of Countess Wachtmeister where it was thought prudent to omit in the Quest edition the author’s aside about Jews, in an account of HPB’s friendship with her Jewish landlord.

Fiction is not free of such difficulties. In Dion Fortune’s novel “The Goat Foot God” she twice uses the N word— that would not happen in present day America, though it was still there in the 1980 Weiser edition.

The lesson is that scholarship requires access to old editions, and we should consider carefully before discarding them.


Madame Blavatsky’s Last Holiday

April 19, 2016
FB of TSL

Where was Madame Blavatsky last holiday? In February 1890, she was taken to the English seaside in the hope she would recover her health. And she liked it. She wrote to her sister Vera

“You have been to Brighton, have you? We have splendid spring weather here; the sun is simply Italian, the air is rich; the sea is like a looking glass, and during whole days I am pushed to and fro on the esplanade, in an invalid chair. It is lovely.”

There was just one problem “It is an awfully expensive place”;

But fortunately Theosophists, especially in America, rallied round, and provided financial support. And given HPB’s recent labours, writing “The Key to Theosophy” and transcribing “The Voice of the Silence” seldom was a holiday so well deserved.

Alexander Scriabin

April 26, 2016
FB of TSL

Which famous composer visited the London headquarters of the Theosophical Society? It was Alexandr Skriabin (more usually spell Scriabin today) on his last visit to London. But in our house journal “The Vahan” for May 1915 there came the sad news of his passing. Skriabin was a T.S. member, and in April 1914, “The Vahan” had carried an article about his music by Mrs Besant Scott (daughter of Annie Besant) and in March 1913, one by

Mr Banks.

Scriabin’s work was much discussed by Theosophists, and he features in a recent paper by leading American Theosophist Kurt Leland:

https://www.theosophical.org/publicatio…/quest-magazine/2303

There is a more detailed treatment in Kurt Leland’s book “Music and the Soul”:

http://www.kurtleland.com/…/…/91-music-and-the-soul-contents

In the midst of the carnage of the Great War, Skriabin died in Moscow from an infection which began when he cut himself shaving in London many months before. We should ponder on his music - and the lessons of his troubled life.
Over the years, many Theosophical records have been lost; FOTA hopes to discourage further destruction! In this occasional series, we are going to recall these losses, some well-known, some forgotten.

C.C. Massey was one of the English persons associated with the foundation of the T.S. in New York in 1875 - the others were Dr John Storer Cobb, Charles Sotheran, Emma Hardinge Britten and her husband William. In a letter to the newspaper LIGHT of July 16 1892, Massey quotes from a diary which he kept from the time of his arrival in New York, specifically the entry of September 6th 1875 about butterflies. Very likely there were also entries about the meetings where the T.S. was proposed and then formed. Unfortunately we do not know the whereabouts of the diary now. It could settle whose idea the T.S. was.

Jeff Lavoie has written a biography of Massey “A Search for Meaning in Victorian Religion” (Lehigh University Press, 2015) which helps us to understand this mystically minded lawyer.

The Theosophical Society in London has been at the same site in Gloucester Place since 1934, though street numbering has changed. If you would like to learn more about previous hqs, a valuable article appeared in “The Theosophist” for 1940, and has recently been reprinted in the free on line journal Psypressier.


Perhaps the most melancholy hq is the one never was, seen in the attached photo as an empty space in Tavistock Square. As the article explains:

“The work upon this new and very magnificent building…was even a group in Basra, Iraq.

Professor Boaz Huss recently returned to 50 Gloucester Place where he met national president Jenny Baker, publicity officer Colyn Boyce, librarian Barry Thompson, and archivist Leslie Price.

Professor Huss, a Kabbalah scholar, has been working with Theosophical centres around the world, including Adyar, to document the Jewish contribution to Theosophy. He has found that an Association of Hebrew Theosophists was founded at the end of 1925, during the jubilee conference of the T.S.in Adyar, and that this had branches in India, England, Holland, and the United States; there was even a group in Basra, Iraq.

The full text of these letters should be published in order to help our understanding not only of H.P.B. but also of the events leading up to the formation of the Theosophical Society. But first they need to be located. Can anyone help?

In 1937, Mr C. Jinarajadasa published part of a letter apparently written in 1900 to Annie Besant from the Master K.H. As it was popularly supposed outside the Theosophical Society that Madame Blavatsky wrote the Masters of the Wisdom, the second volume includes a series of letters received by Colonel Olcott in New York, in the summer of 1875 just before the founding of the Theosophical Society. Historically, that was obviously a crucial time. The letters are signed “Serapis.”

C. Jinarajadasa explains why the letters are incomplete (Letters from the Masters of the Wisdom, second series, p. 22): “These letters to Colonel Olcott from the Master S. mention incidents in H.P.B.’s inner life. As none have a right to peer inquisitely [sic] into the workings of the soul, I have omitted all references to such incidents, extracting out of the letters only such teachings as seem to me to have value to earnest students.”

In 1937, Mr C. Jinarajadasa published part of a letter apparently written in 1900 to Annie Besant from the Master K.H. As it was popularly supposed outside the Theosophical Society that Madame Blavatsky wrote the Mahatma Letters, and she had died in 1891, this was significant. However C.J. omitted some lines.

In Sept. 1987, the journal “Eclectic Theosophist” printed what was claimed to be the text of the full letter. It is now widely available on the Net, and there has been renewed discussion of it, e.g.

http://www.katrinkahesselink.net/faq/hkhlett.htm

Ironically, Dr Vernon Harrison, the scholar who concluded that the main “Mahatma Letters” were from 3 different people (thus exonerating HPB from the charge of forging them) also wrote:

“The last letter believed to have come from KH was received in 1900 by Annie Besant. I now have a photocopy of this letter and my opinion is that it is a GOOD SIMULATION [caps added] of KH’s hand, but nevertheless a FORGERY [caps added]. The literary style is unlike that of KH.”
Lost Archives (6)

May 14, 2016
FB FOTA

Oscar Kollerstrom, a pupil of C.W. Leadbeater, was one of the apostles of the Coming World Teacher announced by George Arundale in 1925. He was therefore a person of some significance in Theosophical history, although at his own request, he was omitted from “Candles in the Sun”, the memoir of Krishnamurti’s Theosophical involvement by Lady Emily Lutyens.

Oscar kept diaries of his Theosophical experiences, including his close relationship with C.W. Leadbeater. These were seen by Gregory Tillett when he was writing his biography “The Elder Brother”, but were suddenly withdrawn and their present whereabouts are unknown.

Lost Archives (5)

May 5, 2016
FB FOTA

Mr Sinnett was the English newspaper editor in India who got into correspondence with the Mahatmas. His wife Patience kept a diary, of which there were eventually 31 volumes. He used this diary when writing in later years about the early history of the T.S. Unfortunately it disappeared after his death in 1921. Perhaps it passed into the hands of his executrix Maud Hoffman, who later gave the Mahatma Letters themselves to the British Museum (they are now in the British Library).

There are conflicting stories about the diaries—were they just slim appointment records, or have they more detail? Miss Hoffman lived until 1953, but did the diaries come to the English TS in the war; were they evacuated to a safe place, whose identity was forgotten?

http://www.theosophywiki/en/Patience_Sinnett

At least one English general secretary professed to have searched every cupboard in the headquarters building!

The Oldest Blavatsky Lodge

May 13, 2016
FB of TSL

At the London TS, we are honoured to have Blavatsky Lodge founded in 1887 and taught by Madame Blavatsky herself. But was this the first Blavatsky Lodge?

We read in “The Theosophist” July 1979 p.126 that a century before in India the Bombay Branch [or Bombay Theosophical Society] was founded, on 23 April 1879, and received its charter in February 1886; note that since 1995, Bombay has been officially Mumbai. In her “Short History” Josephine Ransom says that the Bombay branch elected officers in April 1880 (p.141).

http://blavatskylodgetsmumbai.blogspot.co.uk/

The programme of the BL in Mumbai is notably different from that in London. Members in recent times have studied “The Lives of Alocyne” “Man Whence How and Why”， and “Clairvoyance” by C.W. Leadbeater; also “The Textbook of Theosophy” by C.W. Leadbeater. The Mystic Star ritual is regularly observed, and Annie Besant’s birthday is marked.

What did Theosophists do in WW2?

May 17, 2106
FB TSL

Carlos Cardoso Aveline has written a valuable paper, which includes testimony from many sources.

http://www.theosophyonline.com/ier.php?id=117#.VzSyk3z2a70

Mr Jinarajadasa remained in London during the war, and served as a fire watcher, encouraging many through correspondence. All European Theosophists were fortunate that he was so close at hand, while Mr Arundale held the fort at Adyar.

Jean Overton Fuller, later the first HPB biographer to have access to the SPR archives, and shown here as a young woman) lived in London through the Blitz and the V missiles. Fluent in French, she worked in Postal Censorship and 3 nights a week, caring for people whose houses had been destroyed by bombing, then as a trained fire-fighter belonging to a group that liaised with the regular Fire Brigade. If the alarm went and it was her night on duty she had to get up and go and stand on a cold doorstep, with others, with pick-axe, bucket and a hose. Such testimonies could be multiplied. Great courage was also shown by Theosophists on the Continent.

There was one exception. Krishnamurti remained in California, with Aldous Huxley and others like them.

The British Theosophical Society was formed in 1878, and started a minute book. From it, we could see when F.W.H. Myers the psychical researcher joined, and also a young clergymen C.W. Leadbeater. In 1883, the BTS changed its name to the London Lodge, and soon afterwards Mr Sinnett took control and kept it separate from the Section as a whole. Late in life, he used the minute book when writing his book “Early Days of Theosophy in Europe”

http://hbp.narod.ru/EarlyDaysTheosophyAPS.htm

After Mr Sinnett died in 1921, the London Lodge was caught up in the campaign for a new world religion and a world teacher, and two competing “Lodges” emerged, the traditional one which cared for none of these things, and the pro-Adyar one. Indeed the editor of “The Occult Review” found himself assailed by both groups for mentioning the other. It is feared that both parties sank under waves of discord, one of them taking the minute book with it.

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http://blavatskylodgetsmumbai.blogspot.co.uk/
In 1884 the Theosophical Society headquarters at Adyar, India dispensed with the services of Mon. Coulomb and his wife. Some years later the Coulombs produced letters in which Madame Blavatsky was implicated in faking phenomena. She responded that the letters had been interpolated. These letters were a significant part of the 1885 SPR report into Theosophical phenomena, for which Mr. Hodgson was chief investigator. In his 1986 re-investigation of parts of the 1885 report, Dr. Vernon Harrison noted that Dr. Elliott Coues, who was being sued by HPB, later bought the Coulomb letters, through an agent of the Scottish missionaries in India. In 1946, Walter Carrithers discovered that a descendant of Coues had apparently destroyed the letters just recently.


In 1875, both men and women share in leadership. Two women have served as international presidents at Adyar, India - Annie Besant and Radha Burnier. But can you name the first woman to serve as T.S. leader in Britain? Dr. Anna Kingsford was elected president of the British Theosophical Society in January 1883, and immediately proposed that its name be changed to London Lodge. She explained "I did this because there are in London a vast number of 'Societies,' good, bad, and indifferent, and I wish the character of our fraternity to be entirely distinct from that of the ordinary run. We are a secret society, too, and our members are, or should be, brothers and sisters. But chiefly our aim is to establish branch societies throughout the world, and as the members of all these will be in constant intercommunication, and will virtually be brothers of one fraternity, I think it best to designate the different groups by the name of Lodge, the meaning of which is now classical and explains itself."

http://www.blavatskyarchives.com/maitland1913.htm

Anna was one of the first women to train as a medical doctor, and was a fighter for animal welfare; her visions have been very influential in Christian Theosophy far beyond the T.S. itself. There is a recent biography Red Cactus by Alan Pert. http://imagier.co.uk/product/lost-letters-of-edward-maitland-by-brian-mcallister/
COPY OF HPB’S WILL PHOTOGRAPHY BY DAMON SCOTHERN

[Image of a document with text]

[Handwritten text]

Learning, I desire that yearly, on the anniversary of my death, some of my friends shall assemble at the Head quarters of the Theosophical Society and read a chapter of Edwin Arnold’s “Light of Asia” and Bhagavad Gita, for payment of my just debts (legal) and funeral and testamentary expenses. I give devise and bequeath unto Colonel H S Olcott of Abayan Town, as my bequest for the use of Literary Committee of the Theosophical Society, also my furniture for use at the Head quarters of the Said Society, also my property in “Tais unraveled” and the “Secret doctrine” and “The Theosophist.” Also one of the ten pairs of candlesticks given me by my aunt also to Damadar Babaji and unwarranted silver and copper also to Dr. Hartman in one of the pairs of candlesticks given me by my aunt also to my nieces all my dresses and clothing (but not sheets or bedding) also to

[Signature]

[Handwritten text continues]
International Conference on Theosophical History

Since 1986, the TSE London headquarters has hosted the only regular international conferences on theosophical history. This year’s conference includes speakers from Canada, Israel, Denmark, Italy, Netherlands, France, USA and UK. Conference chair: Professor James Santucci (editor “Theosophical History”)

Tentative Programme

Saturday 17 September 2016

9.45 am Registration and coffee.
10.20 Welcome-Jenny Baker, National President, Theosophical Society in England
10.30 AGARDI METROVITCH UNVEILED Erica Georgiades (in absentia)
11.10 Refreshments
12.20 THEOSOPHICAL CONTRIBUTIONS TO THE CAMPAIGN FOR WOMEN’S SUFFRAGE IN GREAT BRITAIN – Kevin Tingay
1pm Lunch break
2.00 BEYOND THE LOST HORIZON- TIBET THE MASTERS AND SHANGRI-LA IMAGINED IN POPULAR FICTION – Robert Gilbert
2.40 refreshments
3.10 DION Fortune Theosophist Geraldine Beskin
3.50 DYNAMICS AND CHALLENGES IN STUDYING THE CASE AGAINST WILLIAM QUAN JUDGE Brett Forray
4.30 short break
4.45 NATURE SPIRITS AND THEOSOPHY Lynda Harris
5.20 THE FUTURE OF THEOSOPHICAL HISTORY James Santucci
5.50 closing remarks
6pm- conference ends

Sunday 20 September 2016

10.00 Registration and coffee.
10.30 JEWISH THEOSOPHISTS IN ENGLAND, AND THE BRITISH LODGE OF THE ASSOCIATION OF HEBREW THEOSOPHISTS Boaz Huss
11.10 Refreshments
11.40 LOUIS VET AND THE ASSOCIATION OF HEBREW THEOSOPHISTS IN THE NETHERLANDS Alexandra Nagel
12.20 lunch break
1.20 FIDUS (1868-1948) ; A GERMAN ARTIST FROM THEOSOPHY TO NAZISM Massimo Introvigne
2.00 LATENT SEMANTIC ANALYSIS OF THE MAHATMA LETTERS Boyko Zlatev
2.40 refreshments
3.10 DION FORTUNE THEOSOPHIST Geraldine Beskin
3.50 DYNAMICS AND CHALLENGES IN STUDYING THE CASE AGAINST WILLIAM QUAN JUDGE Brett Forray
4.30 short break
4.40 NATURE SPIRITS AND THEOSOPHY Lynda Harris
5.20 THE FUTURE OF THEOSOPHICAL HISTORY James Santucci
5.50 closing remarks
6pm- conference ends
The European School of Theosophy

6TH - 11TH OCTOBER SALZBURG ~ AUSTRIA

The Mahatma Letters, HPB’s Teachings and the Path

The European School of Theosophy was launched in October 1982 with a one week program of intensive study. Subsequent Schools have offered similar programs, the basis of the work being the modern theosophical classics, especially the Secret Doctrine and other writings of H.P.B. and The Mahatma Letters to A.P. Sinnett. The School is not part of any organization, theosophical or otherwise, and is solely organised on the basis of loyalty to the original teachings and objects of the theosophical movement. The School has no regulations or officers and is being led by an autonomous group of students who only wish to call themselves ‘organisers’ of the School.

Edward Abdill
The Road that Leads to the Heart of the Universe ~
St. Augustine wrote, “Our hearts are ever restless ’till they find their rest in Thee,” and H. P. Blavatsky told us of a road that leads to the very heart of the universe. We may understand these two statements as being identical. Where is the inner peace we seek? What prevents us from discovering it? In search of answers we will explore some clues in Theosophical literature and more importantly try to discover answers within our own selves.

Chaganti V.K. Maithreya
Karma, Reincarnation and the Doctrine of the Heart ~ H.P.B. called ‘Karma’ the Law of Retribution, ‘Karma & Nirvana’ are together called the ‘Twin Doctrine’. ‘Reincarnation’ is an important part of the operation of ‘Karma’ for many obvious reasons. Without ‘Reincarnation’, it would be difficult to explain the ‘Law of Karma’. Mme H.P.Blavatsky writes extensively on ‘Karma and Reincarnation’. To obtain an overview of what she writes could help and encourage students investigate these subjects further. The ‘Doctrine of the Heart’ is written about by her in clear terms. It is central to our spiritual lives as it points to the ‘Bodhisattva Path’. It helps clarify motives and opens within us the lamp of compassion.

If we would be constantly mindful in life, we would consequently be careful about the fresh ‘Karma’ we create. The neutralisation of the creation of ‘Karma’ for one following the ‘Bodhisattva Path’ is indeed not a journey in the realm of the mind, but rather in the opening of the heart. In fact, it is in the stillness of the mind that the compassionate flower of the heart opens. The necessity of karmic ‘Reincarnation’ will no more hold sway over the liberated One.

Erica Geordiades
Reflections on our Mortality: The Ancient Art of Good Life ~ This lecture, briefly, introduces the Socratic and Stoic viewpoints on wisdom, mortality and good life. In the process, it outlines ancient techniques, some of which were practiced by the Pythagoreans, for daily meditation and self-knowledge. Such practices, involved meditations death for example, considered a crucial step into the process of acquiring wisdom and living a good life.

The programme

Programme
Edward Abdill
‘The Road that leads to the Universe’ In part one, two and three
Chaganti V.K. Maithreya
‘H.P.B. on Reincarnation’ ‘The Doctrine of the Heart as seen in the writings of H.P.B.’ ‘Karma as enunciated by H.P.B.’
Erica Geordiades
‘Reflections on our mortality: The Ancient Art of Good Life’
Noeline Hart
‘The Magic Flute’
Mary Abdill
‘Spirituality in the Comics’
Dr. Sunita Maithreya
‘H.P.B. the example of a true Philanthropist’

The Venue

For more information visit: http://www.europeanschooloftheosophy.com/index.html

http://www.iapsop.com/archive/materials/quest/
http://www.iapsop.com/archive/materials/occult_review/
http://www.iapsop.com/archive/materials/Lucifer/
http://www.iapsop.com/archive/materials/theosophist/
http://www.iapsop.com/archive/materials/medium_and_daybreak/
http://www.iapsop.com/archive/materials/light/
Theoscopy and Social Responsibility
Applying the Head and Heart Teachings of H. P. Blavatsky
International Theosophical Conference
August 11, until Sunday, August 14 in Santa Barbara, California.

This forthcoming conference will certainly be as energetic and inspiring as the previous ones. According to the wish as expressed by participants during the 2015 meeting in The Hague, this time the focus is on studying together. It’ll be made possible for those who come to Santa Barbara to sign up in advance for a specific study circle, indicating what topic has their main interest.

Participants will be supplied with Theosophical readings and study material beforehand, made available on ITC’s website. With what was reintroduced to us by H. P. B., they will determine, by offering practical solutions, why it is crucial that the world knows that Theosophy exists, and has always been there to help humanity.

Theosophists are aware of the challenge they face, making steps forward indeed. In the true spirit of brotherhood they can do so through sharing, collaboration, and by having open minds.

On the opening night, August 11, Martin Leiderman will be the key-note speaker. The title of his talk is:

“The Stanza’s of Dzyan as presented in The Secret Doctrine:
… Keys to the understanding of human nature and their challenging correlation with Social Responsibility”

ITC 2016 will take place from Thursday, August 11, until Sunday, August 14, 2016. The venue, La Casa de Marla, is one of the most inspiring retreat centers in California. This unique location is a beloved sanctuary for heart, mind, and spirit, nestled gently between mountain and sea. Come and experience 26 acres that the New York Times has proclaimed as “pure splendor.”

IMPORTANT: Many, from all over the world have already registered. Make sure you book NOW because the capacity at the venue is limited:

La Casa de Maria
800 EL Bosque Road
Santa Barbara CA 93108
California.

For further information regarding registration, accommodation, payments and special requests you may check ITC’s easy to navigate website, click here http://www.theosconf.org/
Research by an Anthroposophist

Crispian Villeneuve

My connection with theosophical archives goes back to the year 1987, when the biography of D.N. Dunlop by Thomas Meyer first appeared in the original German edition. I read it and was really gripped, so much so that I wanted to follow up the footnoted references, for instance in relation to the journal *The Path* edited or coedited by Dunlop for a few years before the First World War. So I found out the address of the Theosophical Society, and decided that on my next visit to London I would call in and make enquiries. In those days this was a perhaps rather venturesome decision for an anthroposophist to make.

When I arrived at the London Headquarters, I duly met Lilian Storey in the Library. She was a very sociable person, quite willing to engage in conversation. On finding out what I was interested in, she gave me freedom to look around and also permission to copy any documents. I discovered that Dunlop had written articles not only in *The Path* but also in other theosophical journals which Meyer seemed not to know about. Lilian was also helpful in putting me in touch with Ted Davy in Canada, who had been making enquiries by letter about Dunlop. This proved invaluable for my research, since Dunlop's Canadian connection was at the time quite unknown on this side of the Atlantic. Having gathered all the information I could find, I passed it on to Meyer in Switzerland, who included some of it in his biography. This eventually appeared in 1994, and was much better than the original German language version.

During that same year, and as a result of the above researches, I myself took on the task of writing what eventually became a substantial book, which a long time later saw the light of day under the title *Rudolf Steiner in Britain*, published in 2004. Into this work largely a compendium of documents I also incorporated further material about Dunlop, some of it reproduced in facsimile. The book also gave rise as a kind of spinoff to a further volume entitled *Rudolf Steiner the British Connection*, appearing in 2011.

Since then I have still been pursuing my researches into Dunlop and on several occasions have called into the Library at the London Headquarters, where Barry Thompson and more recently Leslie Price have continued to be of assistance. Recently Leslie discovered among papers of the Blavatsky Lodge Dunlop's circular letter of 1922 explaining his reasons for resigning from the Theosophical Society. Essentially he had grown dissatisfied by the leadership of Annie Besant and Charles Leadbeater, which by that time had indeed become rather domineering. I hope within the next couple of years to bring out a further publication which will set this circular within its full context. Meanwhile I am glad to hear that the old theosophical journals in the Headquarters relegated some years ago to a cellar are now on their way back upstairs to the light of proper day, and trust that archival work in the Theosophical Society may continue for the benefit of those who are engaged in assessing the history of earlier times.
LIFE OF A SNAPPER

By Colin Boyce

I have probably always held an innate curiosity for wanting to know what makes things ‘tick’. This desire to get to the ‘bottom of things’ is what brought me into membership of the Society in my then-home town of Vancouver in 1969. And a desire to communicate ideas (especially of a ‘spiritual nature’) is what spurred me on to enter radio journalism in 1972. I was fortunate to be in the position to conduct a brief radio interview with the President of the Victoria, Canada, Lodge on the occasion of the Society’s centenary in 1975. Leaving Canada in 1977 for a ‘holiday’ to Britain (where I have remained ever since) I developed an abiding passion for photography. My enthusiasm in ’capturing’ most things that move and a lot that don’t (flowers in particular) cost me my liberty (two weeks in solitary confinement in a Budapest jail!) in December 1980 after I observed (and photographed) a convoy of Soviet tanks trundling past me in rural Hungary. This ordeal did not sap my desire to take photographs – it just made me more ‘wary’ of the quarry I sought. Fast forward to September 1981 when I take up employment as full time publicity officer for the Theosophical Society in England. Considering that there had been 9 people in 9 years prior to my arrival must suggest at the very minimum I have a ‘thick skin’. In brief my remit was to arrange a programme of events at the London HQ and, where appropriate, tours for international speakers. The second and often more challenging part of the job description was to promote the theosophical message. This was accomplished through advertisements in papers and magazines, leaflets and posters. In more than 30 years I arranged 101 London programmes and designed events leaflets and posters which were displayed in our front windows and inside our premises and at key lodges around the country promoting our lectures, seminars and courses.

Since the early 1990s (until this year) I was sub-editor for our house magazine - re-named Insight about 15 years ago. All of these forms of communication contained a liberal use of imagery - interspersing photos of humans with those of nature, architecture etc. A good slice of the pictures used were taken by myself. Given that my job involved attending Sunday lectures and our annual Summer Schools and occasional History conferences in a lifetime’s work I have met and photographed many of the biggest ‘guns’ in the theosophical firmament. Given its position as a world capital (some might say the ‘world capital!’) London has served as magnet for many of the best speakers on the planet and a good smattering have spoken at 50 Gloucester Place.

I will never forget the night that Christmas Humphreys spoke in November 1981. The founder and still President of the Buddhist Society of Great Britain at that time attracted nearly 200 persons to a Sunday evening talk. People sprawled outside the main lecture room into the foyer. Some were seated on the stairs up to the first floor and others were sitting in the reference library hearing the talk through speakers. ‘Toby’ as he was known, died suddenly the next June and so was not available to speak at our summer school in Hertfordshire. Fortunately for us, Trevor Leggett, another renowned Buddhist (who had been in charge of the BBC Japanese unit for 25 years) kindly filled in and became a regular fixture on the TS programme for the coming decade. From amongst our membership, the two biggest ‘names’ to grace our platform over the years have been the biologist Rupert Sheldrake and parapsychologist Arthur Ellison and their talks have always been well supported. Two ‘giants’ with whom I had pleasure with working were lanthe Hoskins who will perhaps be remembered for being our most travelled General Secretary (serving for 8 years over two ’innings’) and Geoffrey Farthing who was awarded the Subba Row Medal as our most prolific writer (followed by John Gordon, who was Biavatsky Lodge President for many years). Geoffrey and lanthe, along with Corona Trow and Harold Tarn (who became Director of the European School of Theosophy) were the leading ‘lights’ in Secret Doctrine weekends held annually throughout the 1980s and early 90s. In this millennium Colin Price, our National President for a decade, became one of the pre-eminent lecturers and distinguished himself by serving on two occasions as Director of Studies at the School of the Wisdom in Adyar. From my earliest years as an employee, I have fond memories of hearing (and
photographing) the likes of Radha Burnier and Rohit Mehta from India and Joy Mills and John Algeo from the USA. In more recent years we have welcomed Gnostic scholar Stephan Hoeller and Michael Gomes. About a half dozen history conferences have been hosted by the TS in England and organised by Leslie Price. These events have included a number of scholars from around the world - notably Jim Santucci, Editor of Theosophical History, and authors John Patrick Deveney, Paul Johnson, Jean Overton-Fuller and in recent years the (now) late Nicholas Goodrick-Clarke, who devised a MA module of Western Esotericism at Exeter University. Dr Gray, our General Secretary from 1983 - 88, described the Theosophical Society as an 'eclectic' organisation and our programme of Sunday lectures and workshop often reflected broad rather than core Theosophy. But the audience seemed happy enough if the size of the attendance for these events is any indication of 'contentment'. We would regularly count 70 to 80 people for events featuring such speakers as author Robert Bauval (the Orion Mystery), Professor Peter Fenwick (Chairman of the Scientific and Medical Network), Lynne McTaggart (author of The Field), leading Kabbalist Warren Kenton (Z’ev ben Shimon Halevi) and the American regressionist Dolores Cannon. In 30 plus years I will have taken literally thousands of photos of these and other ‘personalities and prints and negatives exist for a large number of the pictures - in the last few years, all have been taken as digital images. In time it is hoped that we will ‘convert’ a selection of the best pictures from the past to a digital format. But this will take considerable time to accomplish.
Joma Sipe was born in the city of Porto, Portugal, on August 2, 1974. He spent his childhood in the city of Vila Nova de Gaia, near Porto, where he still lives and has his own studio. He started painting conventional pictures, such as landscapes and portraits, using oils and acrylics with exuberant colors. Eventually he realized that this was not the way he wanted to express his spiritual and artistic feelings. Step by step he became aware of an inner yearning. When he was between thirteen and fifteen years old, he started to feel restless, wanting to discover the reasons for living on this planet, trying to find answers to questions we all ask: “Where do we come from?” “What are we doing here?” “Where do we go after our bodies die?” These thoughtful questions sent him to the local public library in Porto, where he found books written by H. P. Blavatsky and Annie Besant, translated into Portuguese. Soon after reading those books, he felt a deep and inexplicable connection with H. P. Blavatsky and her teachings. He had the opportunity to read Isis Unveiled, The Secret Doctrine, The Voice of the Silence, and other works by H.P.B. While finding his way through esoteric literature, he learned about the chakras, occult anatomy, sacred geometry, the golden number, several techniques for meditation and concentration, the alchemical process, the Kabbalah, and many other arcane subjects. Additionally, Joma also got acquainted with the ideas of Rudolf Steiner, Gurdjieff, and Ouspensky. A series of 100 “illuminated” works appears in his book “Soul of Light: Works of Illumination”, published by Quest Books, on November 2012.

Source: http://www.jomasipe.com/#!joma-sipe-sobre-l-about/c240r

An Italian Post Card Depicting HPB and drawn by Giulia Hoffmann Tedesco.

The post card was sent to FOTA by Joma Sipe and is commented by Erica Georgiades.

Joma submitted to FOTA, a post card with a drawing depicting HPB. He pointed out that most probably the drawing was based on a photograph of Blavatsky taken in London, 1884, by Mrs. Laura Langford Holloway. I agree with him, the resemblance is striking (see images on next page).

The drawing was created, in 1885, by Giulia Hoffmann Tedesco. She was an artist born in 1843, in Würzburg, Germany and in 1870, she moved to Florence where she met the painter M. Tedesco and married him in 1874.1

In the drawing, we can see that Giulia replaced the fan by a book, which may represent one of the works written by HPB. Additionally, based on the information of the post card, it seems the poster was made in 1889. During that period of time HPB was still alive.

I wonder how Giulia got HPB’s photo. In the 19th century it was a common practice to send personal photographs to friends and acquaintances. It is known that HPB travelled a number of times to Italy. Hence, it is possible that HPB may have met Giulia or her husband in Italy, and eventually sent them her picture inspiring, in this way, Giulia to create the drawing.

If you know anything about a possible link between HPB and Giulia Hoffmann Tedesco or her husband M. Tedesco, please send a note to the editor of FOTA Newsletter in this email address: erica.georgiades@gmail.com

Note: 1) Dizionario degli Artisti http://goo.gl/q9dcGc

In the poster is written the following:
“Happy wishes, greetings to them all Betty Pascal.”
Signor Dr. D. Scognamiglia Via G [Roma?] Napoli”
Photograph of Blavatsky taken in London in 1884, by Mrs. Laura Langford Holloway.

Drawing by Giulia Hoffmann Tedesco 1885.

Date the post card was printed, 1889.

The Key to Theosophy & G. Percival Gaskell

In addition to the post card, Joma also sent us the following information about an edition of the Key to Theosophy, he recently acquired:

“I bought the book at an internet book auction. It is the 1889 first edition of Blavatsky, The Key to Theosophy. I already had an exemplar from 1893, quite different from this one. And have another one first edition from 1907 published by Katherine Tingley at Point Loma, also very different from these two. Then I saw the bookplate (in front of the book) with the signature of the previous owner. It was the signature and bookplate of G. Percival Gaskell, the famous British painter and etcher. He was born in 1868 and had acquired the book in 1890, when he was only 22 years old. He could even have met Blavatsky that was in England those days, but did not find any information about that.”

Percival Gaskell British (1868–1934), was from Shipley, Yorkshire. He studied in Italy, as well as in Paris at the Royal College of Art. In the University of London he was a lecturer of art history, and occupied the position of Principal at the Regent Street Polytechnic.

He was one of the most famous etchers of England, and his artwork influenced many generations of British printmakers. One of his greatest talents was the creation of mezzotints of landscapes, and he was especially skilled on giving great depth in terms of shading and lights in the skies. “According to the 1891 Census George, aged 23, was living in Belsize Park, Hampstead, London and was an Artist, Painter and Art Master, born in Shipley; his wife Edith, aged 21 and born in Highbury, London. In fact, from 1891 until 1895, George was Headmaster of North West London School of Art.” Source: http://www.antiques-atlas.com/antique/gpercival_gaskell_oil_dtd_1886_river_scene/as237a264

Note: 1) extract from e-mail of Jome Sipe to Erica Georgiades, 10 February 2016.
George Percival Gaskell RBA RE, British 1868-1934- Alpine chateau; mezzotint, signed, dedicated and dated 27/5/14 in pencil, 22x25cm. Source: https://www.liveauctioneers.com/item/35743172_george-percival-gaskell-rba-re-british-1868-1934

If you are interested to know more about the work of George Percival Gaskell it is worth to check *The Studio an Illustrate Magazine of Fine & Applied Arts Arts*, vol. 61, n. 256, 1914, May 15. This issue is dedicated to his works. In case you know of any connection between Gaskell and the Theosophical Society or HPB do send a note informing us.

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**Gleanings from Light on the Path - 1909**

by Joma Sipe

I acquired the book *Gleanings from ‘Light on the path.’* Four Lectures delivered at the 33rd Anniversary of the Theosophical Society held at Adyar, in Dec 1908, by Lilian Edger, on an online antiquarian bookshop. It bears the Ex-libris, and is signed by A. G. Pape (Alfred Garbutt Pape). It says on the left side "In loving recognition of service." and on the right side "From those who are grateful."

It also bears a copyright notice for the initials J.W.L., with no date. Hence, I cannot be sure if the illustrations can be attributed to the famous painter John Wycliffe Lowes Forster (1850-1938), but it could have been made by him.

I have never seen this illustration, clearly made for the book “Light on The Path” written by Mabel Collins, and whose initials are on the top of the illustration.

Obvious that it is connected with the book, holding the Egyptian Lotus Flowers on both sides of the major panel theme. The front panel is represented by a man on a cliff holding a wood stick and some kind of castle on the top left corner. The man is being helped by an Angel of light that appears from the abyss and holds his hands.

Info about the book:

*Gleanings from “Light on the path”*

Four Lectures delivered at the 33rd Anniversary of the Theosophical Society held at Adyar, Dec 1908.

Title on spine very faded. Pencil underlinings on several pages, pencil notes on flyleaf.

Author(s):Lilian Edger

Dimensions:5x7 ins

Edition:1909

Format:Hardback

Number of pages:148

Publisher:Theosophical Publishing Society
Art Work by Joma Sipe

Theosophia Geometrica III, 2013. This work was inspired on the first cover of the magazine Lucifer.

The Empire of the Senses, 2013.
In the beginning of the 19th century, in Ekaterinoslav (now Dnepropetrovsk) at Peterburgskaya Street (now 11-13 Leningradskaya Street), a estate was built, and failed 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 homestead 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 Trustees, 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 bought “a house with a garden” 3 and brought all his family with “all belongings, goods and chattels as well..."
During the Fadeev’s 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, Hele- na 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 Dolgo- ruky family, she knew five foreign languages, had a musi- cal 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 through- out their whole life. H.P. Fadeev’s scientific interests were focused on studying natural sciences: paleontology, min- eralogy, 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 numis- matist 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 peo- ple. This included her role of a main teacher of H.P. Bla- vatsky 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 Petersburgskaya 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. Blav- atsky. H.A. Hahn, had literary and musical talents, a so- phisticated 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 father 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.\(^7\)

In the Ekaterinoslav estate of Andrei and Helena Fadeev, their two younger daughters were also born – Nadezh- da and Ekaterina. Nadezhda Andreevna Fadeeva (1825- 1919) was a public figure, a collector. She inherited a unique library, archive and rarities collected by her an- cestor at the turn of the century, and belonging to her mother and father since 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 numis- matist 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 peo- ple. This included her role of a main teacher of H.P. Bla- vatsky to whom, together with her husband, she became a guardian since Helena Blavatsky reached the age of eleven years.

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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 bourgeoisie.

The memoirs of Porfiri Yanenko published in 1887 in "Ekaterinoslav Anniversary Leaflet" represents an important source of information about the fate of the Fadeev's estate. 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 Porfiri Semenovich Semenovsky (now to Krants), then Fadeev's (now Stanislavskaya's) and Neimann's houses."

The Yanenko's memoirs provide evidence indicating that the Fadeev's name was not forgotten by the city community, neither in seven 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 Stanislavsky.

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 honorary 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.

In 1991, Dnepropetrovsk Architectural Design Studio (research supervisor – architectural historian expert E.F. Vanduk) 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-
The research conducted permitted to identify also historical boundaries of the estate which were both initial and later, changed in the following decades.

As it was already mentioned, experts stated that the only surviving 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 backyard sides) is being rebuilt and new 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 exhibits, 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 vectoried 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 Pridneprov region in order to perpetuate the memory of H.P. Blavatsky and her unique family and to ensure profound retrospective and prospective 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, 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 mid 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;
- expositions 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 contrasted, the main – 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 visions 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 recreate a part of the historical interior, to recreate an atmosphere 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 brilli-ant expressive presentation. In all exposition sections, a special importance is attached to flowing presentation of respective theme, image building, development of expo-sition 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 per-ception. It is envisaged to create a kind of a “text” which one should both contemplate and comprehend. The mu-seum exposition, as a subject-spatial and emotional-im-age-bearing media within the unity of subject-conceptual and visual series, will implement “an aesthetically gen-eralized authors’ idea which reflects the concept of the world and the man”, will become an object for artistic cre-a-tive 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 concep-tually determined media which will organizers include a certain balance of a number of components. In this con-text, 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 culturalenvironmental and functional function which allows to combine together three major compo-nents of the system: nature, family (an individual) and history. This principle is guided by the task of the crea-tion 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 aspects of reminiscence 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 his-torical, cultural and nature heritage in their unity. The in-tegral 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 im-plementation 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 ver-tical. 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 representatives were born which will have a status of a governmental institu-tion and will be a property of the Dniepropetrovsk National Historical Museum, the second part is a non-governmen-tal 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 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 Dniepro-petrovsk an international-level complex Museum Center which, according to the conceptual artistic idea, will be an entirely integrated material and space system with signif-icant spiritual, educational23 and informational potential. The Museum Center of H.P. Blavatsky and Her Family is being created as a living organism, not a frozen me- morial. 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, tempe 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 his- tory, 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 extreme-ly important to make the project international, to join ef-forts 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 emotional-ly 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 Fadeev’s 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 Mouseio which means a House of Muses. The dwelling place of all Muses is first of all a symbol of Unification.”20

Footnotes:

3) In the funds of State Archive in Dniepropetrovskoblast (GADO), there is “The Inventory of Funds of the Administrative Office of Ekaterinoslav City Civil Governor. 1816-1838, Ekaterinoslav City” in custody (R. 1864, op.2, file 14), where on a back side of page 39 (reverse side) there is a number of dossier 3026-242. “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 mononite Tavol” of July 1831, 1831, on nine pages. The above mentioned GADO document was lost.
5) Ibid.
6) However, little do we know about the layout of the Fadeevs’ estate. It can only be sure that [1] according to the traditions of that time, initially the estate was an ensemble which included a main building, an outbuilding (or outbuild-ings), utility buildings and a large elegant and beautiful garden.
11) Fadeev H.P. Letters to A.P. Sinetrit, M., 1867.P. 316-317
13) Ibid. P.97.
15) Ibid.
16) Ibid.
17) Ibid. L.95.
18) The fire in her birth element (according to her zodiac sign), the fire is con-tained 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 con-cept and of this article attached special importance to the childish 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 Fadeeves family; flower and fruit trees garden as a book of nature.

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 (P.B.C.) consists at realization of the great idea presented by H.P. Blavatsky, the idea of synthesis of sci-ence, religion and philosophy. It invites to concentrate the focus of its service at the recognizing of the Ageless Wis-dom, at the position of the theosophy in contemporary world.
The following stages are reckoned:

- Getting the land,
- Building of the main objects of the Center,
- Fix up the ground installation,
- Step-by-step enact for the exploitation,
- 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 its problem and perspectives and to participate at the creation of H.P.Blavatsky Public Center.

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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 contemplation of the 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 place where it might be possible the amplification of the field of investigation in the light of post-materialist paradigms 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.

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Habitations of H.P.B.

by William Q. Judge
compiled by Erica Georgiades

The FOTA Newsletter, issue v., featured an article written by William Q. Judge about the house where HPB lived, worked and died (The Path, vol. VI, July 1891, pp. 131-4). After the reproduction of this article, Nicholas C. Weeks contacted me pointing out to a series of articles, about the Habitations of HPB, written by William Q. Judge and published in the magazine The Path, vol. VI, July 1891, pp. 131-4; vol. VII, May 1892, pp. 36-9; June 1892, pp. 71-5; vol. VIII, November 1893, pp. 237-9, and the Echoes of the Orient, vol. 1, pp. 256-68. The article in the Echoes of the Orient seems to be a compilation of all articles published on The Path, about HPB’s habitations.

Considering that there is a series of articles focusing on the habitations of HPB, I decided to make a new compilation which I now present here. For this reason I will re-publish Judge’s article reproduced on FOTA Newsletter vol. v., but now with its original images. While reading the compilation you will notice Judge’s assertion about HPB’s wish to keep her bedroom intact. Unfortunately, her wish was not carried out and her bedroom was not kept intact. In case her wish would have been carried on, we would have today, what we could call, a sort of museum dedicated to HPB. However, there is nothing like that, except in Ukraine that our fellow Theosophists have been working very hard in an attempt to structure such a museum. On the other hand, Annie Besant was perhaps “luckier,” because she also wished her bedroom to be preserved and her wish was carried on. Today, Besant’s room is a sort of small museum open, some days of the years, for members of the TS to visit and pay respect to this memorable woman.

The present compilation begins with Judge’s description of the place where HPB’s lived in New York. This is followed by a description of the place she lived in Adyar, and closes with a description of the place where she last worked, lived and died, in England. Some of the drawings were made by William Q. Judge.

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window and the next two over the shop. The third window in front is of a small room which was used for various purposes, sometimes for breakfast, at others for sleeping. On that side, within, the inner hall ran down to the entrance door of the apartment with rooms in the following order: adjoining the writing and sitting room was her bed-room, having doors as well as a door into the hall, and cut off from the dining-room, next on that side, by a solid wall. Beyond the living-room is the kitchen, which looks out on 47th street. On the other side of the hall is first the bath-room fronting the kitchen, and next, proceeding again forward, is a small dark room in which Col. Olcott slept. Upstairs, Mrs. I. C. Mitchell, sister of Col. Olcott, lived for some time. The writing room and the small room first spoken of cut the hall off in front.

It was in this flat, in the larger front room, that Isis Unveiled was written and finished. There so many extraordinary phenomena had place that volumes would be required to describe them. Here the “astral music and belts” were so often heard, which self-styled wise critics have assumed were produced by a maid walking up and down the hall with an instrument: an absurdity for those who, like myself, were there and heard all such things. Here, in the corner of the room over Eighth Avenue, the stuffed owl stood and sometimes blinked. It is now in the possession of a lady living not far from the New York Headquarters. And here when Isis was finished H.P.B. sat among her few belongings and saw the auctioneer sell them off to the highest bidder; from here she at last, in December, 1878, went off to India never to return to the land where she was so often a perplexity and an amusement to the people of the metropolis. It is a modest place in a modest, busy part of a great city; yet how much was done there and what mighty forces played within those four walls while the immense personality known as Helena P. Blavatsky dwelt therein!

In the Path of 1890 (vol. v, [p.9] April) a view was given of the Headquarters building at Adyar as it appeared after alteration and the addition of the library wing. It need not be repeated here, as H.P.B. did not reside in it subsequent to the alterations, but was residing in London.

The changes consisted in filling in the spaces at each side of the porte cochère, thus turning the latter into an entrance, and adding rooms at each end of the building in front. Col. Olcott also constructed an additional building, on the ocean side, for the Oriental Library. Some changes were made in the roof by the raising of the top of what was called the “occult room”, which had a sloping roof when H.P.B. lived there, as the illustration on next page will show.

This picture is reproduced from an accurate sketch made on the spot in 1884, the point of view being as you come up the drive from the entrance gate.* It shows the front of the building as it faces the compound, and runs down to where the library building now stands. The porte cochère spoken of above is seen in perspective. It gave a grand air to the front, but has been absorbed by the alterations. The whole building was, in 1884, of a white color, appearing at a distance like a marble structure, but in reality is constructed of brick plastered white, as is very usual in India. It was purchased some years ago by subscription, and is now free of debt. Standing in a compound — or grounds — of some 21 acres, it is a very fine place, and if its counterpart were found in this country the cost would be very large, whereas in India its value is small by comparison with American properties. The Adyar River flows along behind the house not more than ten feet away. It is not a river of any consequence, its mouth being generally closed with sand through which the stream percolates into the ocean; and at this season of the year the water is very low and the odor from the mud rather disagreeable, but at full seasons it is a delightful little creek, as we would call it.

Just appearing over the ornamental balustrade which enclosed the roof is the front of H.P.B.’s own room, which led into the shrine-room shown in the second picture.

Her room was an addition to the building, and in a way served to join the two towers which rise at the back corners at either end. The stairs of the tower illustrated was the means of communication with her apartment, although the other tower had also a stairway, and another stairs was made running directly into the lower rooms at the library end. But these were not completed in June, 1884, when she was in Europe, as Monsieur Coulomb suspended work as soon as Mme. Blavatsky and Col. Olcott had gone to London, and began at once to construct the ex post facto trap-doors which he hoped to ruin the Society with, and at the same time to turn over some honest pennies of the missionaries for his so-called exposé.

That part of the compound extending from the entrance gate on the highway was full of mango trees, and through them the driveway brought you up to the house and under the porte cochère. Alighting there, a short flight of steps took you up to the entrance hall, where the floor was of black and white marble. Here there were two tables, sofas, and some chairs, and on the floor many a night slept Damodar K. Mavalankar, of pleasant memory, together with several others, including Ananda and Babajee.

Part of the end of the building on the side near the main road is given here. It is a continuation of the corner seen in the first cut. The tower finishes the river end of the building, and the river itself can be just seen at the back. On the top is the occult room with the extension or verandah. The roof of the “occult room” was slanting and tiled in red, the plaster being tinted yellow. In this was the shrine. It was entered from the other side, and, being a few feet lower than the rooms used by H.P.B., a short flight of steps ran down into it.

In the tower is a winding brick stairway, and opening on that was one window of the occult room. This window was made into a cupboard, the back of which looked on the stairs. This back was altered by M. Coulomb after H.P.B.’s departure so as to have a sliding panel as a part of his conspiracy. It was not workable, however. The whole upper part of the house was, in fact, a patchwork devoid of regularity.

Damodar’s room was in this tower at the top as you came up the narrow stairs. It was from that little room the famous “shrine” was stolen on the night after its removal from the wall in the “occult room A corridor, as you might call it, ran across the back of H.P.B.’s rooms from tower to tower, open to the river and giving a view of the little island opposite and the long queer bridge which carries the highway across the river. The small picture shows this bridge, which was painted pink.
Opposite beyond the bridge can be seen among the trees other large houses, as the vicinity was once in great demand before the trade of Madras declined. Every evening at sunset large flying foxes would rise up in great numbers from the direction of the city and fly over to Adyar to feed during the night on the mango and other fruit-trees in the vicinity. Many of them stopped on the Headquarters grounds.

This is reproduced from a photograph of the back of the building taken from 'the little island at the right of the bridge picture. It shows the other tower, companion to that in which was Damodar’s room. The lower floor under the roof was the back part of the middle of the building, and was occupied by the Theosophist magazine. Trees and shrubs almost hid the view. A plastered embankment ran for a short distance along this side so as to protect the foundations. These pictures give a very correct idea of the house when H.P.B. lived in it, but all has now been changed by the addition of the Library and by various changes in the roof which Col. Olcott put into effect after the desecration of the place by the Coulombs, so that now the old "occult room" is a thing of the past, not to be revived until another great personage such as H.P. B. was shall have come and been revealed to us.

The Witness

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The Path, May 1892, pp. 36-9.

It would not be possible to procure pictures or descriptions of all the houses where H.P.B. lived and worked during her life, but most of those in which she dwelt since 1874 while working for the Theosophical movement are known. Some of these will be given in these articles, not in chronological order but as they come to hand. The first one taken up is that at No. 17 Lansdowne Road, Holland Park, London, to which she moved shortly after coming to England.

Inside, the dining room in front opened into the work room behind. The front one was seldom used for anything but meals, except when a crowded meeting compelled visitors to sit there. Folding doors divided the rooms from each other. The view of this room is taken from the corner near her desk, and shows the sofa where Mr. Harbottle and others one evening during Lodge session saw plainly the astral form of a Hindu sitting and calmly watching the people. Indeed, so plain was the sight that only when some one sat down into this visitor, causing his disappearance, did Mr. Harbottle exclaim " He wasn't
whose name is known to thousands of writers. The sheet of tobacco basket is just beyond her hand, and on the table, on brackets, covering door-panels, everywhere in fact. This was an old habit.

In the early days of 1874-75 pictures were always crowding each other, and many of them she ingeniously framed and hung up herself. Out of this house she sat at her desk day after day, and for some years her every hour was open to the gaze of all men. Yet detractors never ceased their spiteful flings, but she worked on ceaselessly in those rooms, at that desk, editing, corresponding, transccribing the Secret Doctrine, leaving a treasury of information and suggestion for those who care to look beneath the surface and are not wholly carried away by the rush and bluster of a transitory civilization.

Three years and a half after this picture was taken, the tenement of clay so well used by H. P. B. for sixty years was abandoned by her and cremated at Woking.

The Witness.


At the present time the British Section occupies the house No. 17 Avenue Road, next door to the house in which H. P. B. lived, and there is a library and a dining-room with upstairs rooms for visitors and residents. Instead of taking meals in the lecture hall at 19 as formerly, the meals are now taken in No. 17, access to the premises being had by a gate cut in the dividing wall. In the reading room of No. 17 it is proposed to hang theosophical pictures, and also to place the books used by H. P. B. in a nice case, as she expressed a wish that they might be so disposed of.

A house was taken also at the back in the next street, and there Mr. Pryse and Mr. Brown run the Blavatsky Press. There is a common garden between No. 19 Avenue Road and the house in which the press is, and the end of the lecture hall projects into this garden, so that there is practically a large square of theosophical premises in one spot, as the house No. 17 is on the corner of the road and the cross street, all of the houses in Avenue Road are surrounded with trees, and the whole vicinity is just now a mass of foliage giving to the place a sweet and country air.

Regent’s park is only one block off, and is a most beautiful and spacious park where one can in two or three minutes get among the trees and the grass. Not very far off in the opposite direction is the famous Hampstead Heath where Jack Sheppard used to roam and to rob, and it is another pleasant place into the one end of which a short time escape into the country air and yet be at the same time in this great city.

The house where H. P. B. worked and died out of this life is at 19 Avenue road, and a short description of it may interest our readers. It is a large square house about 50 feet front and situated two blocks from Regent’s park. Like many houses in London it is covered with stucco and painted coffee-color. Standing in a large garden, it looks fine from every point of view, but the American eye so accustomed to houses in rows. There is an extension along the front for a large room 20 feet wide, and at the back projects another one story addition intended for the private use of H. P. B. This is built of the yellowish brick so much used in London.

The entrance door is in the middle of the front, and is a pylon with two large pillars. Running up to it from the front gate in the front brick wall is a walk of cement covered completely with glass, so that as one enters through the gate he finds himself in a glass passage with the front door at the other end slightly higher than the level of the gate. Enter the hall and we see that it runs back to the winding stair to the upper floors enclosed at the foot by glass doors. At the left of the stairs is the door leading into H. P. B’s rooms, and on the other side of the hall is the wide arch for the parlor entrance now hidden by a screen on one side and a curtain on the other. At the foot of the stairs on the right is a room marked “general work room” in which I slept during my visit there. Just there is the entrance to the garden. On the story above are five rooms, and on this floor the house staff in part have their rooms, and on the story above and night a large hall for meetings. A lawn in front of the house and the two front rooms look out upon it. Pass through the parlor and at the other side is a descending passage of four steps by which we go into the lecture hall that has been built up against that in the house side of the house, part of iron and park of brick.

Going into the room where H.P.B. worked, we find that it is square in form and painted coffee-color. Her desk was near the window, and on one side another desk or secretary. There is the large armchair in which she sat the livelong day, and all about are the ornaments she procured herself, with the photographs and pictures of her theosophical friends on every hand. In the opposite corner as we enter is the book case, and on the other side stood another case for books. On the wall over the fireplace is a curious Indian figure of Chrishna [sic Krishna], and up in the corner near the ceiling a little gold Buddha, while in other places are other Indian objects. The panels of the inner side of the entrance door are full of photographs, among them those of Allen Griffiths, Dr. Buck, A. B. Griggs, Dr. Anderson, W. C. Temple, A. Fullerton, T. R. Prater, Dr. Salisbury, Dr. Westcott, and some others unfamiliar. Over the door is a small wooden image of Buddha. Across the room is a door leading to the room where her secret sat and disappeared, and also Mrs. Besant, and this door is covered with velvet, having on it the photographs of some more of her fellow theosophists. This brings us to the mantel on which rests a high darkly-framed mirror with a picture of Mrs. Besant on one side. There are two standing brackets, and on one side of the room is a small table on which are some defunct students. Opposite on the inner wall hangs a long and very ancient Japanese screen said to be 800 years old; it was given to her by Col. Olcott after his last visit to Japan, and near it is his picture. Turning again to the case beside the door into the extension, we can see on the top the little Japanese cabinet used by her in 1875 in the city of New York, and in which I have often seen things put to disappear at once, and from which she often in my sight drew out objects that had not been there just before and the quantity of which could not be contained in it in any ordinary manner. The last time I saw her she told me that she had always had it with her, and that it had suffered many accidents in which it had been often broken. The back room is separated by an arch on which curtain hangs, and with a screen to hide the bed just beside the arch. It is a bedstead of brass and iron, and there are still the large pillows used by her. In one corner is a dressing-table at which in the morning she often sat and opened her letters. Beside the head of the bed and just where it could be seen as one lay down hung a photograph of her friend William Q. Judge, and in other places those of the Indian Headquarters and of persons she knew. On the other side of the room is a large clothes-press where was to be found clothing that she seldom had any use for, as she delighted in having new things that were familiar to old friends not to be annoyed by inattention or want of display. Such is the plain and unassuming room in which this noble woman, this mysterious being, passed her last hours of life, but with a功夫 that was such as to make her seem to have gone to the other world only for a few minutes, as if her spirit could then be more properly called a soul, and that the quantity of which could not be contained in it in any ordinary manner.

The last time I saw her she told me that she had always had it with her, and that it had suffered many accidents in which it had been often broken. The back room is separated by an arch on which curtain hangs, and with a screen to hide the bed just beside the arch. It is a bedstead of brass and iron, and there are still the large pillows used by her. In one corner is a dressing-table at which in the morning she often sat and opened her letters. Beside the head of the bed and just where it could be seen as one lay down hung a photograph of her friend William Q. Judge, and in other places those of the Indian Headquarters and of persons she knew. On the other side of the room is a large clothes-press where was to be found clothing that she seldom had any use for, as she delighted in having new things that were familiar to old friends not to be annoyed by inattention or want of display. Such is the plain and unassuming room in which this noble woman, this mysterious being, passed so much time in working steadily from day to day for the cause she loved, for the Society she started, for true theosophists as well as for those ungrateful men and women who have abused her in her life and have tried to drag her name from the grave, but who will one day come to acknowledge the great services she has done for the
whole human race.
She had the door cut into the extension room so that near to her call might be those who had chosen to take up the work of helping her on the spot without any hope of reward except the privilege of being near to her and to hear her speak of the mystery of life and the hope of the future. The world is in the habit of supposing that the life of such people as H. P. B. is full of excitement, and theosophists have often thought that to be near to her was to be in the constant presence of the marvellous. But such was not the case. It was a daily hard round of work and nothing but work for the sake of others. And as for the marvellous and the doing of magical things, that was not what she was here to do, and that she kept to herself, for, as she wrote to me, she knew well that her real life was never known to those who were about her, and they also came to know the same and to admit that they could never hope to understand her.
But one thing is certain, and that is that she herself made up her mind some months before her death that she was soon to go, and she began to quietly prepare the workers for that and to make sure that the centre she established in England would last for many years. That it will last as such a centre is evident to any one who will come and look at it and note the aspiration and the motive she created in the minds and hearts of those who were of late so constantly about her.
In accordance with H. P. B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. The Secret Doctrine was finished on the desk in the room, and that alone will be one great object of interest. Her pens and ink are there, and the scissors hanging by a tape. These were used every day in cutting out the paragraphs from different publications which she explained or replied to.

This is a picture of HPB’s chair and coat, at Avenue Road, taken after she passed away. Damon Scothern suggested this image portrays the loss that must have been felt at the time. I agree with him, this image suggests that it may have been hard for her friends and pupils to deal with the loss. For me, the image depicts a *memento mori*, which recalls the 17th century cult of melancholia. Certainly, there is a melancholia in the image which, perhaps, reminds us not only of what HPB’s close associated felt, after she left, but reminds us of our own mortality. After all, we all, eventually, will leave our coat and empty chair behind.

EG
This is H.P.B.’s comb (shown in her “Isis” photo). It was given by Mrs. Alice Cleather to Miss Anna Morton, and by Miss Morton to Mrs. Elsie Benjamin, in 1955. Upon Mrs. Benjamin’s death it passed to Mr. Christmas Humphreys who presented it to the English Section of the Theosophical Society in March, 1983.

Photographs by Damon Scotern, manager of the Theosophical Society in London.

CRUX RUBRA HUNGARICA
Conferred on the Action Lodge of the Theosophical Society in England by the Hungarian Government in acknowledgment of the relief work done after World War I.

Annie Besant’s slippers

Madame Blavatsky’s Bag
The property of Major Davenport given to me (G.G. de S.) by his daughter Miss Bell, 1949.

The Statue of the deity Mahākāla

This is HPB, apparently wearing the same comb.
Catalogue of Book Reviews, Published in Lucifer Magazine (1887-1888)
Compiled by Erica Georgiades

The Book of Life
by Siddartha Vonisa
Published by the School of Culture, 17 Tribune Building, Chicago, 1885
Review by William Wynn Westcott
Lucifer v1 n1 September 1887 p. 74

Buddhism in Christendom, or Jesus the Essene
by Arthur Lillie
Publisher: K. Paul, Trench, London, 1887
Review by The Adversary.
Lucifer v1 n1 September 1887 p. 71
Link: https://goo.gl/F79MKN

The Kabbalah Unveiled
Translated by S. L. MacGregor Mathers
Publisher: George Redway, 15 York Street, Convent Garden.
Review by William Wynn Westcott
Lucifer v1 n2 October 1887 pp. 141-145

An Adventure Among the Rosicrucians
By Franz Hartman
Publisher: Boston Occult Publishing Co., 1887.
Review by a Student in Occultism (HPB?).
Lucifer v1 n2 October 1887 pp. 145-148
Link http://www.iapsop.com/ssoc1887__hartmann__adventure_among_the_rosicrucians.pdf
Tabula Bembina: Sive Mensa Isiaca. The Isiac Tablet of Cardinal Bembo Its History and Occult Significance
by W. Wynn Westcott, M.B.
Publisher: Bath: Robt. H. FRYAR, 1887.
Review by Anon [HPB]
Lucifer v1 n2 October 1887 p. 149

Earth's Earliest Ages: and Their Connection with Modern Spirituality and Theosophy
by G. H. Pember, M.A.
Publisher: London HODDER AND STOUGHTON, 27, PATERNOSTER ROW.
Review by B.K. (Bertram Keightley)
Lucifer v1 n2 October 1887 pp. 151-154.

Isaure and Other Poems
by W. Steward Ross
Publisher:
Review by Anon [HPB]
Lucifer v1 n2 October 1887 pp. 154-145

Nineteenth century sense: the paradox of spiritualism
Lippincott, Philadelphia, and io, Henrietta Street, Covent Garden, London.
by John Darby
Publisher: Philadelphia ; London : J.B. Lippincott Company, 1887.
Review by Anon [HPB]
Lucifer v1 n3 November 1887 p. 237, 238.

The Blood-Covenant, a Primitive Rite, and its Bearings on Scripture
by H Clay Trumbull
Publisher: New York, C. Scribner's sons, 1885
Review by Gerald Massey
Lucifer v1 n3 November 1887 pp. 216-225.
Link https://goo.gl/b6GKoa

The Real History of the Rosicrucians
By A. E. Waite.
Publisher: London, George Redway., York Street, Covent Garden, 1887.
Review by HPB?
Lucifer v1 n3 November 1887 pp. 154-145

"AUTO-CENTRICISM" and "HUMANISM versus THEISM", or "Solipsism (Egoism) = Atheism"
Author: Robert Lewins
Publisher: Freethought Publishing Co., 63, Fleet Street, E.C.
Review by Adversary [Probably HPB]
Lucifer v1 n4 December 1887 pp. 330,331.
**Lays of Romance Chivalry**
By William Stewart Ross
Publisher: Stewart and Co., Farringdon Street.
Review by Lucifer
Lucifer v1 n4 December 1887 p. 331

**The New Gospel of Hylo-Idealism Or Positive Agnosticism**
By Herbert L. Courtney
Freethought Publishing Co., 73, Fleet Street, E. C. Price 3d
Review by Lucifer
Lucifer v1 n4 December 1887 p. 331

**Lucifer V1 N5 January 1888**

**A Modern Magician: A Romance (in Three Volumes)**
by J Fitzgerald Molloy
Review by Anon [HPB]
Publisher: Ward & Downey, 12 York Street, Convent Garden
Lucifer v1 n5 January 1888 pp. 395-399.

**Posthumous humanity: a study of phantoms**
Book by y Assier, Adolphe
Translated by Henry Steel Olcott
Publisher : London, G. Redway, 1887
Review by ?
Lucifer v1 n5 January 1888 pp. 399-401.
Link: http://www.iapsop.com/issoc1887__assier___posthumous_humanity.pdf

**SEPHER YETZIRAH OR THE BOOK OF CREATION**
By W.W. Wescott, tr.
Review by Anon
Lucifer v1 n5 January 1888 pp. 401-402.
Link: http://www.iapsop.com/issoc1887__wescott___sepher_yetzirah.pdf

**Treble chords : poems**
by Catherine Grant Furley
Publisher: Edinburgh : R. & R. Clark, 1887.
Review by Gerald Massey
See: Lucifer v1 n5 January 1888 pp. 402-403
Link: https://goo.gl/b6GKoa

**The Creator, and what we may know of the method of creation**
by W.H Dallinger
Publisher: London, Woolmer, 1888
Review by the Adversary [probably HPB]
Lucifer v1 n5 January 1888 pp. 403-408.
Link: https://goo.gl/GqcwuF

**Absolute Monism or mind is matter and matter is mind**
Author: By Sundaram Iyer
Publisher: Madras, 1887
Review by [?]
Lucifer v1 n5 January 1888 pp. 408-411.
The Twin Soul: A Psychological & Realistic Romance
By Charles Mackay
Publisher: Ward & Downey, 12, York Street, Covent Garden, 1887
Review by Anon
Lucifer v1 n6 January 1888 pp. 397-399.
Link: http://www.iapsop.com/ssoc/1887__mackay___the_twin_soul_mr_rameses.pdf

Lucifer V1 N6 February 1888

Spirit Revealed
By William Ashton Ellis
Publisher: Reviewed by William Ashton Ellis
Lucifer v1 n6 February 1888 pp. 497-499

A Modern Apostle; The Elixir of Life; the Story of Clarice; & other poems
By Constance CW Naden
Publisher: London: Kegan Paul, Trench, 1887
Review by Anon
Lucifer v1 n6 March 1888 pp.73-74
Link: https://goo.gl/bovNBE

A Professor of Alchemy - Denis Zachaire
By Percy Ross
Publisher: London: 1887
Review by Anon
Lucifer v1 n6 March 1888 pp.75-76
Link: https://goo.gl/Dq1ynP

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Lucifer V2 N7 March 1888

Mohammed Benani: A Story of To-day
By Ion Pericardis [an American Citizen of Greek origin]
Publisher: Sampson low, 1887
Review by Anon
See: Lucifer v1 n6 March 1888 pp.73-74
1) See Dictionary of Anonymous and pseudonymous

A Professor of Alchemy - Denis Zachaire
By Percy Ross
Publisher: London: 1887
Review by Anon
Lucifer v1 n6 March 1888 pp.75-76
Link: https://goo.gl/Dq1ynP
**Lucifer V2 N8 April 1888**

**Woman Her Glory, Her Shame, & Her God V. I**

By Saladin (W Stewart Ross)
Publisher: London, W. Stewart & Co
Reviewed Anon
Lucifer V2 N8 April 1888, pp.161-162

**Absolute Relativism, or Absolute in Relation**

By William Bell McTaggart
Publisher: London : W. Stewart
Review by Anon
Lucifer V2 N8 April 1888, pp.162-164
Link: https://goo.gl/8F3AuH

**Visions**

by “M. A., Oxon” [i.e. W.S. Moses].
Publisher 15, York Street, W .C.,
Review by Anon
Lucifer V2 N8 April 1888 pp. 164-165.

**Les Mystères de L’Horoscope**

By Ely-Star, Camille Flammarion, Joséphin Péladan.
Publisher: Paris : E. Dentu, 1888.
Review by Anon
Lucifer V2 N8 April 1888, p.165

**A Dream of the Gironde & other Poems**

By Evelyn Pyne
Publisher: London, Smith, 1877
Reviewed Anon
Lucifer V2 N8 April 1888, pp.166-167

**The Battle of Belief from the Nineteenth Century**

By W E Gladstone
Publisher: L New York : Anson D.F. Randolph, [1888?]
Review by TG Headley?
Lucifer V2 N9 May 1888, pp.251

**The Mystery of a Turkish Bath**

by Rita
Publisher: Toronto : National Pub. Co., [1888?]
Review by Anon
Lucifer V2 N9 May 1888, pp.252
Link https://goo.gl/gKF902

**Roses & Thorns**

by Charles William Heckethorn
Publisher:
Review by Anon
Lucifer V2 N9 May 1888, pp.252-253.
Lucifer V2 N10 June 1888

Herr Paulus: His Rise, His Greatness and His Fall
By Saladin (W Stewart Ross)
Publisher: London, W. Stewart & Co
Reviewed Anon
Lucifer V2 N10 June 1888, pp.330-332.

Sheykh Hassan The Spiritualist
By Mr Hillam
Publisher:
Review by Anon
Lucifer V2 N10 June 1888, pp.333-335.
Link http://www.iapsop.com/assoc/1888_hillam___sheykh_hassan_the_spiritualist.pdf

New Light on Old Truths
by IOMT & MAMT
Review by Anon
Publisher:
Lucifer V2 N10 June 1888, pp.336.

Lucifer V2 N11 July 1888
Statements of Christian Science
By Ursula N Gestefeld
Publisher: New York, Ursula N. Gestefeld, 1889
Review by Anon
Lucifer V2 N11 July 1888, pp. 410-414

Lucifer V2 N12 August 1888
Reincarnation: a study of forgotten truth
by Walker, Edward Dwight
Publisher: New York : Lovell, 1888
Reviewed Anon
Lucifer V2 N12 August 1888, pp.495-487
Link https://goo.gl/9xT38x

Hamlet’ - Restorations & Emendations
By Matthias Mull
Publisher: Kegan Paul, Trench & CO, 1885
Review by Anon
Lucifer V2 N12 August 1888, pp.487-490

A Trilogy of the Life to Come & other poems
by Robert Brown
Review by Anon
Publisher: Toronto : David Nutt 1997
Lucifer V3 N13 September 1888

The Secret Symbols of the Rosicrucians of the 16th & 17th Century
by Translated from the Germany by F. Hartmann
Publisher: the Occult Publishing Co., Boston
Review by A. Pioda
Lucifer V3 N13 September 1888, pp.79-80.

Chants of Laboured
By Edward Carpenter with 2 designs by Walter Crane
Publisher: London, S. Sonnenschein ?
Reviewed Anon
Lucifer V3 N13 September 1888, pp.80-81.
Link https://goo.gl/g6WTXs

Woman Her Glory, Her Shame, & Her God V. II
By Saladin (W Stewart Ross)
Publisher: Review by Anon
Lucifer V3 N13 September 1888, pp.81-82.

Agnosticism & Christianity
by Samuel Laing
Publisher: Watts & Company 1885
Lucifer V3 N13 September 1888, pp.82-83.

Lucifer V3 N14 October 1888

The heroic enthusiasts (Gli eroici furori): an ethical poem
By Giordano Bruno
Publisher: London, George Redway, 1887
Review by Charles Johnston
Lucifer V3 N14 October 1888, pp. 110-113
Link https://goo.gl/wFG0ue

Kalevala: the Epic Poem of Finland - Complete
by Elias Lönnrot , John Martin Crawford (trans).
Publisher: J. C. Frenckellin ja Poika and many others, 1888.
Reviewed Anon
Lucifer V3 N14 October 1888, pp.149-153
Link http://goo.gl/J0V6kU

Paradise lost, emended, with notes and preface
By John Milton, Preface by Matthias Muller
Publisher: Review by Anon
Lucifer V3 N14 October 1888, pp.152-156

The Seventh Dream
by Rita
Publisher: George Munro’s Sons, 1902?
Review by Anon
Lucifer V3 N14 October 1888, pp.156-158.
The Life of Jehoshua, the Prophet of Nazareth
by F. Hartmann
Publisher: Boston: Occult Publishing House, 1888
Review by Anon
Lucifer V3 N14 October 1888, pp.158-160.

Buddhist Catechism
By Subhadra Bickshu (Bhiksu)
Publisher:
Review by Satya Kama Sharma
Lucifer V3 N14 October 1888, p. 160
Link http://goo.gl/ME0kNN

Mysteries of the hand
By Campbell, Robert Allen
Publisher: Saint Louis, J. W. Campbell & co., 1879.
Review by Anon
Lucifer V3 N14 October 1888, p.163

Spirit Communion
by Champion, H. B.
Review by Anon
Lucifer V3 N14 October 1888, p. 163

Beyond the Ken: A Mystical Story of Styria
By Caroline Corner
Publisher: J. Burns, Southampton Row, London, 1886
Review by Anon
Lucifer V3 N15 November 1888, p. 258

Saint Margaret
by William Edwards Tirebuck
Publisher: Edinburgh : W.P. Nimmo, Hay, & Mitchell, 1888, Reviewed Anon
Lucifer V3 N15 November 1888, p. 259.

Dreams & Dream Stories
By Anna Kingsford
Publisher: New York by Scribner & Welford in 1889?
Review by Anon
Lucifer V3 N16 December 1888, pp.335-336
Link http://goo.gl/R1U7RW
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