

FOTA

NEWSLETTER OF THE FRIENDS OF THE THEOSOPHICAL ARCHIVES

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Cover: Photograph of Annie Besant, date?
Image Source: https://en.wikipedia.org/wiki/Annie_Besant#/media/File:Annie_Besant,_LoC.jpg

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ABOUT FOTA

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

Waste no more time arguing about what a good man should be. Be one.

Marcus Aurelius

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The Hidden School, 1885-1886, oil on wood by Nicholas Gyzis.
source www.lifo.gr

Editorial



This year, the South Indian floods caused by abundant rainfall in the course of the monsoon affected Tamil Nadu, Andhra Pradesh and Puducherry. Chennai was most hit and the international headquarters of the Theosophical Society, Adyar is located there. Tim Boyd, the international President of the TS, announced on their official web-site that everyone in the campus was safe and that some archives were transferred during the floods, to higher shelves in the headquarters building.

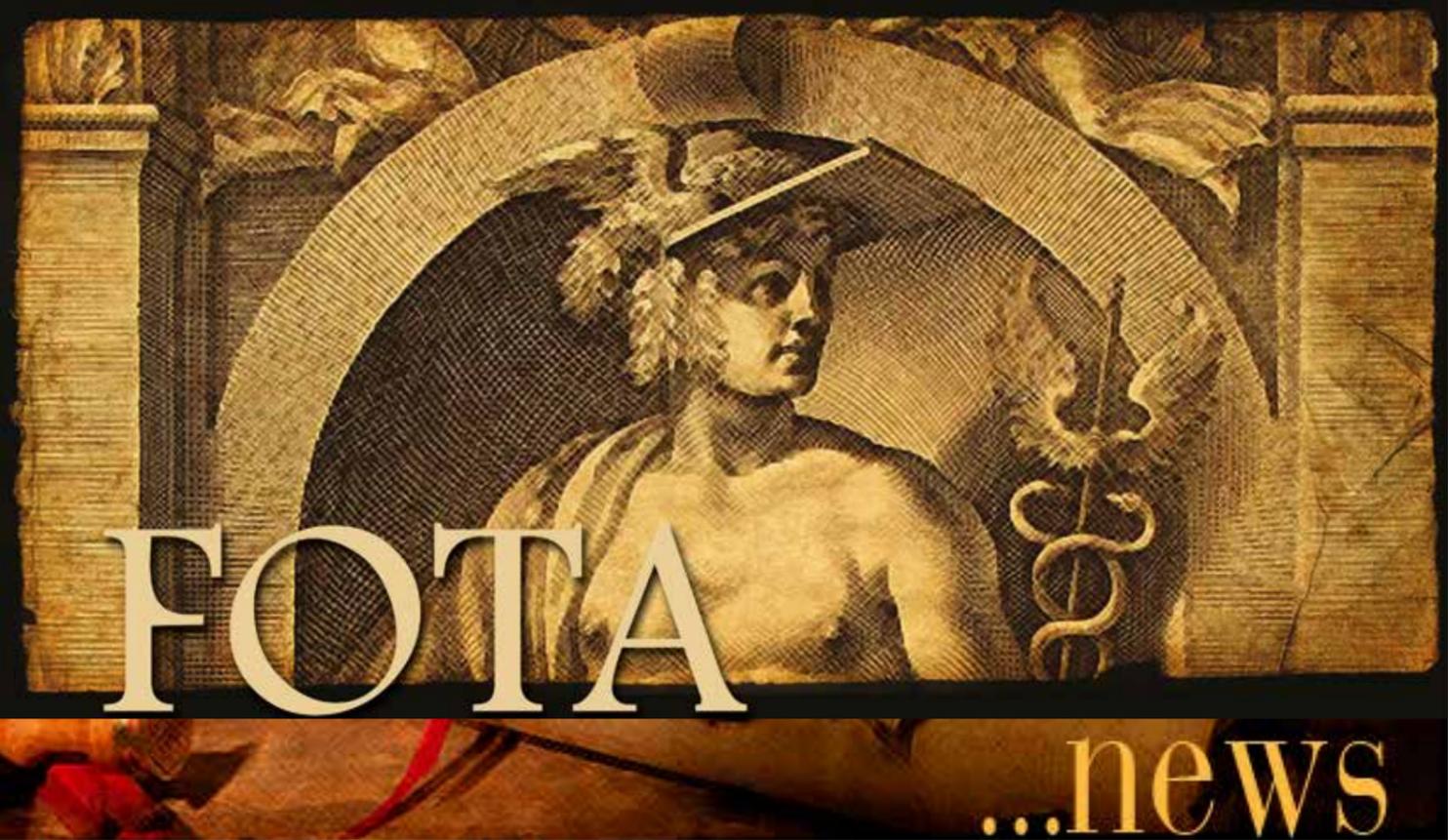
In this vein, we learned that the historical heritage of the Theosophical Society was not affected. However, the floods killed more than 400 persons and over 1.8 million persons became displaced. It was a tragedy without precedent and I am very sorry for all the victims. I hope the government of Tamil Nadu, especially of Chennai, will take the necessary steps (e.g. improve the drainage system) to try to prevent such situations in the future. I am aware that the Theosophical Order of Service and other parts of the Theosophical world are mobilising to help.

It is also relevant to highlight that the Theosophical Society in London is now organizing its archives and their manager, Damon Scothern, has been sending us material which has been inspiring members of the TS in general and facilitating research in Theosophical history. Indeed, much of the material in this issue was provided to us by the TS in London. This includes the last will of Annie Besant reproduced here *in toto*; the memorabilia photograph of HPB's room; the collage with a hair lock of Katie King and more. We are very grateful for the work and support of Damon Scothern and Jenny Baker National President of the Theosophical Society in England. We hope other sections of the TS will follow their example. To organize the historical material of the Theosophical Society should be an important part of the work of members and leaders of the TS in general. The Theosophical Society in England has often made pioneer moves in our history. Consider, for instance, the work done by HPB in London with *Lucifer* magazine; the writings of G.R.S. Mead; *The Vahan* journal of the British Section printed on the HPB Press 1890-1920; the labours of Annie Besant (a child of UK) in India and so forth. More contemporary examples of very influential work done by members in the UK are: the *Theosophical History* journal founded in 1985 by Leslie Price, directed since 1990 by James Santucci (USA); the work done by Colin Price and Geoffrey Farthing e.g. the creation and funding of the Master degree program in Western Esotericism at the Exeter University which until recently was headed by Nicholas Goodrick-Clarke (1953 – 2012). All this reflects the strong British tradition to incentive education and promote information which may function in a binary way: to support historical research; but also to inspire and sometimes also problematize (why not?) members and leaders of the TS in general.

Now moving on, the featured article in this issue is *The Last Will of Annie Besant* commented on by John Patrick Deveney. Deveney notes the omission in her will to acknowledge her relationship of almost fifty years with C.W. Leadbeater, and how her daughter Mabel Emily Scott Besant is given nothing except the right to choose a memento. The will also shows her close connection with prominent leaders of the Theosophical Society such as George Arundale, Rukmini Devi and Sri Ram. The article *HPB's Memorabilia* discusses a photograph of HPB's room. This photograph was first published on the facebook page of the Theosophical Society in London and is now reproduced here. The article, written by William Q. Judge, *The House Where H.P.B. Worked and Died* seems to describe the room depicted in the photo and for this reason is reprinted here. Kevin Tingay writes about *Theosophy and the Education of Children* and outlines the educational work done by Theosophists. He highlights the contribution to the education of children made by Theosophists and the Theosophical Society. David and Nancy Reigle write about *Boris de Zirkoff's Edition of The Voice of the Silence* and explain the reasons why Theosophical Publishing Houses should consider the possibility to print (for the first time) this edition of the VS. They also inform us that Boris' edition is now available in their blog. Leslie Price, in his *Cabinet of Curiosities* reviews a number of archival matters old and new. Finally, this issue concludes with an article about *Advertisement in Early Theosophical Magazines* highlighting some of the marketing strategies used by Theosophists of the American Section of the Theosophical Society in 1913.

To close we wish you all Merry Christmas and an inspiring New Year.

Erica Georgiades



FOTA England Meeting by Leslie Price

FOTA England met on October 13 2015 with Kevin Tingay in the chair. They noted with great appreciation the two recent issues of FOTA Journal edited by Erica Georgiades.

Janet Lee reported on the recent conferences in Heidelberg ("Theosophy across Boundaries") and New York ("Theosophy and the Arts") at both of which the work of FOTA had been made known to scholars. It was decided to offer a special exhibit of archives again at the next Theosophical

History conference in London in September 2016. Some of the English archives had been featured on the FOTA facebook page, and it was hoped to showcase others on the "T.S. in London" facebook page. The Foundation for Theosophical Studies had not yet considered the report it had received on the scoping of the English TS.

Update. Subsequent to the meeting, the English TS decided to begin the formal cataloguing of its archives, with Krishnamurti items being listed first.



Annie Besant's 168th Birthday

A new Google Doodle Celebrated Indian Self-Rule Advocate Annie Besant's 168th Birthday. The Doodle was created by Lydia Nichols and shows Annie Besant holding a copy of the newspaper *New India*. <http://time.com/4057074/annie-besant/>



The 125th Birthday of the Indian Section

A Special Edition of the magazine *Indian Theosophist* was issued to celebrate the occasion of the 125th anniversary of the Indian Section of the Theosophical Society Adyar. <http://theosophy-india.org/wp-content/uploads/2015/11/Oct-Nov.-2015.pdf>



Call for Papers

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. Those who wish to submit a paper to the Programme Committee on any aspect of the subject should send a summary of not more than 200 words by 8 May 2016 to the associate editor, Mr Leslie Price at leslie.price@blueyonder.co.uk

Conference participants will be responsible for their own travel, meals and accommodation but those presenting papers will be exempt from registration fees.



Manly P. Hall The Murdered Mystic

The lecture of Geraldine Beskin's, *Manly P. Hall the Murdered Mystic*, delivered at the Theosophical History conference in September 2014 held at the Theosophical Society in London, is available online. <https://www.youtube.com/watch?v=dO2tXOLef18>



Annie Besant: The Seer and the Scientist have met.

The lecture of Muriel Pécastaing-Boissière senior lecturer in British Civilisation (Victorian Era) at the Sorbonne University, delivered at conference organized by the European Federation of Theosophy in Paris, France, 2014 is available online. <https://vimeo.com/102903863>



Rukmini Devi Arundale's Interview

In this rare interview, 1981, Rudmini Devi Arundale (1904-1986) talks about art, dance, movement and beauty https://www.youtube.com/watch?v=1Hq9YRhm_1Y



Annie Besant

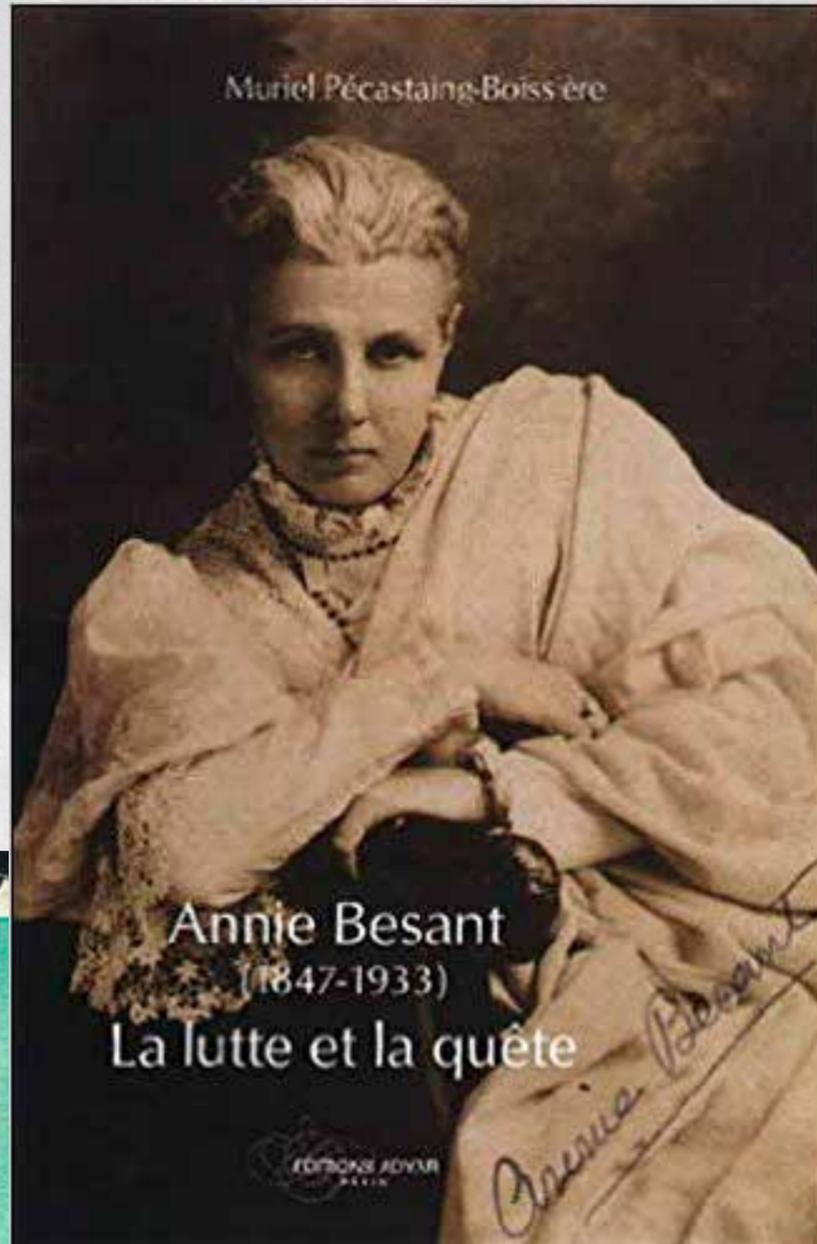
Melvyn Bragg, a British broadcaster and paliamentarian, discusses with his guests the life of Annie Besant (1847-1933) <http://www.bbc.co.uk/programmes/b01jxtd7>



Annie Besant's Birthday

The Catch News celebrated Annie Besant's 168th birthday with an article with seven must-know facts about her life <http://www.bbc.co.uk/programmes/b01jxtd7>

Annie Besant
(1847-1933)
La Lutte et La Quête



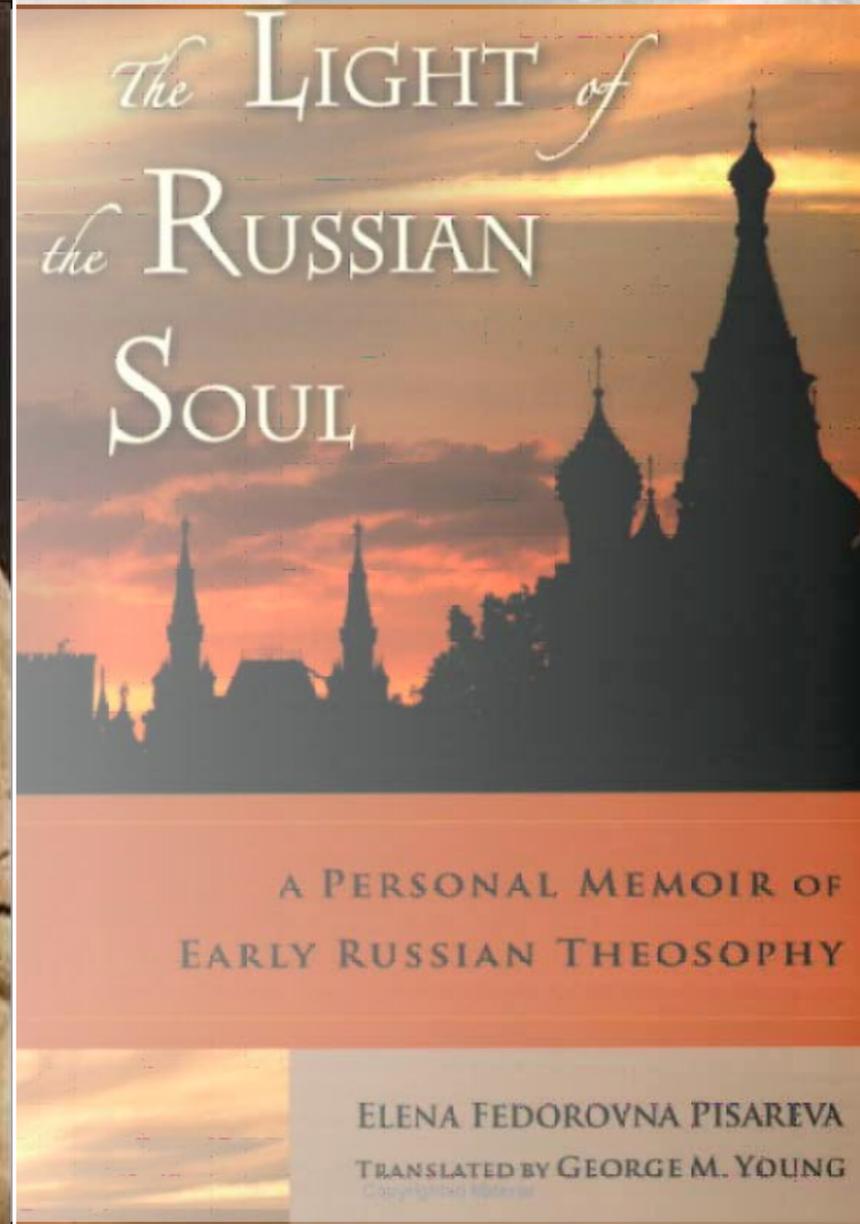
The new book on Annie Besant, *La Lutte et La Quête*, written by Muriel Pécastaing-Boissière is **a must read**.

It was released in June 2015, in French. We are pleased to learn that a German and later an English translation are in preparation.

The book is available on Amazon and needs review:
http://www.amazon.com/Annie-Besant-1847-1933-lutte-qu%C3%AAte/dp/2850003050/ref=asap_bc?ie=UTF8



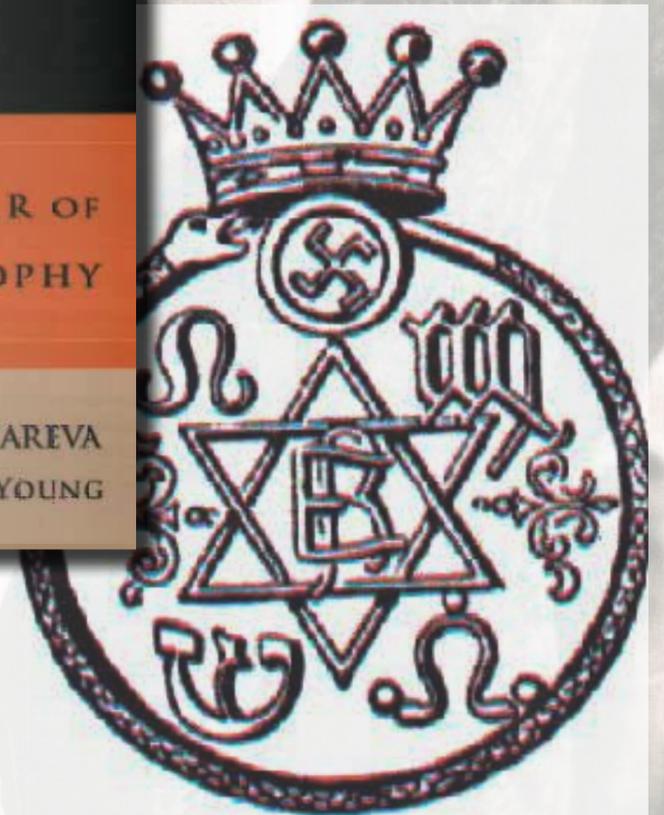
The Light of the Russian Soul: A Personal Memoir of Early Russian Theosophy



This is a very interesting and informative book on the early history of the Theosophical Society in Russia. It provides an account about the history of the Theosophical Society in Russia from its foundation up to its dissolution after the Bolshevik revolution.

The book is available on Amazon

http://www.amazon.com/Light-Russian-Soul-Personal-Theosophy/dp/0835608662/r_1_1?s=books&ie=UTF8&qid=1443718729&sr=1-1



The Johnson Library and Museum

Joe Fulton informed us that the Johnson Library, in Missouri, USA, contains material about the Theosophical Movement <http://johnson-library.org/books.htm>



Schuré and his Influence on the Visual Arts and Sixten Ringbom and Kandinsky

“Theosophist author Édouard Schuré (1841-1929) believed that both in music and the visual arts each work should «tell a story» rather than merely entertaining”. Massimo Introvigne shared links to his paper, on *Schuré and his influence on the visual arts*, read at the conference “Theosophy and the Arts” at Columbia University: <http://www.cesnur.org/2015/Schure.pdf> Also to his paper, on *Sixten Ringbom and Kandinsky*, read at the conference of the International Association for the History of Religions: <http://www.cesnur.org/2015/Ringbom.pdf>



The Beginnings of Theosophy in Poland: From Early Visions to the Polish Theosophical Society

Karolina Maria Hess paper on *The Beginnings of Theosophy in Poland: From Early Visions to the Polish Theosophical Society*, is available here: https://www.academia.edu/16199296/The_Beginnings_of_Theosophy_in_Poland_From_Early_Visions_to_the_Polish_Theosophical_Society



Paintings of Thought Forms

Janet Lee sent us the following message: “Very exciting news! The original paintings of *Thought Forms* published in the book by Annie Besant and C W Leadbeater in 1905 have been found in the library of the Indian headquarters of the Theosophical Society in Varanasi.

The paintings of thought forms were primary influences for Kandinsky, Mondrian, Paul Klee, Theo van Doesburg, Malevich and other artists in the modern movement, influencing whole art movements like De Stijl, Dada, Futurism and the Bauhaus.” This important find will be a sensation in the world of art history and will open up many new opportunities for the history of modern art. To see the full video visit: <https://www.youtube.com/watch?v=VlpErWXVE80&feature=youtu.be>



E. L. Gardner’s Article

Paul J. Gaunt, the editor of *Psypioneer* reproduced Gardner’s article *How I became a Theosophist* (Theosophical Review, 1925). The article can be found on Volume 11.08/09 August /September 2015 http://www.woodlandway.org/Psypioneer_Journal.htm

Leslie Price informed us that the reprint is part of an attempt to make this Theosophical thinker better known again. In London steps are being taken to digitise any surviving recordings of his lectures.



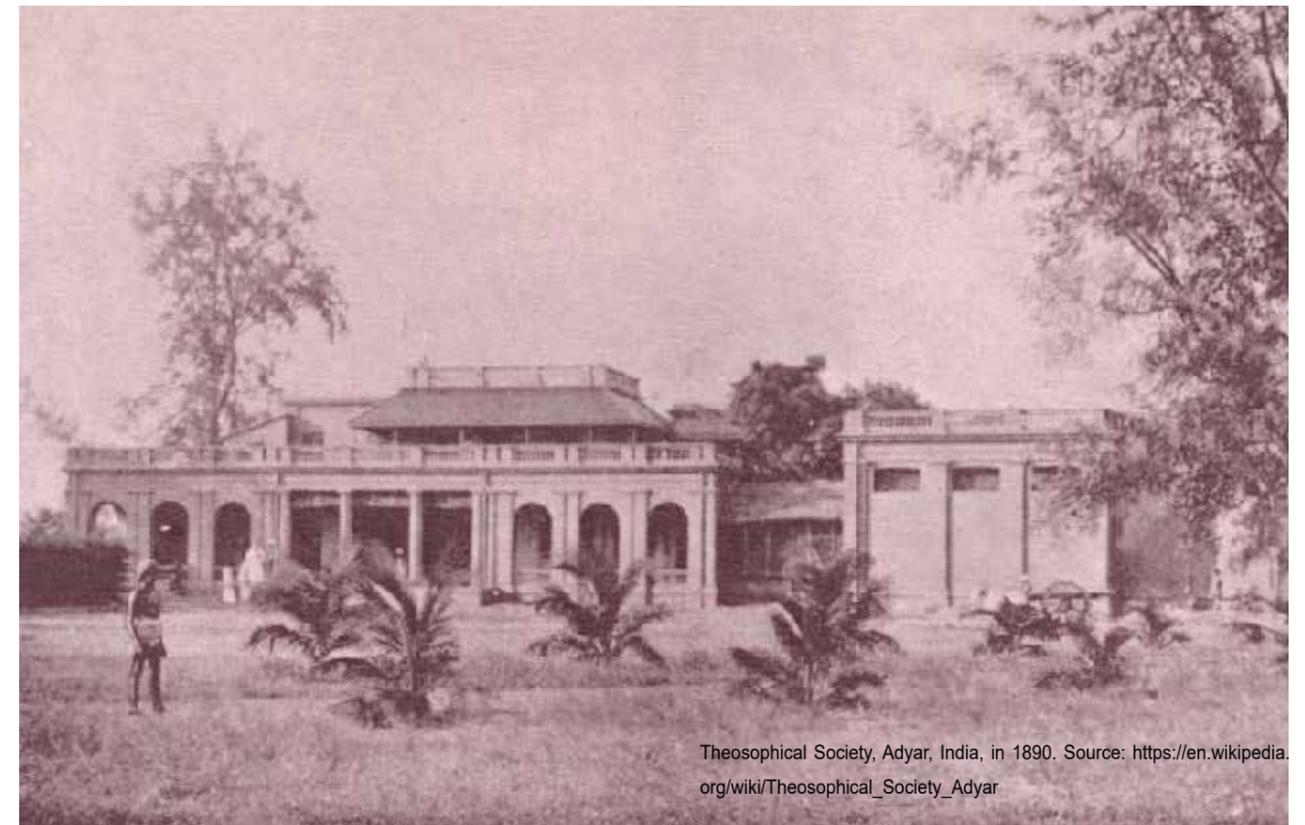
Theosophical Society in London

The Theosophical Society in London has now a Facebook page <https://www.facebook.com/Theosophical-Society-in-London-1661800694054397/?fref=ts>



Floods in Chennai, India

The President of the Theosophical Society, Tim Boyd announced on the web-site of Adyar that the Archives were not affected by the flood and everyone is all right in the campus. <http://www.ts-adyar.org/content/rains-hit-chennai-worst-in100-years>



Theosophical Society, Adyar, India, in 1890. Source: https://en.wikipedia.org/wiki/Theosophical_Society_Adyar

Theosophy and the Education of Children

by Kevin Tingay

BEATRICE ENSOR, LITT.D.

¹⁴ *Founder and President of the New Education Fellowship*



Kevin Tingay retired in 2010 as a Church of England Parish Priest and as Interfaith Adviser in the Diocese of Bath & Wells. He has been an occasional lecturer in Religious Studies at Bath Spa University, and previously for other academic institutions. He is vice-Chairman of the Churches' Fellowship for Psychical & Spiritual Studies, a member of the Scientific & Medical Network, the World Congress of Faiths, and other groups fostering dialogue between traditions. He has contributed to a number of academic publications on the history of Theosophical and related movements. He has been a TS member for 50 years.

The concern of Theosophists for the education of children may be seen as a logical outcome of the teachings presented by H.P.Blavatsky. In *The Key to Theosophy* we find her suggesting that ... "it is the duty of all Theosophists to promote in every practical way, and in all countries, the spread of non-sectarian education," (1965 London reprint p. 44). Later in that work she develops this theme after criticism the failure of the Christian church in the field (probably true in Russia then but not so in Western Europe and N. America).

What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of life (allotted to them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it, And yet, these are undeniably the objects of all true education, No one denies it; all your educationalists admit it, and talk very big indeed on the subject, But what is the practical result of their action? Every young man and boy, nay, every one of the younger generation of schoolmasters will answer; "The object of modern education is to pass examinations, a system not to develop right emulation, but to generate and breed jealousy, envy, hatred almost, in young people for one another, and thus train them for a life of ferocious selfishness and struggle for honours and emoluments instead of kindly feeling, (ibid p.265)

After expanding on this she produces a practical manifesto:

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation, Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum and devote the time to the development and training

of the inner senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development, We should be creating free men and women, free intellectually, free morally, unprejudiced in all respects, and, above all things, unselfish. And we believe that much if not all of this could be obtained by proper and truly theosophical education. (ibid p.270)

Eight years before the publication of *The Key to Theosophy* the educational impulse has its first manifestation in the commencement of the work of Col. Olcott amongst the Buddhists of Ceylon (now Sri Lanka). Throughout the 1880's TS members were active in the establishment of schools in India and Ceylon in which traditional Hindu and Buddhist values would form the basis of the curriculum. In 1890 the Wilhelmina Caterina Theosophical School was established in Amsterdam. In 1913 the Theosophical Educational Trust was incorporated. The first school it sponsored was at Benares (now Varanasi), followed by another at Cawnpore (Kanpur) in 1914. A third foundation followed in France, and in 1915 The Garden City Theosophical School was founded at Letchworth under the direction of Dr.Armstrong Smith. This developed into St. Christopher School which became the centrepiece of Theosophical educational endeavours in the Britain. By this time a total of eighteen previously established educational institutions in India were under the control of the Theosophical Educational Trust. In 1917 the Society for the Promotion of National Education in India was founded, but was amalgamated with the T.E.T. in the following year.

Also in England at this time Beatrice de Norman (later Mrs Ensor) established the Theosophical Fraternity in Education which is reported to have attracted many Theosophists engaged professionally in teaching. In 1920 it had a membership of over five hundred from the U.K., France, U.S.A., India, Australia, and New Zealand. It stood for: Reverence for the child's individuality; self-discipline and self-government; co-education; vital, non-

sectarian religious teaching; co-operation; recognition of the highly honourable nature of the teaching vocation; freedom to attempt and test experiment; and closer co-operation between all grades of teachers, and between parents and teachers. A more detailed expression of these ideals can be found in an essay by Ernest Wood published in the Theosophical journal for young people, *The Young Citizen*, (Vol.II,Adyar,1914).

In the United States a Theosophical Educational Society was founded in 1915, and in the same year in England a League of Parents and Teachers, a forerunner of contemporary PTAs was started by T.S. members, as was the International High School for Philosophy in Amersfoort in the Netherlands. Other institutions with which Theosophists were involved included the Theosophical School, Krotona, California; the Vasanta Garden School and College in New Zealand; the Morven garden School, Sydney; a Training College for Teachers at Adyar; the Theosophical Lyceum at Hilversum in the Netherlands; and in the 1920s schools were established in China. This world-wide work deserves a more detailed study and analysis, though detailed records of many of these ventures are difficult to trace.

Outside the Adyar Society the work of the educational community at Point Loma in California under the direction of Mrs Tingley is the most well known and has been documented. The United Lodge of Theosophists published guidelines for teachers.

The work of Annie Besant in schools largely predated her joining the T.S. She was a leading elected member of the London School Board and active in its work for the provision of public education in London. Later her commitment to leadership of the Adyar Society meant that she was unable to be involved in detailed work in schools but she supported and encouraged the activated of T.S. members in this respect.

In England the initiatives such as St Christopher School at Letchworth, and others, were largely financed by donations from private individuals. The economic and social effects of the Great War resulted in a lessening of such support and a number of ventures failed in the 1920's. However the tireless work of Beatrice Ensor through this period led to the wider adaption of what were terms 'progressive' views on education in Britain and the English speaking world. Some might suggest that the developments surrounding the person of Jiddu Krishnamurti and the Order of the Star in the East led to a diminishing of Theosophical commitment to the establishment of schools. Most of the individual

ventures had closed by the 1930s, and the governance of St. Christopher School had passed out of formal Theosophical hands, though individual members have been involved as both teachers and pupils'. It continues to flourish and its history up to the 1975 are recorded in the history published in that year written by Reginald Snell.

How far did Theosophists hope to develop a specifically 'Theosophical' schema or method of education? Certainly in the early days of the Society, and of the Trust ideas were being explored, But practical considerations, not least the world war that was raging at the time, were certainly an inhibiting factor. Despite the growing membership of the Society there were not sufficient numbers of children of Theosophical parents to make Theosophical schools viable. To attract a wider clientele it was deemed right to play down the more specifically Theosophical aspects of the work. It also seems clear to me that in the mind of Mrs. Ensor in particular there was an awareness that new ideas in education were being developed in a wide variety of schools and that all should be open to the experience of others. A further factor that ought to be noted in passing was the development of the educational theories and methods of Dr. Rudolf Steiner. The schools founded under the auspices of the Anthroposophical Movement have proved to be far more successful in putting into practical effect esoteric ideas which have much in common with Theosophical understanding. The first Waldorf School on England, Michael Hall at Forest Row in Sussex, was opened in 1925, just as St. Christopher was passing out of Theosophical hands.

The interest in education, however, did continue. After Krishnamurti had dissolved the Order of the Star in 1929 he went on to encourage a deeper awareness of the significance of the educational process, and, of course, his Foundation has sponsored a number of schools which continue to make a contribution to the progressive movement in education. Within the T.S. George Arundale continued to write on the subject which had always been dear to him. In 1943 he produced *A Draft Charter of Theosophical Education*. In England the 1944 Education Act embodied at least some of the principles which progressive educationalists had been striving for, and there has been no movement to revive specifically 'Theosophical' schools.

The main thrust of Theosophical work in schools since the 1920's has been through the work of individual dedicated teachers who have quietly and patiently have applied the insights which Theosophy has given them to their work in the classroom, the records of the English section do

not include a constant record of the occupations of its members., but for a period in the 1920's they did. Teaching represented the largest proportion of the occupations of members joining in the period from 1920-1925. Retrospective research would be extremely difficult but a survey of current membership might be an interesting study and useful for future students of Theosophical history.

In one sense this excursus into a further aspect of the social impact of Theosophy has been a saddening experience, touching as it does on lost opportunities and disappointments. On the other hand the legacy which has been left to subsequent generations of children and teachers may be seen to be one of immense value. St. Christopher School continues to flourish, and the foundations laid in India have been built on and expanded by a free nation. But, more important than particular institutions, ideas which were regarded as eccentric a century ago are taken for granted by educationalists today. The Theosophical Society may rightly lay a modest claim to have contributed significantly to progress in the education of the child.

Some references have been omitted from this paper, an abridgment of a longer work, The Ancient Wisdom and the Modern Child, but I can supply them on request: Kevin Tingay, kgxt@btinternet.com

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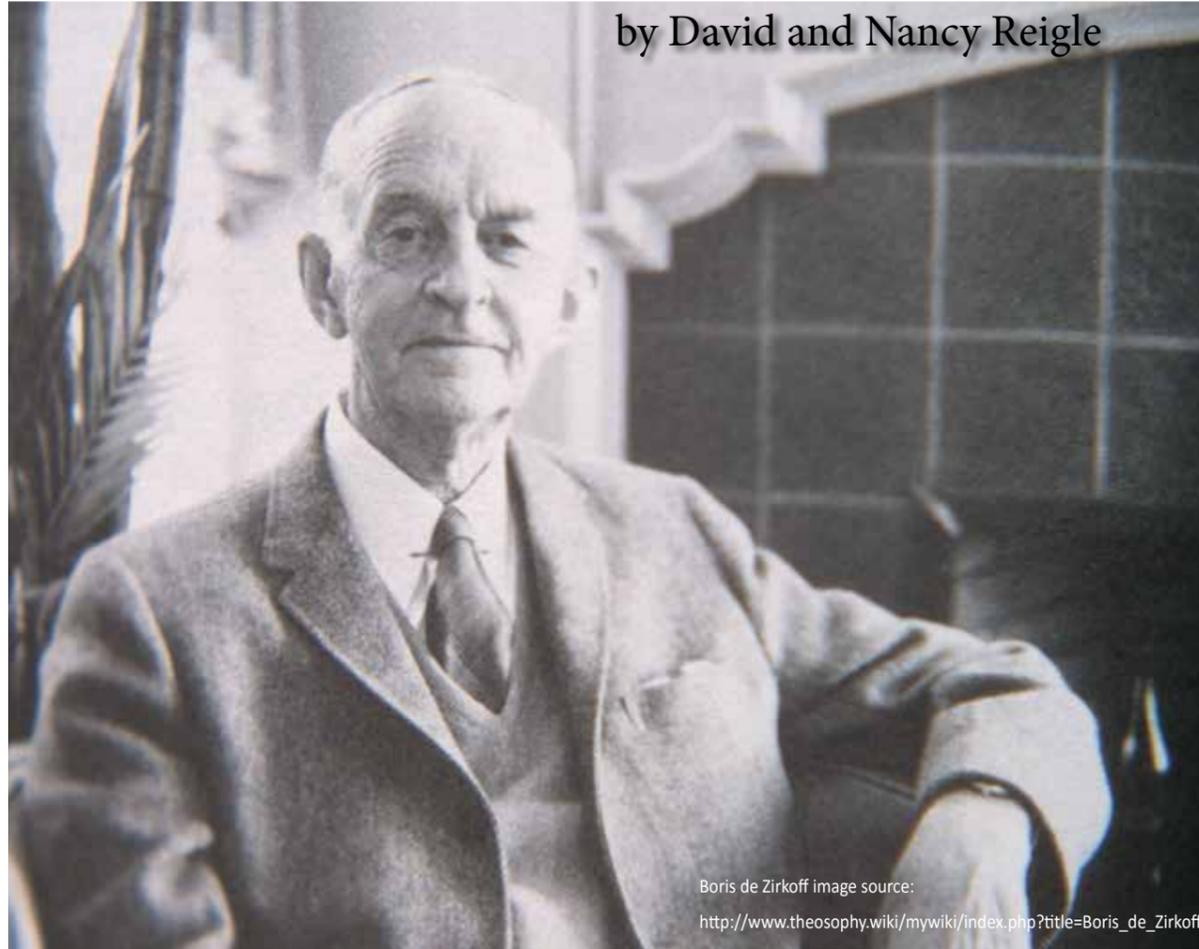
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Moral Education, no date.
The Eternal Verities for the Teachers of Children, 1921.
Teachers Manual and Guide to The Eternal Verities, 1941.



Boris de Zirkoff's Edition of The Voice of the Silence

by David and Nancy Reigle



Boris de Zirkoff image source:
http://www.theosophy.wiki/mywiki/index.php?title=Boris_de_Zirkoff

David Reigle and his wife Nancy have been students of Theosophy since 1973. They have co-authored Blavatsky's *Secret Books: Twenty Years' Research* (1999), and *Studies in the Wisdom Tradition* (2015). Other material may be found at their Eastern Tradition Research Institute website, www.easterntradition.org, and at a blog dedicated to the quest for an original language text of the *Book of Dzian*: prajnaquest.fr/blog (or dzian.net).

The *Voice of the Silence* is said by H. P. Blavatsky to be chosen fragments translated by her from the "Book of the Golden Precepts." The Book of the Golden Precepts, she tells us in her Preface, "forms part of the same series as that from which the 'Stanzas' of the *Book of Dzian* were taken, on which *The Secret Doctrine* is based." *The Voice of the Silence* clearly portrays the bodhisattva ideal of Mahāyāna Buddhism, and in fact was the first book to bring this teaching to the West (see: "The Voice of the Silence: Bringing the Heart Doctrine to the West," by Nancy Reigle). It was published in 1889, while the Sanskrit

text of the *Bodhicaryāvatāra* was first published in 1890 in a Russian oriental journal, and the first translation of the *Bodhicaryāvatāra* into a Western language, a French translation by Louis de la Vallée Poussin, was published in 1907. The *Voice of the Silence* was well received when it came out, and it has remained a classic of the path ever since, both inside and outside of Theosophical circles.

The late Boris de Zirkoff spent much of his life collecting and editing the *Collected Writings* of H. P. Blavatsky. Her many articles have been published in 14 numbered

volumes, with a cumulative index as a 15th volume. Blavatsky's books, *The Secret Doctrine*, *Isis Unveiled*, and *From the Caves and Jungles of Hindostan*, have been published in this series as unnumbered volumes. Boris had hoped to include *The Key to Theosophy* and *The Voice of the Silence* as an unnumbered volume in this series. He prepared an edition of *The Voice of the Silence* in his usual careful manner, laboriously verifying references and quotations, correcting the spelling of foreign terms (including diacritics on Sanskrit words), adding some explanatory notes, adding a historical introduction, and adding a comprehensive index.

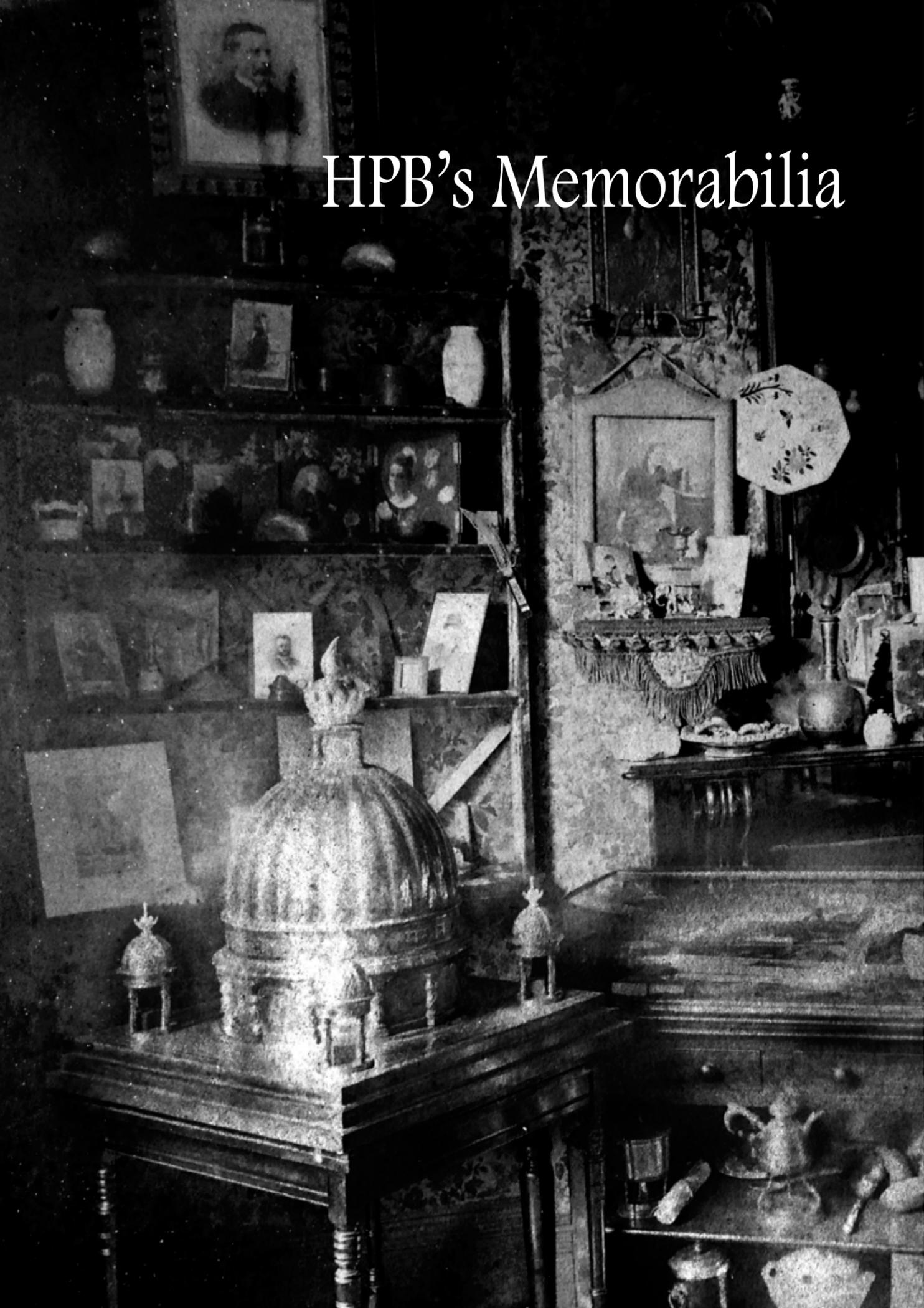
This edition of *The Voice of the Silence* prepared by Boris de Zirkoff was typeset for publication by the Theosophical Publishing House, London, in 1973. Despite taking it to the proof stage, they did not publish it, but instead stayed with the older version. The Theosophical Publishing House, Wheaton, published their second Quest edition in 1992, intended as a 1991 centenary edition to remember the one-hundredth anniversary of Blavatsky's death in 1891. This included the new introduction written by Boris, slightly edited, and an adaptation of the index prepared by him, but gave the uncorrected original version of the main text rather than his corrected edition. Although intended to also remember the tenth anniversary of Boris de Zirkoff's death in 1981, the resulting mismatch did him little honor (see my review - <http://prajnaquest.fr/blog/wp-content/uploads/review.pdf> - published in *The Eclectic Theosophist*, n.s. vol. 21, no. 3, Fall 1992, pp. 21-22).

Here is one example. In *The Voice of the Silence* on p. 21, original 1889 pagination, four truths are given. For two of these a foreign term is given: Tsi for the second, and Tau for the fourth. In note 43 on p. 80, the four are given as: Ku, Tu, Mu, Tau. We already see that for the second one, Tsi or Tu, there is a discrepancy, obviously due to the typesetter reading the similar cursive handwriting differently. These words must refer to the four noble truths of Buddhism, and since they are not Sanskrit or Pali or Tibetan, they must be Chinese. So in 2007 I wrote to an expert in Buddhist Chinese about these terms, sending him only the terms without saying where they came from. He replied: "Who gave you the Chinese? A cook in a Chinese restaurant?" He then gave me their correct form according to the currently used pinyin system of transliteration: ku, ji, mie, dao. Boris in his unpublished edition had corrected these according to the then used Wade-Giles system of transliteration: K'u, Chi, Mieh, Tao. As a comparison with the wording of her note 43 on p. 80 will show, Blavatsky had copied these from Rev. Joseph Edkins' 1880 book, *Chinese Buddhism*,

p. 23, fn., where they are given as: Ku, Tsi, Mie, Tau. Back then there was no standard transliteration system for Chinese in use, and she had little choice but to use what was available. We thus see that in her note, both Tsi and Mie were erroneously typeset from her cursive handwriting as Tu and Mu. This is to say nothing of the long obsolete transliteration then used. These errors, perpetuated from 1889 to the present, honor neither Boris, nor Blavatsky, nor the secret teachings that she brought out under the name Theosophy. They bring her revered teachers, supposedly highly learned adepts in and custodians of a hidden Wisdom Tradition, down to the mundane level of a cook in a Chinese restaurant.

To this day, the edition of *The Voice of the Silence* carefully prepared by Boris de Zirkoff remains unpublished. This is a very unfortunate loss. I have therefore scanned the corrected proofs of his edition that was going to be published by Theosophical Publishing House, London, in 1974, kindly provided to me by Dara Eklund, who worked closely with Boris for many years. I now post them here <http://prajnaquest.fr/blog/wp-content/uploads/here.pdf>. Also included is his typescript index. Its page numbers are to the original 1889 edition, which pagination he intended to keep, not to the pagination of the 1973 typeset proofs. As may be seen, an editor for the Theosophical Publishing House, Wheaton, began inserting the uncorrected spelling of Sanskrit terms as found in the 1889 edition in front of the corrected spelling used by Boris, to make his index match the uncorrected version of the text. Thus, for example, the uncorrected *agnyana* was added before the corrected *ajñāna* used by Boris. In 1889 there was no standard transliteration system in use for Sanskrit; in 1991 there was, and had been for a long time. The rest of the added words were not written on these typescript index sheets, such as the uncorrected Tibetan word Narjol added before the corrected Naljor used by Boris (like the obvious error "revelant" for "relevant"). The book titled *Jñāneśvarī* must here be looked up in the index under "d" not "j": *Dhyaneśwari*, *Dnyaneshwari*. The incomprehensible Dhāsenā (p. 80, n. 41), clearly a typographical error for Dhāraṇā, continues to be printed uncorrected in edition after edition. Today, educated readers are not edified by reading *agnyana* for *ajñāna*, Narjol for Naljor, etc., etc., even if these are found in an inspiring work that uses poetical language. It is unfortunate that all editions of *The Voice of the Silence* now in print are of the uncorrected original version, especially when the carefully corrected edition by Boris de Zirkoff has been completed and ready for publication since 1973.

HPB's Memorabilia



Erica Georgiades is a master's degree (Ancient Religions) student at the University of Wales Trinity Saint David. She holds a degree in Philosophy and Psychological Studies (Open), and is the editor of Fota Newsletter.

Damon Scothern, the manager of the Theosophical Society in London, sent me a picture of HPB's room. There is no date in the picture, but in it we can see the urn with her ashes. So, we may infer that this picture was taken sometime after HPB passed away in 1891.

In the picture we can see HPB's candlesticks, probably the ones she mentioned on her testament.

The picture depicts what seem to be HPB's memorabilia. HPB's last will suggests that she had very few personal belongings. So, it is possible that almost all of them are shown in this picture.



On the top of the small table we can see HPB's ash urn.



On the right, we see a desk, with many portraits. Judge said the portraits were of her students.

The three mugs she left to Damodar, Babajee and Ananda may be somewhere in the picture. I could not identify them.

In the next page I've included HPB's *Last Will and Testament*, as well as a link to an article about it written by Ernest Pelletier. I've also included an article, written by William Q. Judge, describing the house where HPB worked and died. In this article he describes the room we see in the picture.



H. P. B.'S LAST WILL AND TESTAMENT

[On April 17, 1892, just before the expiration of one year since H. P. B.'s passing—May 8, 1891—Colonel Henry S. Olcott issued from Adyar an Executive Order instituting "White Lotus Day," which was the name suggested by him for the anniversary of her passing. In this Order, he mentioned H. P. B.'s Will, quoting from it a brief passage, and made certain specific recommendations with regard to the annual commemoration. This Will and Testament was written by H. P. B. on January 31st, 1885, at Adyar. The original was removed to the High Court of Madras in the latter part of August 1892. The following text has been transcribed from a copy of the Will secured in 1938 from the Madras High Court Registrar, and furnished through the courtesy of The Theosophical Society, Adyar, Madras, India.—Compiler.]

This is the last Will and Testament of me Helena Petrovna Blavatsky of Adyar, Madras, India. I desire my body to be burned in the Compound of the Theosophical Society's Headquarters at Adyar, Madras, and the ashes to be buried in the said Compound and that none who are not Theosophists shall be present at the burning. I desire that yearly, on the anniversary of my death some of my friends should assemble at the Headquarters of the Theosophical Society and read a chapter of Edwin Arnold's Light of Asia and Bhagavad Gita. After payment of my just debts (if any), and funeral and testamentary expenses, I give devise and bequeath unto Colonel H. S. Olcott of Adyar, Madras, my books, for the use of the Literary Committee of the Theosophical Society, also my furniture for use at the Head Quarters of the said Society. Also my property in *Isis Unveiled* and the *Secret Doctrine* and *The Theosophist*, also one of the two pairs of Candlesticks given me by my aunt, also to Damodar, Babajee and Ananda, my three silver mugs. Also to Dr.

Hartmann 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 Louisa Mitchell the shawl now in the possession of Mr. Holloway. Note that the oval silver box is the property of Damodar, and as to the residue and remainder of my property, I give devise and bequeath the same unto Colonel Henry S. Olcott requesting him to distribute any small articles of no great value which I may die possessed of, to such friends and acquaintances as are Theosophists, according to his own discretion. And I hereby appoint Colonel Henry S. Olcott and Damodar K. Mavalankar, or the Survivor of them, to be executors of this my Will as witness this 31st day of January 1885, Adyar, Madras, India.

H. P. Blavatsky.

Signed and acknowledged by the said Helena Petrovna Blavatsky, the Testator, as and for her last Will and Testament, in the presence of us being present at the same time, who at the testator's request and in her presence and in the presence of each other, have hereunto subscribed our names as witnesses.

P. Sreenivasa Row.

E. H. Morgan.

T. Subba Row.

C. Ramia.

Source: http://www.katinkahesselink.net/blavatsky/articles/v6/y1885_001.htm

See also: "The Wills of Helena P. Blavatsky" by Ernest Pelletier: http://www.filosofiaesoterica.com/ler.php?id=804#.Vmv7E-K1V_A

[The House Where HPB Worked and Died]

by William Q. Judge

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 free and open to 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 opposite 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 the others. There is a small 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 and papered in dark 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 secretary sat 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 of them at the end is a picture of the famous woman yogi of India - Majii. Beside the door last spoken of is the other case, and on the top of it a bust of Plato and another of Socrates, while just over the door and inclined at an acute angle is a circular concave mirror. Some dark shelves are on the other side of the mantel covered with pictures and objects, among them being a large and very finely carved paper cutter which was presented to her by some Indian 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 curtains hang, 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 two or three old familiar things that felt like 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, and 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.

Source:
<http://www.blavatskyarchives.com/judgehwhpbw91.htm>



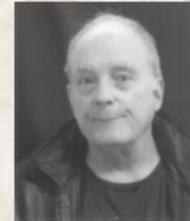
Madame Blavatsky

by Goshka Macuga, 2007

HPB Carved wood, fibreglass, clothes, chairs 114.3 x 190.5 x 73.6 cm. http://www.saatchigallery.com/artists/artpages/goshka_macuga_madame.htm



Last Will of Annie Besant by John Patrick Deveney



John Patrick Deveney is a lawyer living in New York City. He has a long-time interest in Theosophy, especially in its early days, and is a regular contributor to Theosophical History.

Annie Besant's will, presented here, casts an interesting minor sidelight on the history of the Theosophical Society in the twentieth century, both in what it says and in what it omits. The copy given here is from the papers of Major David Graham Pole, an English solicitor, M.P. and Theosophist and one of the executors of Mrs. Besant's estate. The copy reproduced here was provided to us by Damon Scothern, the manager of the Theosophical Society in London.

The will was made at Adyar on May 11, 1931 and named Major Pole and Albert Schwarz, Mrs. Besant's lawyer in Adyar, as executors. This was modified by a minor codicil dated January 15, 1933 that replaced Schwarz by Nilakanta Sri Ram, Mrs. Besant's personal secretary and the assistant editor of her *New India*. After Mrs. Besant died on September 20, 1933, Sri Ram offered the will and codicil for probate in the High Court of Judicature at Madras and they were admitted to probate at the end of October. Since the jurisdiction of the Indian court extended only to British India and Mrs. Besant had minor assets in England, Major Pole then had the "Probate Copy" published here, an authenticated copy of the will and Indian proceedings, admitted in London before the High Court of Justice, where probate was granted to him as co-executor on January 3, 1934.

Given Mrs. Besant's prominence, the estate was a small one, showing a net value in England of £ 2510 (with an inheritance tax in those happy days of £ 75) and in India of about Rs. 63,000, both amounts apparently reflecting primarily the value of her writings and publishing businesses. The will is business-like and almost entirely devoid of emotion or of precatory language. Only her "daughter" Rukmini Arundale has "dear" appended before her name and Sri Ram is called a "faithful son," and several individuals who were not related to Besant (Sri Ram and George Arundale) are called "son." Her own children receive little special treatment. Her son, Arthur Digby Besant, a Theosophist and a director of the Theosophical Publishing House in London, is given ownership of the publishing company and the right to choose a memento of his mother from her personal effects; her daughter, Mabel Emily Scott Besant (1870-1952), is given nothing except the right to choose a memento. There is a personal story hidden there that probably reflects an early tragedy in Mrs. Besant's life. Mabel had been taken away from Mrs. Besant when she was eight years old in a bitter court fight with her former husband over her atheism and advocacy of birth control, and had been raised separate totally from her mother. In later years Mabel appears to have been unsettled,

first becoming a Catholic and then a leader in Theosophical Co-Masonry in Britain, and finally, after her mother's death, a member of the Rosicrucian Order Crotona Fellowship run by George Sullivan in Liverpool. No mention is made in the will of Mrs. Besant's grandchildren.

Perhaps the most notable omission in the will is the total failure to recognize her relationship of almost half a century with C.W. Leadbeater.

The specific financial bequests in the will are largely unexceptional. There were small pensions for Mrs. Besant's attendants, companion and servants, but there is one mysterious bequest. Paragraph 17 provides: "The monthly payments which N. Sri Ram has been paying to persons and which may be continued to be paid at the time of my death shall be continued and be paid out of my effects." The wording is clumsy and the purpose of the gift unknown. Such language in the will of anyone else would mask payments to a blackmailer or mistress or unacknowledged children or some unpublicized charity, but the intention here is unknown.

Mrs. Besant's disposition of personal property of significance to the Theosophical Society (her Masonic jewels and ring, her pictures of the Masters, and the like) is as might be expected, with only the ring "which used to belong" to HPB being notable.

Paragraph third of the will provides: "The ring which I wear constantly with the seal of the Theosophical Society, which used to belong to Madame H. P. Blavatsky shall be handed over to the Theosophical Society, incorporated in Madras, India for the use of the then President of the Society and the successors in that Office." On this ring hangs a tale. It has been the subject of internecine fights since 1895, at least, when Annie Besant coldly informed W.Q. Judge that she had the ring HPB had worn every day until her death and that the HPB ring he had was only a copy. Lengthy and complicated articles have been written on the ring(s), by C. Jinarajadasa, James M. Pryse, Boris de Zirkoff, and others, most recently by Mrs. Harry Benjamin, "Facts about H.P.B.'s Occult Ring," *Theosophy World* no. 24 (June 1998), online at theos-world.com, and Marina Cesar Sisson, "El Anillo 'Magico' de HPB," formerly online at Blavatsky.net/Portuguese, but the debate continues. The problem is that HPB loved rings and gave many of them to her friends and associates over the years, to A.P. Sinnett, Elizabeth Holt, Hiram Corson, a camel driver in Jiddah, E. Gerry Brown, Countess Wachtmeister, and others.

Probate of the Will of Dr. Annie Besant

Deceased

Will dated 11th May 1931

Codicil dated 15th January 1933

Testatrix died 20th September 1933

Probate granted 3rd January 1934

Extracted by Vernon, Stephen & Co.

80 Coleman Street

London. E.C.2.

Printed under the authority of His Majesty's Stationery Office by Foy-Allom (Printers) Limited, 21, Rivington Street, Pentonville, N.1. 6738 8457/29 20,000 11/33 615

In His Majesty's High Court of Justice.

The Principal Probate Registry.

BE IT KNOWN that Annie Besant of Adyar Madras Chingleput [Chengalpattu] District in South India widow died there on the 20th day of September 1933 domiciled in South India

AND BE IT FURTHER KNOWN that at the date hereunder written the last Will and Testament with a Codicil thereto (a copy whereof is hereunto annexed) of the said deceased was proved and registered in the Principal Probate Registry of His Majesty's High Court of Justice and that Administration of all the Estate which by law devolves to and vests in the personal representative of the said deceased was granted by the aforesaid Court to David Graham Pole of 146 Palace Chambers Westminster in the Country of Middlesex solicitor the executor named in the said will – Power reserved to the executor names in the said codicil.

And it is hereby certified that an Affidavit for Inland Revenue has been delivered wherein it is shewn that the gross value of the said Estate in Great Britain England (exclusive of what the said deceased may have been possessed of or entitled to as a Trustee and not beneficially) amounts to £ 2510 – 11 – 9 and that the net value of personal estate amounts to £ 2510 – 11 – 9.

And it is further certified that it appears by a Receipt signed by an Inland Revenue Officer on the said Affidavit that £ 75 – 17 – 6 on account of Estate Duty and interest on such duty has been paid.

Dated the 3rd day of January 1934

[illegible signature]

Assistant Registrar

Extracted by Vernon Stephen & Co.

80 Coleman Street E.C.2



Annie Besant Last Will and Testament

PROBATE COPY

I, Annie Besant, residing at Adyar, Madras, Chingleput District, South India, declare this to be my last will which I make this eleventh day of May One thousand nine hundred and thirty one, hereby revoking the will made by me in London on 27th September 1930, and all other wills and dispositions made by me heretofore.

I do hereby appoint Major David Graham Pole, M.P., of 146 Palace Chambers, Westminster S.W. and Albert Schwarz Esquire residing at Adyar, Madras, South India as my Executors. The said Executors shall carry out the dispositions set out herein.

1. All my masonic jewels shall be given as a permanent memento to the Museum of Records of the Theosophical Society, Adyar, Madras.
2. The 33° ring which I wear shall be given to the said Records Museum, Adyar, Madras, to be kept there along with my masonic jewels.
3. The ring which I wear constantly with the seal of the Theosophical Society, which used to belong to Madame H. P. Blavatsky shall be handed over to the Theosophical Society, incorporated in Madras, India for the use of the then President of the Society and the successors in that Office.
4. The book-shop business at present managed and carried on by my son A. Digby Besant on my behalf at 68 Great Russell Street, W. C. I shall be handed over to him absolutely as his own property along with such stock as may be in shop and any book debts owing to the shop.
5. The Vasanta Press at Adyar, Madras, shall be handed over to the Theosophical Society incorporated in Madras, India along with all the contents of the buildings of the Press which belong to me.
6. The copyright of all my books published at the Vasanta Press, Adyar shall be handed over to their respective author in so far as these are not already the property of the authors.
7. The Theosophical Society Publishing House and Bookshop at Adyar, Madras, India, shall be handed over to the Theosophical Society, incorporated at Adyar, Madras, for the benefit of the President of the Theosophical Society for the time being.
8. My property at Ojai, California, shall be made over to the Theosophical Society, incorporated at Madras, India, in the hope that it may be retained for [sic. for] the future sub and root races.
9. The pictures of the Masters which I am in the habit of taking about with me when I am travelling shall be deposited permanently at Adyar.
10. My paper New India of which I am the sole proprietor shall be handed over to my co-worker, N. Sri Ram, Adyar, Madras, who has been associated with me in the production, as his own absolute possession.
11. My rooms as far as possible shall be left in their present conditions, with the pictures of

the Lord Vaisvavata Manu and of the Chohan Maurya [sic. Morya] especially to remain and shall be in the custody of the Outer Head for the time being of the Esoteric School of Theosophy.

12. My son Digby and my daughter Mabel, may choose from among such of my personal possessions, as are not already disposed of, some object they would like to keep.
 13. I give to my dear daughter Rukmini Arundale the swastika and the chain which I have been in the habit of wearing.
 14. Suitable financial arrangements shall be made for my very faithful servants, Lakshmana, Bhagelu and Peter my Chauffeur whereby each of them shall receive for his life monthly payment equal to his present monthly wages.
 15. Arrangements may be made to enable Miss A. J. Willson to have a room at Headquarters, free of rent. Arrangements shall also be made for the payment of Rs.100/- (Rupees one hundred) per month to Miss A. J. Willson during her life.
 16. Suitable financial arrangements shall be made so that my faithful son N. Sri. Ram, who has worked with me for many years, shall receive a sum of Rs200/- (Rupees two hundred) per month for his life.
- He may choose from my personal possessions not already disposed, some object he would like to keep.
17. The monthly payments which N.Sri Ram has been paying to persons and which may be continued to be paid at the time of my death shall be continued and be paid out of my effects.
 18. If there is any deficiency of assets to pay the legacy amounts set out in paras 14 to 17 above, the said sums shall undergo proportional reduction and payments shall be made as far as possible to the extent my estate will permit.
 19. I hereby constitute my son George Sydney Arundale my residuary legatee. He shall take all the remainder of my effects (including the royalties I am entitled to) not especially devised, to be disposed by him as he knows I would wish.

As witness my hand, the day and year first above written.

Annie Besant

Signed by the above named testatrix in the joint presence of us who in her presence and that of each other have hereunto subscribed our names as witnesses:

A.K. Sitarama Sastri
 C. Jinarajadasa
 Execution admitted by Annie Besant, Theosophical Society, Adayar [sic. Adyar].

Personally known to the Registering Officer.
 11th May 1931. Sub Register

Registered as No. 13 of 1931 of Book 3.

11th May 1931 Sub Register

The Seal
 of the
 Sub Registrar
 of
 Saidapet.

I, Dr. Annie Besant, residing at the Theosophical Gardens, Adyar, hereby make this codicil in relation to my will dated 11th May 1931.

I hereby revoke the appointment of Albert Schwarz as one of the Executors set out in the will aforesaid, and I hereby appoint N. Sri Ram, son of Nilakanta Sastri, residing at Adyar, as an executor and trustee, so that David Graham Pole David Graham Pole as set out in that will and N. Sri Ram will be my executors and trustees.

In all other respects, I confirm the provisions of the will, including those relating to N. Sri Ram.

Annie Besant

IN THE HIGH COURT OF JUDICATURE AT MADRAS.

Be it known that on searching the Registry of His Majesty's High Court of Judicature at Madras, it appears that on the 30th day of October 1933, the last will and testament and a codicil respectively dated the 11th day of May 1931 and the 15th day of January 1933 of Dr. Annie Besant, late of Adyar, but now deceased who died on the 20th day of September 1933 at Adyar, Madras, were exhibited and proved in this Court by N. Sri Ram, a Journalist, residing at the Theosophical Society, Adyar, Madras, as one of the two executors named in the said Codicil of the said deceased, and in anywise concerning her said will and codicil was granted by this Court to have effect throughout the whole of British India to the said N.Sri Ram, power being reserved to the other Executor named in the said will and codicil, viz., Major D. Graham Pole, to apply for and obtain Probate if and when he may choose to do so, he, the said N. Sri Ram having undertaken to administer the same and within six months from the date thereof to make a true inventory of the said property and credits and to exhibit the same in the said Court and also within a year from the said date to render a true account of the estate of the said deceased, showing the assets that may have come to his hands, and the manner in which they have been applied or disposed of.

The true tenor of the said will and codicil is in the words following, to wit:

Presented at her private residence Theosophical Society, Adayar [sic. Adyar] between the hours of 10 and 11 A. M. on the 11th May 1931 by

Annie Besant

.....

Sub Registrar.
11th May 1931.

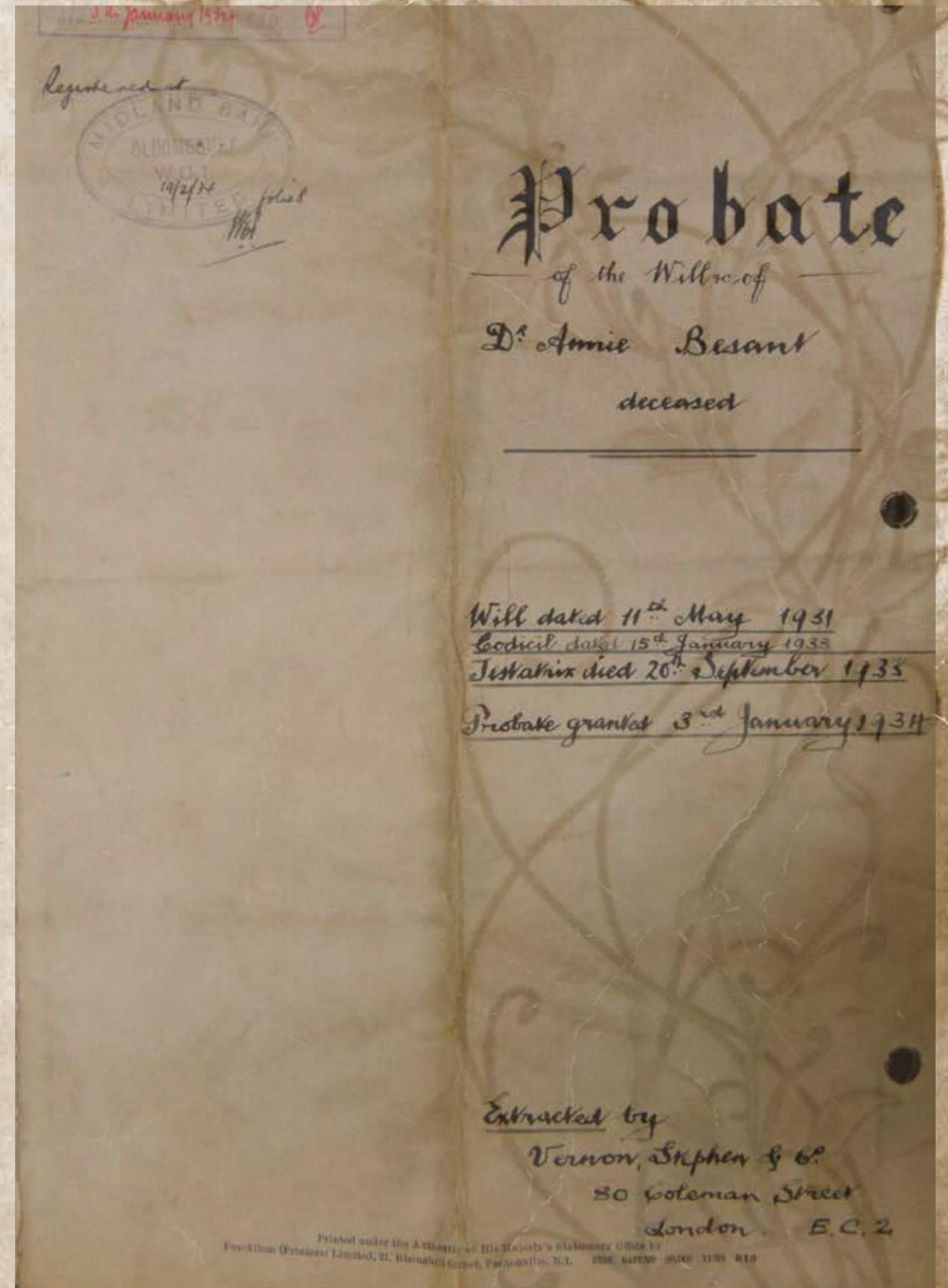
[in margin of this last certificate]

Estate sworn at Gross value:

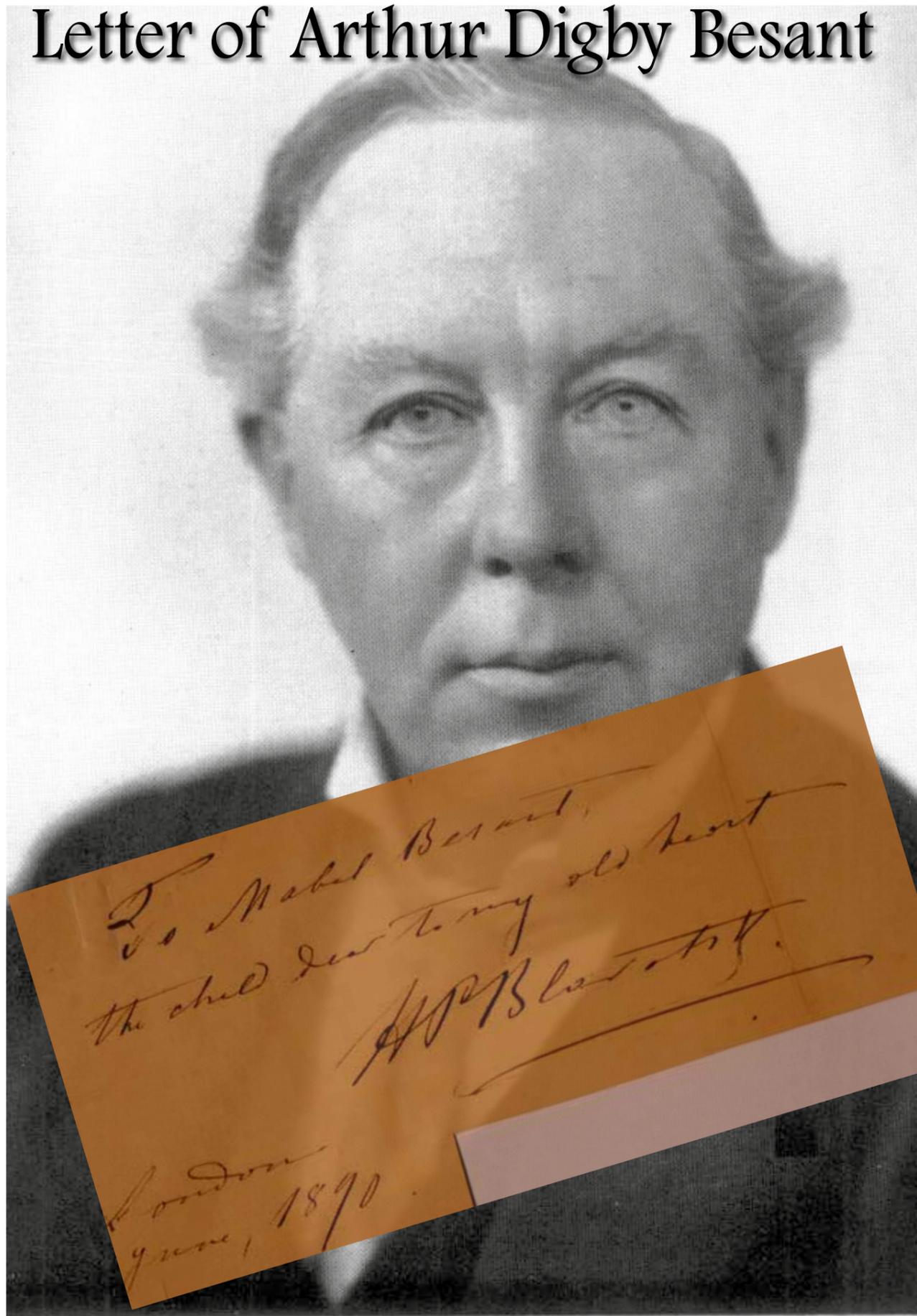
Rs. 1,31,647-7-0

Net Value:

Rs. 62,961-7-0



Letter of Arthur Digby Besant



Transcribed by Marc Demarest

9 Hampstead Hill Gardens
Hampstead NW 3
Sept 15 1958

Dear Mr[?] Severs[?],

I so seldom pass your way nowadays that it is long since I called on you, but that does not mean that you are out of mind. Just the contrary.

Would you pass on to London Headquarters the enclosed autograph of H.P.B. It deserves preservation in their archive and I hope that it may be deposited[?] in the library or in some other place where members can see it.

There must now be few, if any except myself, who have talked with H. P. B.

Most sincerely yours,

Digby Besant

Enclosure reads:

To Mabel [?] Besant,
the child dear to my old heart
H P Blavatsky London
June, 1890

9, HAMPSTEAD HILL GARDENS,
HAMPSTEAD, N. W. 3

Sept 15. 1958

Dear Mr Severs,

I so seldom pass your way nowadays that it is long since I called on you, but that does not mean that you are out of mind. Just the contrary.

Would you pass on to London Headquarters the enclosed autograph of H.P. B. It deserves preservation in their archives and I hope that it may be deposited in the library, or in some other place where members can see it.

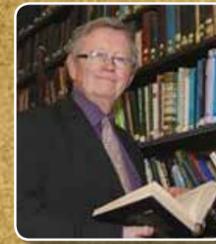
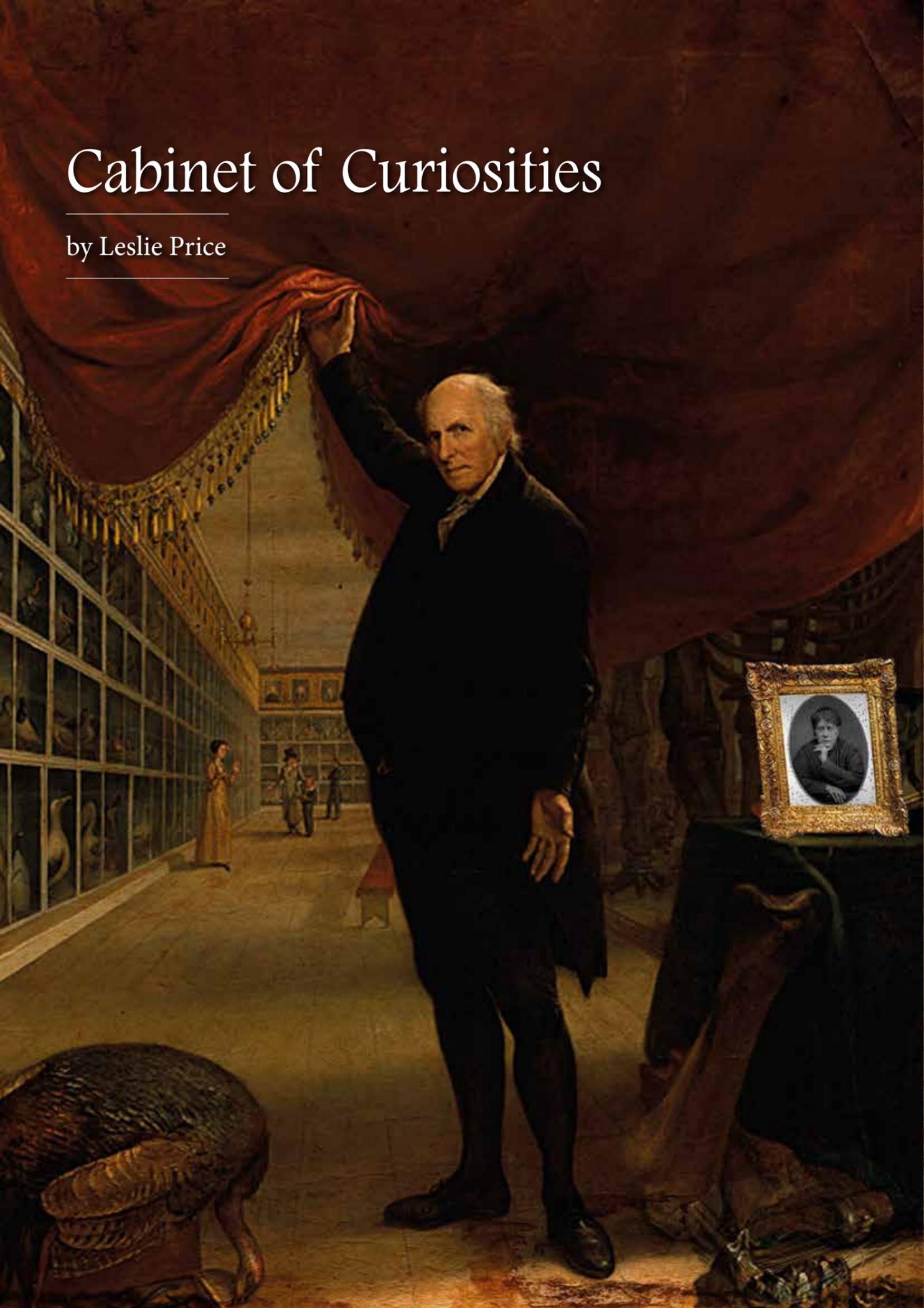
There must now be few, if any except myself, who have talked with H.P.B.

Most sincerely Yours
Digby Besant.

Trusting to you both.

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 facebook page. Facebook users will also find some relevant material by Leslie on the page of the Theosophical Society in London, which is mentioned below



Theosophists don't appear often on TV

19 August ,2015

Theosophists don't appear often on TV, and those that do may be eccentric. The latest Fortean Times (Sept 2015, FT 331) features a small group of scientists (SIUFOP) who faked UFOS in Wiltshire (in an article entitled "The Warminster Syndrome"). They revealed their hoax on BBC's Nationwide TV programme in 1972, but Rex Dutta, a keen Blavatsky student as well as ufologist, insisted that was not what he saw. There's a photo (p.46) of Rex as a smartly dressed young man being interviewed by the TV presenter.

Of course other Theosophists have played a more cautious part in ufology, such as Lord Dowding.

Society in 1875. She also edited two mysterious books "Art Magic" and " Ghostland". The former is available in a new edition from Marc Demarest, who has identified the sources of the work, in a remarkable feat of scholarship.

<http://www.benzinga.com/.../the-typhon-press-announces-new-an...>

A new edition of the latter is coming soon from the same publisher, Typhon Press. Part of "Ghostland" is set in the Orient, and features the first of many fictional portraits of Madame Blavatsky (and of Col. Olcott.)



Marcus Aurelius in the Mahatma Letters

27 August, 2015

Readers of Erica Georgiades' blog will be aware of her interest in ancient philosophy.

So it is not surprising that in reading *The Mahatma Letters*, she noticed an echo of the philosophical Roman Emperor, Marcus Aurelius.

The emperor wrote in his "Meditations" "Many grains of incense fall on the same altar: one sooner, another later — it makes no difference." — iv, 15

In the Mahatma letters, we read. "Many are the grains of incense destined for one and the same altar: one falls sooner into the fire, the other later — the difference of time is nothing," remarked a great man when he was refused admission and supreme initiation into the mysteries. " (Barker editions 4, Chronological edition 5.)

Erica discovered that Grace Knoche, leader of the T.S. Pasadena had already noted this parallel.



Emma Hardinge Britten

26 August, 2015

If you peruse the programme for the conference "Theosophy across Boundaries" on September 24-26, at Heidelberg University, you may be surprised that the opening paper is about a famous Spiritualist medium, Emma Hardinge Britten.

<http://www.asia-europe.uni-heidelberg.de/en/research/conferences/theosophy-across-boundaries.html>

The paper is Wouter J. HANEGRAAFF (Amsterdam, Netherlands) "Emma Hardinge Britten and the Orientalist Imagination." But of course Emma was no ordinary medium, being with her husband William, one of the original members in New York of the Theosophical

<http://www.theosociety.org/pasa.../sunrise/21-71-2/me-gfk2.htm>



The Blavatsky Letters

2 September, 2015

In 1923, Trevor Barker edited the *Mahatma Letters*. Less well known, in 1925, he issued the *Letters of H.P. Blavatsky to A.P. Sinnett*. This is now available on line in a TUP reprint (though I can't see the index on line) <http://www.theosociety.org/pasadena/hpb-aps/bl-hp.htm>

We must salute the immense labours of Mr Barker. But there are several problems with the HPB Letters volume.

- 1) Few people can understand the context of some letters, the lengthy disputes for example in the London Lodge.
- 2) There are spelling errors in the transcriptions. Thus, in Letter XIII (page 23) there are references to Mengens. This should be Meugens, who seems to have sponsored the medium William Eglinton in India. Meugens features greatly in the chapter in Eglinton's biography "Twixt Two Worlds" about his trip to India, which is reprinted in the next *Psypioneer*.
- 3) The index is also deficient - nothing about Mengens, and references to others are often incomplete.

It is clearly desirable that these Letters be re-examined and re-edited, with explanatory support. And this will happen as part of the Letters of HPB project, now headed by Jon Knebel. Jon was again in London this summer, working at the British Library, where all this material is preserved.

Jon Knebel told me:

"The Blavatsky Letters are preserved in the same fashion as the Mahatma Letters. Same collection, same protective covering (which is not as obstructive as you might think), same binding in the folios.

I think Barker's work on the Blavatsky Letters volume is comparable to his work on the ML, which is certainly admirable given HPB's poor handwriting. In her handwriting you cannot see a difference between Meugens and Mengens. Often, I believe, the misspellings were hers."

C.C. Massey and HPB

3 September, 2015

C.C. Massey (December 23, 1838 - March 29, 1905) is an important figure in the early days of LIGHT, SPR, LSA, and TS, of which he was a founder member in New York. His significance has been underlined by a recent valuable biography by Jeff Lavoie which uses some unpublished letters. <https://lupress.cas2.lehigh.edu/node/167>

There is however a mystery around Massey - did he have, at least in his younger days, a secret life? In the *Mahatma Letters*, KH writes to Sinnett. ML no 9.:

"C. C. Massey? But then he is the hapless parent of about half a dozen of illegitimate brats. He is a most charming, devoted friend; a profound mystic; a generous, noble minded man, a gentleman — as they say — every inch of him; tried as gold; every requisite for a student of occultism, but none for an adept, my good friend. Be it as it may, his secret is his own, and I have no right to divulge it."

One of HPB's own letters to Sinnett is also very striking. <http://www.theosociety.org/pasadena/hpb-aps/bl-24.htm>

Clearly HPB believed Massey was not in his private behaviour like the noble figure in English fiction called Sir Charles Grandison. But where could she have got such an idea? Possibly it was something that Olcott had told her, but could she or indeed Olcott have misunderstood something?

There is apparently no trace elsewhere of these children. Of course such arrangements were not uncommon in Victorian England where divorce was not easily available. It is a pity that there appear to be no family papers surviving from the Masseys.

In recent days, several colleagues have kindly re-examined what material we have on Massey. We can only regret that an estrangement developed between HPB and the first president of the British Theosophical Society.



Mabel Collins

September, 15 2015

Whatever happened to Mabel Collins? Once her devotional work "Light on the Path" was a regular feature in TS programmes, and leaders from Leadbeater to

Steiner expounded it. In 2005, Kim Farnell published "Mystical Vampire" a revealing biography of this sometime colleague of HPB.

<http://mandrake.uk.net/mystical-vampire-the-life-and-works.../>

Damon Scothern, who manages the TS hq. in London, showed me there a beautiful edition of Mabel's own later thoughts about "Light on the Path", published in 1917, a book called " Our Glorious Future". She was a prolific writer; is anyone studying or collecting her work?

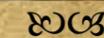


Arthur Wyeth

September, 17 2015

For decades until 1960, Arthur Wyeth, a speaker on reincarnation, Atlantis. Ancient Egypt and the like, taught groups in London and elsewhere. Some account of him is given in a recent book by Dick Lloyd. <https://books.google.co.uk/books...>

Yesterday Mandy Kiely from Perth, Australia visited the TS in London. Her parents had been students of Mr Wyeth. She brought with her some archives of his teaching. We hope these will eventually be deposited here, with ownership remaining with the donor, so that scholars can study them. Having been dissatisfied with the phenomena he found at the London Spiritualist Alliance, Mr Wyeth joined the T.S. around 1909, and later sought esoteric instruction, but was unhappy with the Pledge he would have been obliged to take. He therefore worked independently, but it will be a matter for enquiry to what extent his teachings were Theosophical.



Framed set of bookmarks

September, 17 2015

A framed set of bookmarks has sat on the shelf in the TS general office in London since time immemorial (the TS moved there in 1934) and is showing its age. Over the years I have come across several of the set (not surprisingly, tucked in old books) and they show who was highly regarded at the time. Does anyone else have a set?



Theosophical History Journal

21 September, 2015

Serious students of Theosophy find it essential to study the quarterly journal "Theosophical History" edited by Dr James Santucci www.theohistory.org

Although I have been reading it for thirty years, I still find myself regularly astonished by its revelations. So it is with the latest issue (October 2014 - there's a slight backlog), in which Kurt Leland reports on the problems of editing the recent new Quest edition of Leadbeater's "The Chakras". This has some claim to be the best-selling Theosophical book (800,000 copies).

It is evident that since its first publication in 1927 the text and its illustrations had become confused in successive reprints. It must be doubted if the purchasers of the book, or even the editors at various times and places, understood all parts of it, or the errors would not have persisted. (I for one find the subject of chakras confusing.) Yet there are hundreds of people professing to teach about chakras, some of whom recommend the Leadbeater book.

This is by no means the first time that a scholarly issue important to the wider TS has been raised in detail in TH. Kurt Leland's report covers 26 pages, and one doubts if any

other Theosophical journal could have afforded the space. Quest Books and TS Wheaton are also to be commended for setting in motion a re-editing of the Leadbeater book.



HPB on Theosophy

21 September, 2015

Did you know that Madame Blavatsky wrote about Theosophy before the Theosophical Society was formed. I owe this information to Will Thakara of the TS Pasadena, in his paper about her July 1875 article "A Few Questions to Hiram". <http://www.theosociety.org/.../ts/HPBlavatskys1stArticle-AAR...>

HPB wrote of the Rosicrucians as giving birth to "the more modern Theosophists, at whose head was Paracelsus..." (Thackara p. 5). She also wrote of mysterious doctrines which were "handed down to the first man by the angels, students of God's great Theosophic Seminary" (Thackara, p.6).

Indeed Thackara noted that in a February 1875 letter to her friend Hiram Corson, Blavatsky wrote "I found at last, and many years ago, the cravings of my mind satisfied by this theosophy taught by the angels..." (Thackara p.7).

A full text of "A few questions to Hiram" can also be found on the TS Pasadena site. <http://www.theosociety.org/pasadena/bcw/b75-6-15.htm>

Col. Olcott writes about the importance of this article in his "Old Diary Leaves" vol. 1 p.102ff. It shows how Theosophy was already in her mind as one of several overlapping terms, and how she was already well outside conventional Spiritualism in her thought.



Facebook Page of the TS in London

1 October, 2015

Some of the remarkable material in Blavatsky Lodge London archives is going to be featured soon on the facebook page of the Theosophical Society in London. Do have a look at the page.

This in advance of a projected exhibition next year.



The Path

1 October, 2015

"The Path" was a classic Theosophical journal edited by William Q. Judge. But it was not the only *Path*! Daniel N. Dunlop, who was theosophically active for many years in Dublin, America, London and elsewhere, also edited a journal called "The Path". Here are some copies at the English T.S. You will notice that one is published at the Blavatsky Institute in Cheshire, and the later one is from London.

To explain this change I turned to the recently published second edition of Thomas Meyer's biography of Dunlop. I found that Dunlop had moved from Cheshire from London. <http://www.templelodge.com/pages/viewbook.php...>

Later he was to move in a spiritual sense, and become an Anthroposophist.



CWL

1 October, 2015

Objects once given as tokens of appreciation often appear in archives, and here is a beautiful one at the TS in London. It was presented to C.W. Leadbeater in 1900 by Theosophists in Ceylon. Perhaps he left it in Harrogate when he returned from Europe to India in 1909; we hope to find out more. The spectacles are also thought to have belonged to him. It seems likely that there is some record in "The Theosophist" or elsewhere of the giving

of this item, which perhaps may be called a lap desk.



Blavatsky London Lodge

1 October, 2015

Blavatsky Lodge London (1887) is the oldest surviving TS lodge in the world; HPB attended on Thursdays until just before she passed in 1891. It is this lodge which Gandhi visited, and Yeats joined. So its archives are important. They have usually been kept at the English TS at 50 Gloucester Place though in 1944, when London came under rocket attack, they were briefly stored in the strong room of the Swiss Bank in West Byfleet! Yesterday Linda Seale and Elizabeth Crofts of the Lodge came to discuss them. There was a centenary exhibition in 1987, and it would be good to repeat this, and to take advantage also of the digital possibilities. The Lodge secretary, Millicent Sutherland, made an inventory of Lodge property in 1955 which is invaluable, and it was good to be considering the Lodge archives in Millicent's old office. We hope to share a few of the treasures on the TS London facebook page.



The Voice of the Silence

1 October, 2015

Did you know that "the grandest thing in all our Theosophical literature" was written in Jersey, by Madame Blavatsky. This was the awed response of G.R. S. Mead, her new private secretary, when she showed him part of "The Voice of the Silence." Mead later recalled: "It was not until the beginning of August 1889 that I came to work permanently with HPB. She was away [from London] in Jersey. A pressing telegram came from HPB, and I started for Jersey. What a warm greeting there was in the porch of that honeysuckle-covered house, and what a fuss to have everything comfortable for the new comer!"

What we know about her time in Jersey was presented by Boris de Zirkoff in his wonderful introduction to the 1992 Quest edition of "Voice". But do the two houses in which HPB stayed, survive? From the Blavatsky Lodge London archives, we find that Helen Beauchamp of Jersey Lodge told the T.S. librarian Dudley Gower on February 3rd 1953: "Both houses still exist. Eagle House in David Place St. Helier is now a private house used (word uncertain) by a retired doctor, and has now no honeysuckle on it & looks very "tourist" indeed. Belgrave Villas has now "joined up" with its next door neighbour & been rechristened "Balmoral". It is a boarding house overlooking the lovely St. Oban's Bay". Today 2015 Eagle House is home to several companies in Jersey, but I am not sure about "Balmoral".

<http://questbooks.com/index.php...>



The Theosophical History Centre

5 October, 2015

Between 1985 and 1989 the Theosophical History Centre, attached to the TS in England, published a number of original research papers and hitherto private archives. A few copies of some of these booklets are still on sale from either the TS in London, or from the journal "Theosophical History" (www.theohistory.org; click on Occasional Papers).

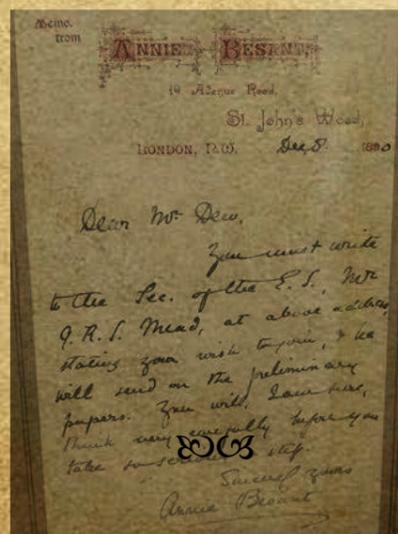
Now Dr James Santucci, editor of the quarterly journal is gradually making available free electronic copies of the booklets. So far this includes Robert Gilbert's investigation "The Golden Dawn and the Esoteric Section"; the remarkably candid "Autobiography" of A.P. Sinnett, the chief recipient of the *Mahatma Letters*; Dr Siemons' pioneering analysis of "Theosophy in Neo-Platonic and Christian Literature"; and Dr Santucci's paper "Theosophy and the Theosophical Society" which examined the first TS minute book. All students will benefit from having easier access to this research.



A Memo from Annie Besant

5 October, 2015

Would it not have been exciting to receive a memo from Annie Besant? This is from the archives of Blavatsky Lodge in London. Judging by the date, she had not long been a Theosophist, and one suspects that other memos from her with this distinctive font, survive in archives concerned with social reform. There'll be some in local Lodges too.



Kindle edition of "Isis Unveiled"

6 October, 2015

Are good electronic book editions available of Madame Blavatsky's works? We are fortunate of course that we can find full texts on line, but what about the purchase of a book for Kindle or other devices. Recently, I bought two of the *Isis Unveiled* editions available from Amazon. One of these is from Sublime Books 2014, and the other is a digitised edition 2013 of obscure origin. Both plunge straight into chapter one without the significant introductory sections, and I cannot see any of the footnotes. It seems pointless to me to digitise a very long book, and miss out essential parts.



Daniel Dunlop

6 October, 2015

Sometimes the best archival discoveries are not where expected. This summer the Anthroposophical historian Crispian Villeneuve made two visits to 50 Gloucester Place. He had used the wonderful TS library for his two volume work "Rudolf Steiner in Britain" (2009) but told us that one document had eluded him - the letter in which Daniel Dunlop, who became Dr Steiner's closest colleague in London, resigned from the T.S. Now a printed copy of this letter has been found. It was among the archives of Blavatsky Lodge, of which Dunlop is not thought to have been a member!



Society for Psychical Research

7 October, 2015

You may not know that the Society for Psychical Research archives in Cambridge England, are important for Theosophical material. It's not just the surviving papers from their 1884-5 investigation of Theosophical phenomena, but records of mediums who appear in the *Mahatma Letters* like Eglinton; of prominent scientists such as SPR president William Crookes who was both FRS and FTS and Arthur E. Illison, the lifelong Theosophist who was SPR centenary president in 1982; correspondence with Dr Laurence Bendit, who was general secretary of the English TS and an active SPR member; and so on. Anyone

interested in Theosophical archives – and in the powers latent in man, as the T.S. third object put it, is likely to learn a great deal from a one day study day about archives which the SPR is presenting in London on October 24. <http://www.spr.ac.uk/civCRM/event/info?reset=1&id=78>



What was really going on at the Eddy house?

7 October, 2015

Madame Blavatsky and Col. Olcott met while investigating the mediumship of the Eddy family. There's an account in Olcott's *Old Diary Leaves* "Madame Blavatsky rolled herself a cigarette, for which I gave her a light as a pretext to enter into conversation. My remark having been made in French, we fell at once into talk in that language."

But what was really going on at the Eddy house? On October 7, in his blog "Chasing Down Emma" Marc Demarest under the heading "Honto's Cave" pieced together some old newspaper accounts, and other archival sources, and emerged with a disturbing impression of chicanery. <http://ehbritten.blogspot.co.uk/>

Theosophists will have to look again at Olcott's book "People from the Other World" in which the Eddys feature prominently.



Restoration of Old Photos

16 October, 2015

Theosophical archivists, like others, face the problem of photos that might or might not be what they seem. An unknown photo of Madame Blavatsky, for example, would be worth much. Marc Demarest, in his blog "Chasing Down Emma", draws attention on October 16 2015 to a spurious image of Emma Hardinge Britten, a founder member of the T.S. in 1875. <http://ehbritten.blogspot.co.uk/>

In this case, with the help of software, it is possible to identify the actual person. This misattributed picture made it on to the French version of Wikipedia. As parapsychologists know, Wikipedia is not a reliable source. Everyone should make known the collaborative alternative, Theosophical Wiki, now under construction. <https://www.theosophical.org/ts-network/theosophical-wiki>

Are there old photos in your Lodge

library? FOTA can help you identify them.



What recent Theosophical book have you read which, in your view, makes a big contribution to knowledge?

16 October 2015

I would vote for the new collection of papers by David and Nancy Reigle "Studies in the Wisdom Tradition". http://theosophynexus.com/forum/topics/studies-in-the-wisdom-tradition?xg_source=activity

The Reigles address central questions in Theosophical sources, in the light of Sanskrit and Tibetan literature, a double acquaintance possessed by few in the Movement. How does Theosophy relate to Buddhism, Tibetan schools in particular? Where do we find the Wisdom Tradition in Hinduism, or Jainism? Should Theosophists believe in God?

Making full use of Madame Blavatsky's writings, especially "The Secret Doctrine" and of "The Mahatma Letters" they trace the necessary links with ancient theosophical schools and modern scholarship.

Theosophical lecturers and students need this book on their shelf. It is true that these papers and others already appear on line. <http://www.eastertradition.org/>

There they can serve as valuable links in cyber-discussions. The actual book, like its predecessor "Blavatsky's Secret Books" is an essential reference. <http://www.wizardsbookshelf.com/hpb-secret-books/>



Visit to the Lamasery

21 October, 2015

On Sunday 11 October London TS librarian Barry Thompson joined Dr James Santucci, editor of "Theosophical History" and Leslie Price, on a pilgrimage to a building with rooms for hire in New York City. This was the famous Lamasery where Madame Blavatsky and Col. Olcott entertained visitors from the orient in the early days of the T.S. founded in 1875

More recently, another Theosophist, New York TS librarian and pilgrimage leader Michael Gomes lived there!



Esoteric Instructions

22 October, 2015

Perhaps the most significant archival publication this year has been the edition of Blavatsky's "Esoteric Instructions" compiled by Michael Gomes and published by TPH Adyar. <http://www.adyarbooks.com/books/esoteric-instructions>

As he points out, the release of this information was her last extended project accomplished in her lifetime. But as with the case of her other work, the publication history has been tortuous. The first two instructions emerged first in 1889 in cyclostyled copies; how many of those survive now, one wonders.

The compiler says of the Instructions "Explored in detail are concepts found nowhere else in her writings, such as her esoteric tabulation of the seven human principles."

So a lot of study lies ahead.



Blavatsky Lodge London

9 November, 2015

There are plans to catalogue the archives of Blavatsky Lodge London. The most significant time for the Lodge was the attendance of Madame Blavatsky in 1888, which resulted in the famous published *Transactions*, but in world history, the visits of the young Gandhi were also important. You will recall the passage in his "Autobiography" about two Theosophical brothers (who are normally taken to really be Bertram Keightley and his nephew Archibald).

"They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky and Mrs. Besant. The latter had just then joined the Theosophical Society, and I was following with great interest the controversy about her conversion. The friends advised me to join the Society, but I politely declined saying, 'With my meagre knowledge of my own religion I do not want to belong to any religious body.' I recall having read, at the brothers' instance, Madame Blavatsky's Key to Theosophy.

This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition."

Biographers have not always been clear about these events. Robert Payne in his "Life", who notes that Gandhi declined to join in 1889, adds "He was also attending the meetings of the London Theosophical Society, becoming an associate member in March 1891." (p.74)

Perhaps a new look at the records will reveal more.

Update: The Blavatsky Lodge short centenary history of 1987 notes that on 1888 provision was made for a new class of member - probationary members or associates - consisting of people who were interested in Theosophy but were not yet prepared to take up full membership. It was for 3 months only, after which full membership or resignation followed. This class of membership was discontinued in 1898. It looks like Gandhi tried this.



Krishnavarma

12 November, 2015

In London "The Guardian" has reported the reinstatement of an Indian barrister who was disbarred in 1909 for his support of Indian independence. The news has also been widely noted in India. <http://www.tribuneindia.com/.../indian-barrister-.../157301.html>

As a young man, Krishnavarma was a Theosophist, and the T.S. founders Madame Blavatsky and Col. Olcott encouraged his Theosophical studies, but were doubtful about his prospective Oxford job, and corresponded with him. He was featured in the first volume of the journal "The Theosophist" in 1879. We may contrast him with other Indian patriots who responded in various ways to the Theosophical impulse, such as Gandhi, Nehru and Aurobindo. There were few organisations at that time which were inter-racial. Where the T.S. led, others followed.



Esoteric Buddhism

20 November, 2015

The words "Esoteric Buddhism" "do not often appear in a national newspaper, but yesterday" *The Independent* "in London reported on a new exhibition which opens today near TS headquarters.

<http://www.independent.co.uk/news/world/asia/tibets-secret-temple-welcome-collections-new-exhibition-showcases-the-glories-of-lhasa-lukhang-a6739761.html>

"Tibet's Secret Temple" is at the Wellcome Centre in London. Lukhang Palace, the temple in question in Lhasa, was so secret that the Daia Lama, then a boy, was not allowed to enter, as he was not yet initiated. He has now encouraged the creation of the exhibition, but at least one British lama is concerned about displaying such spiritual material. Madame Blavatsky, who was cautious about what she revealed in public, may well have agreed but the Dalai Lama has said the time for secrecy is past.



New Database of Freemasons

23 November, 2015

There's been some excitement in England about a new database of Freemasons from 1733-1923. The later years will doubtless include many male Theosophists, but as is well known, Co-Masonry was promoted among Adyar Theosophists, (Annie Besant became a leader of Co-Masonry) so as the twentieth century went on, the presence of Theosophists in this database would decline if it is based only on the all-male Grand Lodge records.

The new database will help in tracking links between Theosophists who were also ma-sons; and historians already know that very interesting material about Theosophists is often preserved in Masonic archives. It should also prompt Theosophical organisations to consider putting their membership records on line, possibly with a commercial partner.

<http://www.freemasonry.london.museum/family-history/>



Archive of the Theosophical Society in London

1 December, 2015

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.



Egbert van Heemskerck I. Oil on canvas, 17th century. Fisher Collection, CHF Collections. Photo by Will Brown. Source :

<http://resobscura.blogspot.gr/2011/01/alchemy-at-home.html>:

Lock of Hair
given by the Spirit Katie King at her farewell
Seance at Mr Crookes London May 16th 1874.

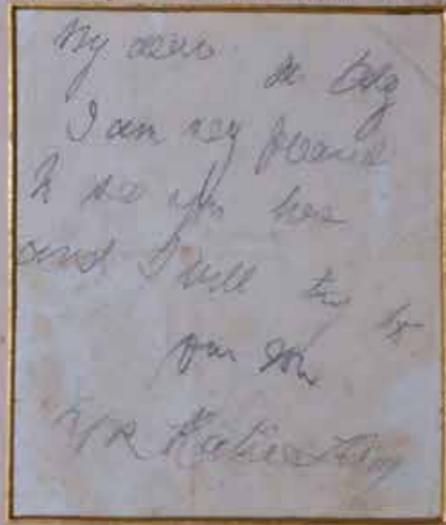


Katie King
taken by Magnesium Light by Mr Harrison
at Mr Cooks London May 10th 1873.



Dr Gully M.D. of Malvern in foreground.

Note written by Katie King in full Gas
Light in presence of 12 witnesses and given to
William Oxley at Mr Cooks London October 31st 1873.



taken by Mr Harrison May 10th 1873.



KATIE KING

One of a band of **Spirits** who have been engaged in manifesting the full human form in London. She first appeared in 1871 and gave her farewell seance May 16th 1874. She says her name was **Annie Morgan** and that she died in the reign of Charles 2nd.

Katie King

24 November, 2015

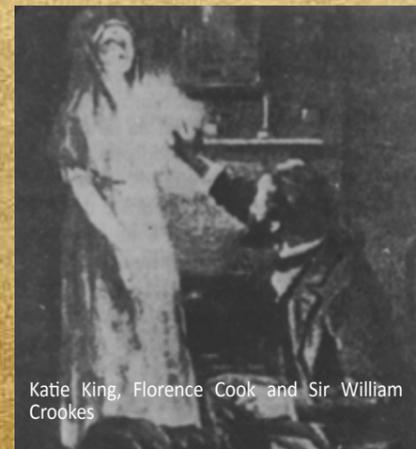
On Sunday, Damon Scothern, manager at the TS in London, found in the archives a montage of photos etc, which includes an actual lock of hair, and which claims to have come from a Florence Cook seance. It would appear that during her farewell series of sittings in Spring 1874, the entity Katie King gave a number of locks to sitters. In this case, it looks like the recipient was William Oxley, a Spiritualist who features in "The Mahatma Letters". Some years ago the TS was donated some of the papers of the Angelic Order of Light, a mediumship-based occult group founded by Oxley whose last member had passed away. They included a scrapbook of his experiences in physical séances as reported in the psychic papers.

Damon describes the hair as a beautiful golden red lock. The scientist and later FTS, William Crookes described in his "Researches" the lock he got as rich golden auburn. However my understanding of materialisations is that they dematerialise. The most that gets left is a residue. Professor Arthur Ellison of the Theosophical Research Centre discussed these matters in his book "The Reality of the Paranormal" (1987).

This brings back rather pointedly a well-known problem with the Crookes work. His experiments with D.D. Home on psychic force were scientific. His letters about Florence Cook were lyrical. Katie King is very like a living woman, though not the medium, who was sometimes seen beside her. Students of the Third Object of the T.S. may like to ponder this.

Incidentally at Stansted Hall there was formerly another lock of hair, cut off at one of the farewell séances, and donated by the medium's relative. It was stolen. Perhaps it will turn up on Ebay.

Meanwhile, all archivists should keep locks on their locks!



Katie King, Florence Cook and Sir William Crookes

Transcription by Marc Demarest

Lock of Hair

given by the Spirit Katie King at her farewell

Seance at Mr. Cooks [Florence Cook's father's house] London May 16 1874

Katie King

by Magnesium Light by Mr. Harrison [WH Harrison, editor of the Spiritualist Newspaper]

at Mr. Cooks, London May 10, 1873

Dr. Gully M.D. of Malvern in foreground

Note written by Katie King in full Gas

Light in presence of 12 witnesses and given to

William Oxley at Mr. Cooks London October 31st 1873.

My dear M. Oxley

I am very pleased

to see you here

and I will try to

[garble] you

Yr Katie King

taken by Mr. Harrison May 10th 1873

[Picture caption:]

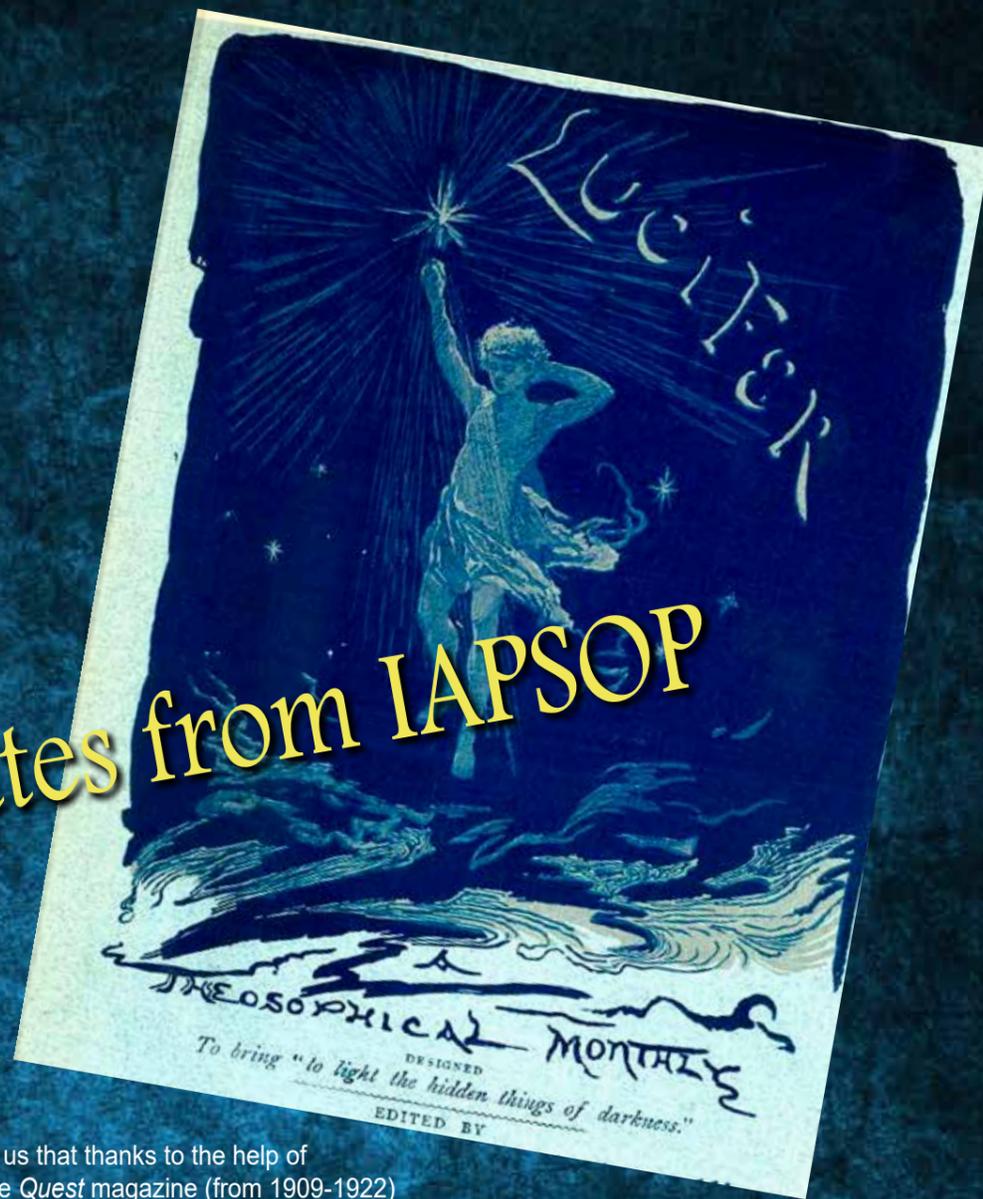
Katie King a materialised Spirit photo'd from life by the Magnesium light in London 1873.

Katie King

One of a band of Spirits who have been engaged in manifesting the full human form

in London. She first appear'd in 1871 and gave her farewell seance May 16th 1874. She says her name was Annie Morgan and that she died in the reign of Charles 2nd.

Updates from IAPSOP



Marc Demarest informed us that thanks to the help of John Patrick Deveney, the *Quest* magazine (from 1909-1922) is ready for download and use.

<http://www.iapsop.com/archive/materials/quest/>

You can download, absolutely free, the first thirty-odd volumes of the *Occult Review*:

http://www.iapsop.com/archive/materials/occult_review/

Lucifer and *The Theosophist* have both been updated with new material:

<http://www.iapsop.com/archive/materials/Lucifer/>

<http://www.iapsop.com/archive/materials/theosophist/>

There is also new material under *Light* and the *Medium* and *Daybreak*:

http://www.iapsop.com/archive/materials/medium_and_daybreak/

<http://www.iapsop.com/archive/materials/light/>

Join Us on Facebook

<https://www.facebook.com/friendsoftheosophicalarchives?fref=photo>



Adyar Archives ~ Call for Volunteers



Volunteers from all over the world should be welcomed to share their talents. Those who cannot physically go to the beautiful Adyar campus might be able to translate or transcribe documents, or could seek out grant funding opportunities. There are many ways to serve. FOTA members who would like to consider volunteering for the Archives or another department should write to International Secretary Marja Artamaa for details at secy.hq@ts-adyar.org.

Adyar Archives ~ Funding

Funding is necessary to re-create the Adyar Archives. A new building is needed; supplies and equipment must be purchased; and staff members need support. Monetary donations should specify "Adyar Archives" and can be addressed to:

International Headquarters, The Theosophical Society Adyar, Chennai 600 020 INDIA

or

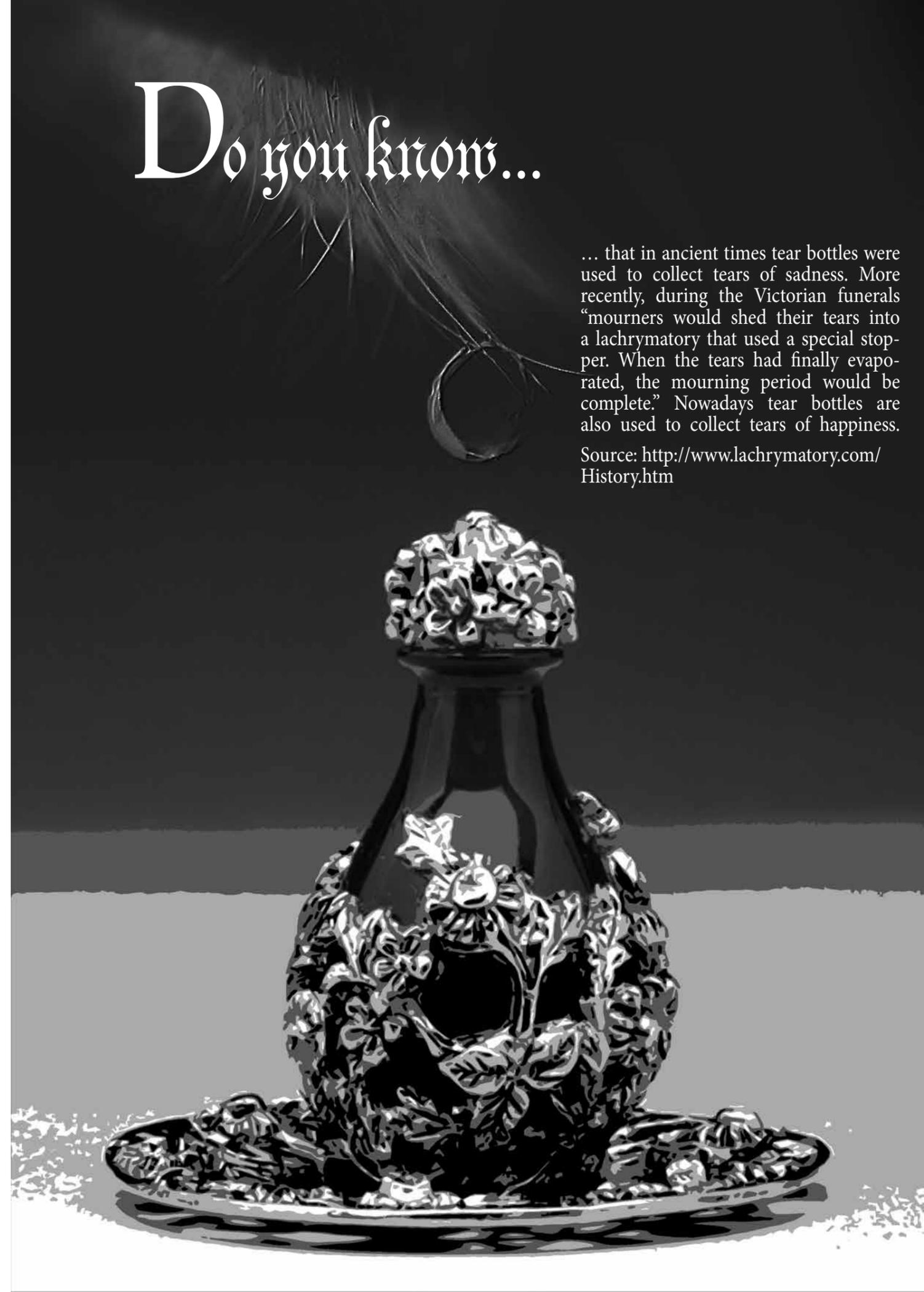
Theosophical Society in America, P. O. Box 270, Wheaton IL 60187-0270 USA

This is a window of opportunity for the Friends of Theosophical Archives to take concrete action toward establishing a 21st-century facility for preserving the heritage of H. P. Blavatsky. Please help to make this vision a reality!

Do you know...

... that in ancient times tear bottles were used to collect tears of sadness. More recently, during the Victorian funerals "mourners would shed their tears into a lachrymatory that used a special stopper. When the tears had finally evaporated, the mourning period would be complete." Nowadays tear bottles are also used to collect tears of happiness.

Source: <http://www.lachrymatory.com/History.htm>



Advertisement in Early Theosophical Magazines

by Erica Georgiades

Erica Georgiades is a master's degree (Ancient Religions) student at the University of Wales Trinity Saint David. She holds a degree in Philosophy and Psychological Studies (Open), and is the editor of Fota Newsletter.

To explore ads in early Theosophical magazines may highlight the way Theosophists were crafting advertisement to promote their work, raise funds and increase the number of members and sympathizers of the Theosophical Society. To begin exploring this I've compiled some of the ads published in the issues of the magazine *The American Theosophist*, 1913.

All the issues of *The American Theosophist*, 1913, featured ads ranging from vegetarian food to estate investments in Krotona. The magazine had an advertising board (ad-board) responsible to craft, and sell space for ads. The ad-board designed sophisticated ads characterized by advanced (for that period of time) marketing strategies. For instance, they offered incentives, such as commission to every subscriber who would bring a new one. To do that they used persuasion techniques especially appealing to women who wished to increase their income: "An Opportunity is NOW given to YOU to EARN MONEY by getting subscriptions for the Magazine. Reliable Agents will receive good Commissions. This is a splendid opportunity for persons with spare time –especially women."

The board also crafted ads aimed to increase membership in the TS and the number of subscribers to the magazine. To achieve this they designed ads that would facilitate the creation of contact lists, for direct mail, of potential persons interested in the objects of the TS. Such ads incentivised members and sympathizers to give the name and address of potential targets: "to members of the TS and their friends, if you send us the name and address of all your friends who are interested in the world's Progress along the lines of Universal Brotherhood, Universal Peace, and Universal Tolerance, we will send them a free sample copy of *The American Theosophist*."

Apart from ads aimed to increase membership for the organization and subscribers to the magazine, the board also crafted ads to sell products that provided an imagined connection with prominent leaders of the Theosophical Society. For instance, the Scarab Incenses (in scarab shape), offered their product in four different varieties: the HPB incense, with a rare and delightful aroma; the Violet, subtle and beautiful; the Lotus, fragrant soothing and the Temple, rich-oriental. This ad intermingled the exotic and mysterious air of Egypt, which during that time was very appealing to the American public, with an imagined sense of connection with one of the leaders of the TS, HPB.

Also, Blavatsky mottoes were sold in different shapes and formats: hand painted; with ribbon; plain with ribbon; hand painted without ribbon. Photographs of HPB's funerary mask were sold for \$1 or 75 cents. Pennants made of *Alcyone blue-felt*, with the initials of OSE (Order of the Star in the East) were also offered for sale.

The main work of the Theosophical Society was, and still is, promoted by way of lectures and printed material such as books for example. Therefore, the ad-board also thought about the speakers and crafted ads offering the creation of lantern slides from pictures or drawings, as well as slides for sale or rent of the "Thought-Forms" and "Man, Visible and Invisible." Additionally, in every issue we can find a recommended list of study books. Perusing the study book lists is an interesting process because it shows the changes which occurred over time in terms of study focus and interest. Apart from ads promoting the work of the TS and offering support and services to speakers and students we could also find a number of ads for private lessons in astrology; free loan of Theosophical books by mail; ads from third part business which would not conflict with the aims of the organization e.g. ads about vegetarian food and so forth.

The overall structure of the ads explored here suggests that the direction of the TS in America had a very spherical marketing approach. They offered incentive for members and sympathizers to sell subscriptions of *The American Theosophist* and rewarded them with money. Also, they incentivized members to give the data of persons potentially interested in the objects of the TS and rewarded them with a free subscription to the magazine. They offered a monthly list of study books; most of the books were written and published by Theosophists. In this vein, the study list had a twofold function: to promote the ideas of Theosophists and to raise revenue. Additionally, they provided an imagined link to their leaders e.g. products bearing their names; photographs and so on and also, raised funds by selling space in the magazine for business ads which were not in conflict with the ideas promoted by the TS.

The ads were possible to be reproduced here thanks to the work of IAPSOP http://www.iapsop.com/archive/materials/theosophic_messenger_all/.



Private Lessons in Astrology

These lessons give a clear and easy method of mastering the science and Philosophy of Astrology. First, teaching how to set up a chart of the Heavens. Second, how to judge the same systematically. The author has had 15 years experience in studying and teaching Astrology. These lessons are the result of his experience. The lessons are nicely bound in typewritten form and include 48 lessons. Price \$2.00, postpaid. Address all orders to Edward C. Heibel, 208 Wilcox Bldg., Los Angeles, Calif.

Please mention *The American Theosophist* when writing to advertisers.

Some Adds of "The America Theosophist," 1913

THE AMERICAN THEOSOPHIST—ADVERTISING SECTION

SCARAB INCENSE

IMPORTANT

To those who desire things of permanent value. For a limited time only, we will give free to each purchaser of two boxes of Scarab Incense, a beautiful and artistic photogravure of the IDEAL HEAD, on special Japan paper, size 16x18 inches. (Sells separately for 75 cts.) We have only a limited edition of the IDEAL HEAD and our offer will be withdrawn when it is exhausted. Two gifts of attractive and beneficial value—SCARAB INCENSE and the IDEAL HEAD.

FOUR VARIETIES

H.P.B.	VIOLET	LOTUS	TEMPLE
RARE-DELIGHTFUL	SUBTLE-BEAUTIFUL	FRAGRANT-SOOTHING	RICH-ORIENTAL

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ORDER BY NAME OF INCENSE

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These Splendid Photographs

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As these photographs are copyrighted they can be obtained only from

The American Theosophist
KROTONA, HOLLYWOOD,
LOS ANGELES, CALIFORNIA

Stomach and Intestinal Trouble Cured By Scientific Feeding

I have purchased half a page in this magazine to tell good Theosophists and other thinkers about the greatest of all reforms.

It takes a community or a State to put any social or economic reform into practice, but this "greatest of all reforms" you can start all by yourself tomorrow morning and it will bring immediate results, and those results will be perfect digestion and assimilation of food and perfect elimination of waste. In nine cases out of ten this means perfect health.

It is estimated by the world's highest authorities that a fraction over 90 per cent of all human disease originates in the stomach—caused by wrong eating.

Did it ever occur to you that nearly every pursuit followed by man, has been reduced to a science except feeding his body? He still eats haphazard, and at random. The most important thing in his life is guessed at.

Suppose we knew as little about the material that go into houses, ships and machinery as we do about our bodies; suppose we gave as little thought to selecting and combining the material that builds an automobile as we do about selecting and combining the material that builds our body. What do you think the result would be?

Now in reality what do you know about food? Is it any wonder that people are sick, weak, have fermentation, gas, nervousness, constipation, are too fat, too thin, and about 50 per cent efficient, when they know almost nothing about the science of eating.

I am teaching people how to select, how to combine and how to proportion their food at meals so as to remove the causes of therefore cure about 90 per cent of human ills.

The Government teaches farmers how to feed hogs and cattle so as to make them healthy. I am performing this service for people. I think people are more important than hogs.

I am teaching people how to eat according to their age, the time of the year and the work they do. I am teaching them how to raise themselves mentally and physically up to 100 per cent efficiency and increase their period of life.

Granting that I can do this it is no exaggeration to say that this is the "greatest of all reforms."

Some twenty years I have been studying the sciences of Food Chemistry and Physiological Chemistry, both in this country and abroad. I have discovered a few fundamental truths about eating which every thinking man and woman ought to know.

Drop me a card and I will send you my little book, "How Foods Cure," and tell you all about my system of teaching, either by mail or in person.

EUGENE CHRISTIAN, F. S. D.
213 W. 79th Street, New York.

To Members of the T. S. and Their Friends

If you will send us the names and addresses of all friends who are interested in the World's Progress along the lines of Universal Brotherhood, Universal Peace, and Universal Tolerance, we will send them a free sample copy of

THE AMERICAN THEOSOPHIST

Send in the list now. We will send out the copies without any cost to you or to them.

Address The Business Manager of
THE AMERICAN THEOSOPHIST,
Krotons, Hollywood, Los Angeles, Calif.

Food Ideas Changed

The development of BATTLE CREEK SANITARIUM FOODS marked a new era in the food manufacturing industry. They set a new standard of quality. That standard was based upon the demands of the human body as revealed by scientific investigation; the total number of food units required for daily feeding; the amount of each particular food element necessary to maintain the greatest reserve of strength and energy.



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Facts and ideas were gleaned from many sources and the whole subject of human nutrition exhaustively studied before a single food was offered to the public by our firm. Certain definite results could not have been expected had we pursued any other course.

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You should learn what these foods and methods have done for others and what they are capable of doing for you. Send for our large illustrated book, *Healthful Living*. It contains a mine of facts regarding this important problem of foods and eating. It is free for the asking.

The Kellogg Food Company, Department S-3, Battle Creek, Michigan. Gentlemen: Please send without obligation to me your illustrated book **HEALTHFUL LIVING**.

.....

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NOTICE

The name of this magazine is now

THE AMERICAN THEOSOPHIST

AND THE THEOSOPHIC MESSENGER

An Opportunity is NOW Given to YOU to

EARN MONEY

by getting subscriptions for the Magazine. Reliable Agents will receive good Commissions.

This is a splendid opportunity for persons with a little spare time—especially for women.

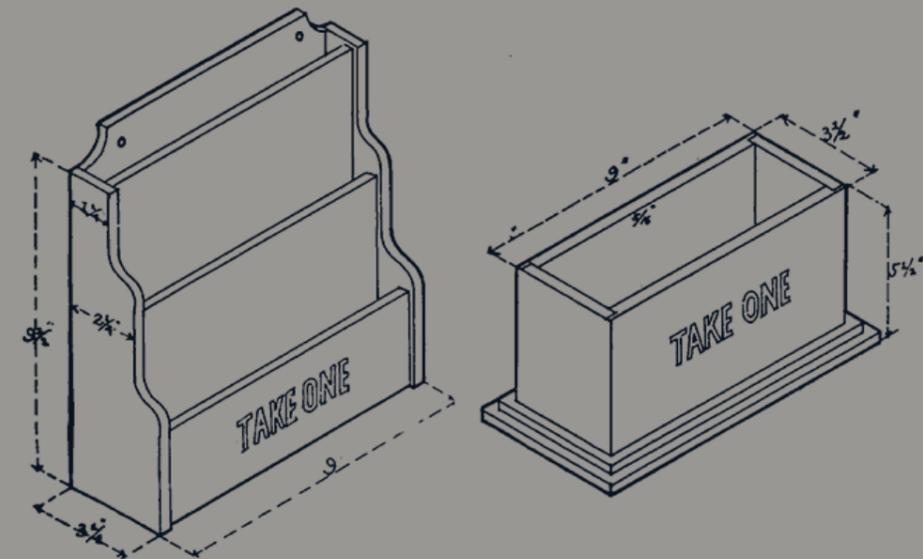
Write the undersigned; he will tell you about it.

Address **THE BUSINESS MANAGER of THE AMERICAN THEOSOPHIST, Krotona, Hollywood, Los Angeles, California.**

Lodges, Attention!

On account of the great amount of literature which is being distributed through the medium of the banks, drug stores, hospitals, railroad stations, almshomes, restaurants, etc., it is necessary that a suitable holder be procurable at a medium price and one that is strong, yet with good lines and attractive to the public.

With this end in view, the Press Committee has had two styles of boxes made like the accompanying illustrations. The square one is suitable for placing on a table or shelf, while the other one is for the wall. These boxes are made of light wood and stained mahogany. They have printed across the face, in white, "TAKE ONE."



The boxes sell for \$1.25 each, delivered

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The O. E. Library Critic, a bi-weekly Review devoted to the propaganda of Theosophical ideals, 25 cents a year.

Lists, advice and reading schedules free. Correspondence invited.

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Alcyone; At the Feet of the Master.

Arnold; The Light of Asia.

Besant; Death and After; Karma; Man and His Bodies; Reincarnation; The Seven Principles of Man; In the Outer Court; The Path of Discipleship; The Path to the Masters of Wisdom.

Bhagavad Gita; Besant's and Johnston's translations; Arnold's Song Celestial.

Blavatsky; The Voice of the Silence.

Carus; The Gospel of Buddha.

Collins; Light on the Path.

Doctrine of the Heart.

Judge; The Ocean of Theosophy.

Leadbeater; The Astral Plane; The Devachanic Plane; Clairvoyance; Invisible Helpers;

An Outline of Theosophy; A Text-book of Theosophy.

Mallet; First Steps in Theosophy (with colored plates of the astral body, etc.).

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An Independent Review devoted to the interests of the Theosophical Society, the O. S. E. and the establishment of Theosophy on a scientific basis.

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"Hitherto but little has been said about the personalities of the Masters, and with but few exceptions they have been concealed behind initials and symbolic figures or the information is scattered. Of late more has been said, and in this book Mr. Bragdon reprints an article by Mrs. Besant from Bibby's Annual, upon the Masters, in which more is given out as to their histories than ever before."—Oriental Esoteric Library Critic.

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Price 50 cents, postage 3 cents.

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CHRIST AND BUDDHA

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It will be greatly appreciated. Leather, 75c; cloth, 50c; paper, 25c.

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2-ounce jar, 30c; 4-ounce jar, 55c; 8-ounce jar, \$1.00

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in Every Cup of*
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—THE SOUTH AMERICAN FOOD DRINK.

You who feel the need of a physical and mental bracer will find it in Juno Mate. Not a medicinal drink, but a table beverage to be served hot or iced with meals.

Read what Dr. M. Moreau of Tours, chemist of the Pasteur Institute of Paris, says about it: "Mate is not a drug; it is a food product, the superiority of which no one doubts; its active principle acts directly on the muscles without affecting the nerve centres."

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If your grocer does not have it, send 50c for full pound package—and booklet which will tell you more about Juno Mate. **BUY IT—TRY IT—BE CONVINCED**

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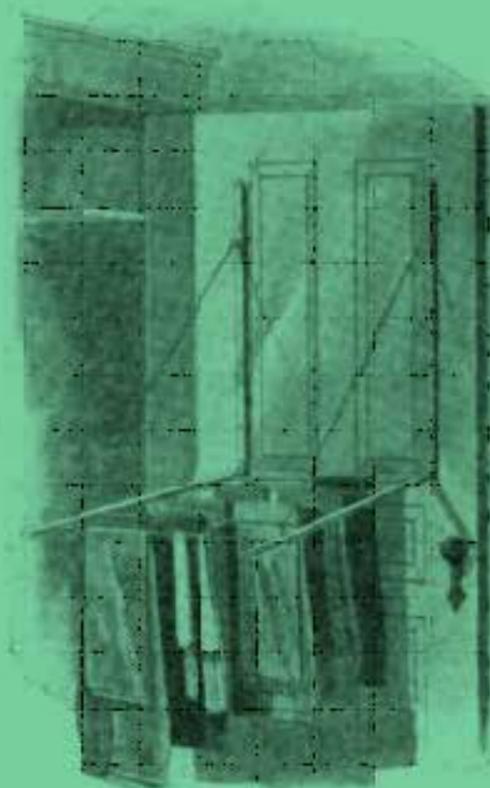
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