

CAMPBELL LIBRARY NEWSLETTER

THE THEOSOPHICAL SOCIETY IN AUSTRALIA

July 2018

UNION INDEX OF THEOSOPHICAL PERIODICALS

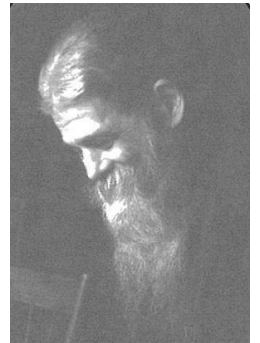
Beginnings

In the June 1995 issue of *The Theosophist*, p. 389, we read:

Mr Gladney Oakley, a member of the Australian Section, is preparing an index in electronic form of 42 volumes of *Lucifer / The Theosophical Review* and of 116 volumes of *The Theosophist*. One third of the index for *The Theosophist* is already completed. Members wishing to contribute to this project, can contact Mr Oakley, c/o The Theosophical Society, 4th Floor, 484 Kent St, Sydney. NSW 2000, Australia.

“An Index of all theosophical articles in all theosophical journals throughout the world.”

Gladney Oakley (1935-2006) was a National Member of the Australian Section. He conceived the idea of an electronic index of all theosophical articles in all theosophical journals in 1988. As stated in his obituary published in *Theosophy in Australia*, March 2006 issue, ‘this was indeed an ambitious project but Gladney was a visionary. He was also willing to undertake as a volunteer painstaking work of indexing thousands of articles and proceeded to work on this project for 8-10 years until his eyesight deteriorated. This work [which received the help a volunteer in the Campbell Library] resulted in the production of a CD of what came to be called *The Union Index of Theosophical Periodicals*’. Gladney received a Certificate of Commendation of the National Council of the Theosophical Society in Australia in June 2004.

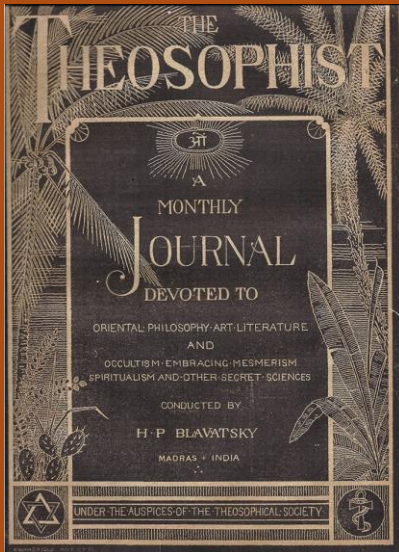


Gladney Oakley

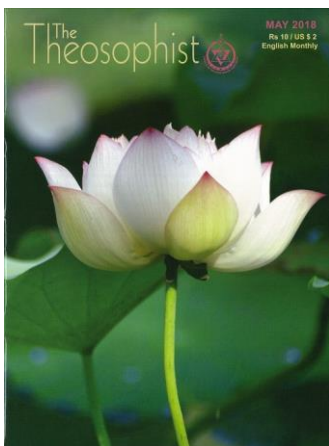
In the November 2000 issue, p. 124, of *Theosophy in Australia*, an update about the project was given:

The Union Index of Theosophical Periodicals, a joint project of The Campbell Theosophical Research Library and Gladney Oakley, is nearly completed and it is anticipated that it will be available in CD ROM format to distribute, free of

charge, to interested members of the TS attending the World Congress in January 2001. Should there be any hold up in its production, arrangements will be made, after the Congress, to post a CD of the Index to those who place their orders at the Congress. Thereafter there will be a small charge to cover costs. This unique Index contains year, volume, page, title and author details of articles in approximately 80 theosophical and similar periodicals and is an extremely useful research tool. It is also planned to make the Index available on the Campbell Library page of the Australian TS web site.



Above: Original cover of *The Theosophist*, founded by H.P. Blavatsky in Bombay, October 1879.
Below: the May 2018 issue of the magazine.





**Cover of Lucifer,
September 1888**

THEOSOPHICAL HISTORY

The journal *Theosophical History*, in its April 2001 issue, p. 174, announced the release of the *Union Index* CD-ROM:

The Campbell Theosophical Research Library (Sydney, Australia) has recently completed an index, on CD-ROM, of 90 Theosophical and related periodicals consisting of approximately 108,000 articles. In addition, the CD contains *The Secret Doctrine*, Index to *The Secret Doctrine*, *The Mahatma Letters to A.P. Sinnett*, and various texts and dictionaries. The periodicals are divided according to country, founder or editor, date first published, continuing publications, and language, among other sets. Certain countries are well represented, such as Australia, the U.K. and the U.S. Under Australia, for instance, are included *Theosophy in Australia* and *The Path* (of the Independent Theosophical Society); the U.K. is represented by 29 titles, including *The Theosophical Review*, *Theosophical Siftings*, and *The Vahan*. The U.S. is represented by 19 titles, including *The Beacon*, *The New Californian*, *The Path*, and *Theosophical History*.

The February 2005 issue of *The Theosophist* carries a report about the progress of the *Union Index*:

The Union Index of Theosophical Periodicals is available on the Internet and contains about 127,000 entries in over one hundred theosophical and related periodicals. Users can browse through any part of the Union Index, examining details relating to titles and authors in particular issues of a periodical. Also, by using a unique 'Search and List' facility which can be downloaded, particular information may be located in seconds namely a list of articles by a particular author or with a particular word or phrase in the title. 'Links to Theosophical Books Online' is a valuable new service which provides a collection of direct links to over 300 theosophical books and other materials and is now available on the Internet. A broad and eclectic definition of 'theosophical' has been used. As well as obvious theosophical material, also included are a number of classics of interest to students of Theosophy such as the *Bhagavadgita*, *Viveka-chudamani*, the *Yoga-sutra-s* of Patanjali, and so on. 'Books' is also broadly defined and includes some classical material which may have appeared in booklet, pamphlet or article form. Additions are planned and the Library will be pleased to receive any suggestions from users.

Today the *Union Index of Theosophical Periodicals* has reached its update no. 68, which was uploaded on 28 June 2018, and it now contains 223,299 entries. It has become a source of unique help for many researchers and students around the world. It has received expressions of admiration from far and wide. The Index is maintained by the Webmaster of The Theosophical Society in Australia, Gil Murdoch.

To access the *Union Index* please visit <http://www.austheos.org.au/indices/pindex.htm>.



Gil Murdoch

Some of the Periodicals included in the Union Index:

Advance! Australia 1926-1929 Sydney, George S Arundale

Adyar Bulletin, The 1908-1929 Adyar, Madras, India, Annie Besant

Adyar News-Letter continued as Adyar Newsletter (incomplete) 1960 - continuing, Adyar, Katherine A. Beechey, Radha S. Burnier and Caroline Tess

American Theosophist [First Series], The 1913-14, Krotona, Hollywood, LA Cal, AP Warrington

American Theosophist, The 1933-1996, Wheaton

Anthroposophy 1920-1925 Rudolf Steiner

Austral Theosophist, The 1894-1895 Melbourne, Ernest Besant-Scott

Australian Star News 1926-27 (incomplete), Sydney, JL Davidge

Australian Theosophist, The 1926-1928 Sydney, GS Arundale

Australian Theosophist, The 1928-1933 Sydney, CW Leadbeater

Beacon, The 1922 - continuing, New York, Lucis Trust, Foster Bailey

Blavatsky Lectures, The, 1918 - continuing, TPH London

Broad Views 1904-1907 (incomplete) London, AP Sinnett

Canadian Theosophist, The 1920-1998 (outline index)

Canadian Theosophist, The 1920-2007, index 1959-67, 1974-2007, Ontario

Dawn 1921-1924, Sydney, Australia, TS Loyalty League, John Prentice

Eclectic Theosophist, The 1971-1995 San Diego, Calif., W Emmett Small, Helen Todd

Esoterica 2010 - continuing, London, Eric McGough

Extracts from the Vahan 1891-1904, London, Sarah Corbett

Fohat 1997 - continuing, Edmonton TS, Canada, Robert B MacDonald

Herald of the Star, The 1912-1927 London, J Krishnamurti

Hermes 1975-89, Universal Theosophical Fellowship, Santa Barbara, Ca, Raghavan N Iyer

High Country Theosophist 1990-2004 Colorado, Richard Slusser

Holistic Science and Human Values 1992 - continuing, India

Indian Theosophist, The, (index from 2002, incomplete), Varanasi, India, S M Umakanth Rao

Insight 1998 - continuing, London, Lilian Storey

International Star Bulletin (1) 1928-July 1929 (incomplete) Ommen Holland, D Rajagopal and RL Christie

Irish Theosophist, The 1892-1897 Dublin, Ireland, DN Dunlop

Journal of the Society for Psychical Research 1885-continuing (incomplete)

Krishnamurti Australia Bulletin 1990 - continuing, Australia

Krishnamurti Foundation (Trust) Bulletin 1968 - continuing, England

Light Bearer, The 1993 - continuing, (incomplete) Canadian Fed. TS

Lotus Bleu, Le 1890 - continuing, Paris, France

Lucifer 1887-1897 London, HP Blavatsky, Mabel Collins

Malayan Theosophist, The 1939-1942 Singapore, Jane Clumeck

Messenger, The 1913-27, Krotona, Hollywood, LA Cal, AP Warrington

Occult Review (Foreign Edn), The 1907-1932 London, Ralph Shirley

Oriental Department Papers - American Section 1891-1897 William Quan Judge

Path, The 1886-1896 NY, WQ Judge

Path, The 1925-1949 (incomplete) Sydney, The Independent TS

Proceedings of the Society for Psychological Research 1884 - continuing (incomplete)

Quest 1988 (formerly The Quest, USA) - continuing, Wheaton, USA, William Metzger

Research Centre Journal 1972-1976 rural UK

Revue Theosophique 1889-1890 Paris

Rivista Italiana Di Teosofia 1902 - continuing, Vicenza, (incomplete) (special index)

Science Group Journal 1957-1971 rural UK

Sphinx 1886-1896 Leipzig, Wilhelm Hübbe-Schleiden, H Goring (special index by Robert Hütwohl)

Star Review, The 1928-1929 London, Emily Lutyens

Sunrise 1951-2007, Pasadena, California; James A. Long

TheoSophia (NZ) 2007 - continued from Theosophy in NZ, Auckland NZ, Jo Barnsdale

Theosophia 1944-1981 Los Angeles, Boris de Zirkoff

Theosophic Messenger, The 1899-1912, San Francisco/Chicago, WJ Walters

Theosophical Digest 1989 - continuing, Philippines, Vic Hao Chin

Theosophical Forum New Series, The 1929-1951 (incomplete) Point Loma, Cal, G de Purucker

Theosophical History 1985 - continuing, Leslie Price, JA Santucci

Theosophical Journal, The 1960-1997 (incomplete), London, Laurence J Bendit

Theosophical Messenger, The 1927-1932, Wheaton Ill, LW Rogers

Theosophical Movement, The 1930 - continuing, (index from Nov 2000) Bombay, M Dastur

Theosophical Notes 1950-1978, California, Victor Endersby

Theosophical Path, The 1911-1935 (incomplete) Point Loma, Cal, Katherine Tingley, G de Purucker

Theosophical Research Centre Transactions 1931-1968, London

Theosophical Research Journal, The 1984-1988 Wheaton

Theosophical Review, The 1897-1909 London, Annie Besant, GRS Mead

Theosophical Siftings 1888-1895 London, Countess Wachtmeister

Theosophist, The 1879 - continuing, Bombay and Adyar, HPB

Theosophy 1912-2007 SF and LA, Calif, The Theosophy Company

Theosophy in Australasia 1895-1921 Sydney, John C Staples

Theosophy in Australia 1921-1926 Sydney, Josephine Ransom

Theosophy in Australia 1936 - continuing, Sydney

Theosophy in New Zealand 1908-2006 - continuing as TheoSophia

Theosophy-Science 1977-1983 UK

Theosophy-Science Group Newsletter 1984 - continuing, Sydney, Hugh Murdoch

Transactions of the Federation of European Sections 1904-1923? (incomplete)

Transactions of the London Lodge First Series 1884-1906 London, AP Sinnett

Transactions of the London Lodge Second Series 1913-1916 London, AP Sinnett

U.L.T. Pamphlets 1930-1938 Theosophy Company, Bombay India

Vahan, The (1) 1890-1891 London, HP Blavatsky, Walter R Old

Vidya 1989 - continuing, Universal Theosophical Fellowship, Santa Barbara, Ca

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We reproduce below the first part of the editorial written by H.P. Blavatsky for the very first issue of the magazine she started in London – *Lucifer*. Her unique and outspoken style remains unparalleled within the Theosophical movement and would probably be welcomed by the younger generation, which has witnessed the unprecedented decay of organized religion. *Lucifer* became a bastion in the confrontation with the forces of materialism which were raising their head in increasing manner at the end of the nineteenth century.

WHAT'S IN A NAME?

WHY THE MAGAZINE IS CALLED "LUCIFER."

[*Lucifer*, Vol. I, No. 1, September, 1887, pp. 1-7]

What's in a name? Very often there is more in it than the profane is prepared to understand, or the learned mystic to explain. It is an invisible, secret, but very potential influence that every name carries about with it and "leaveth wherever it goeth." Carlyle thought that "there is much, nay, almost all, in names." "Could I unfold the influence of names, which are the most important of all clothings, I were a second great Trismegistus," he writes.

The name or title of a magazine started with a definite object, is, therefore, all important; for it is, indeed, the invisible seedgrain, which will either grow "to be an all-overshadowing tree" on the fruits of which must depend the nature of the results brought about by the said object, or the tree will wither and die. These considerations show that the name of the present magazine—rather equivocal to the orthodox Christian ears—is due to no careless selection, but arose in consequence of much thinking over its fitness, and was adopted as the best symbol to express that object and the results in view.

Now, the first and most important, if not the sole object of the magazine, is expressed in the line from the *1st Epistle to the Corinthians*, on its title page. It is to bring light to "the hidden things of darkness" (iv, 5); to show in their true aspect and their original real meaning things and names, men and their doings and customs; it is finally to fight prejudice, hypocrisy and shams in every nation, in every class of Society, as in every department of life. The task is a laborious one but it is neither impracticable nor useless, if even as an experiment.

Thus, for an attempt of such nature, no better title could ever be found than the one chosen. "Lucifer" is the pale morning-star, the precursor of the full blaze of the noon-day sun—the "Eosphoros" of the Greeks. It shines timidly at dawn to gather forces and dazzle the eye after sunset as its own brother "Hesperos"—the radiant evening star, or the planet Venus. No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes respectable people, so-called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. Such an endeavour then, to force the weak-hearted to look truth straight in the face, is helped most efficaciously by a title belonging to the category of branded names.

Piously inclined readers may argue that "Lucifer" is accepted by all the churches as one of the many names of the Devil. According to Milton's superb fiction, Lucifer is Satan, the "rebellious" angel, the enemy of God and man. If one analyzes his rebellion, however, it will be found of no worse nature than an assertion of free-will and independent thought, as if Lucifer had been born in the XIXth century. This epithet of "rebellious," is a theological calumny, on par with that other slander of God by the Predestinarians, one that makes of deity an "Almighty" fiend worse than the "rebellious" Spirit himself; "an omnipotent Devil desiring to be 'complimented' as all-merciful when he is exerting the most fiendish cruelty," as put by

James A. Cotter Morrison. Both the foreordaining and predestining fiend-God, and his subordinate agent are of human invention; they are two of the most morally repulsive and horrible theological dogmas that the nightmares of light-hating monks have ever evolved out of their unclean fancies.

They date from the Mediaeval age, the period of mental obscuration, during which most of the present prejudices and superstitions have been forcibly inoculated on the human mind, so as to have become nearly ineradicable in some cases, one of which is the present prejudice now under discussion.

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than “light-bringer” (from *lux, lucis*, “light,” and *ferre*, “to bring”) *—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a light-bringer, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, “one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation”—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.



H.P. Blavatsky in 1884

This cannot be helped. The two editors would hold themselves as recreants in their own sight, as traitors to the very spirit of the proposed work, were they to yield and cry craven before the danger. If one would fight prejudice, and brush off the ugly cobwebs of superstition and materialism alike from the noblest ideals of our forefathers, one has to prepare for opposition. “The crown of the reformer and innovator is a crown of thorns” indeed. If one would rescue Truth in all her chaste nudity from the almost bottomless well, into which she has been hurled by cant and hypocritical propriety, one should not hesitate to descend into the dark, gaping pit of that well. No matter how badly the blind bats—the dwellers in darkness, and the haters of light—may treat in their gloomy abode the intruder, unless one is the first to show the spirit and courage he preaches to others, he must be justly held as a hypocrite and a seceder from his own principles.

* “It was Gregory the Great who was the first to apply this passage of Isaiah, ‘How art thou fallen from the heavens, Lucifer, son of the morning,’ etc., to Satan, and ever since the bold metaphor of the prophet, which referred, after all, but to an Assyrian king inimical to the Israelites, has been applied to the Devil.”

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