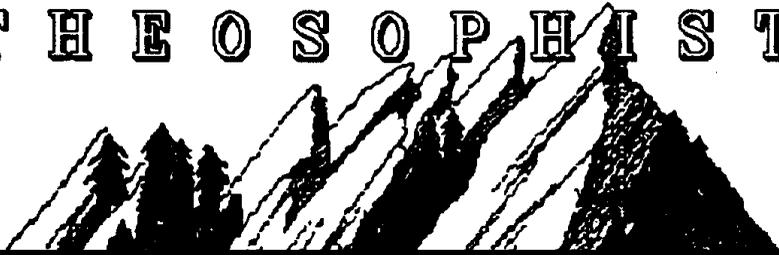


THE HIGH COUNTRY THEOSOPHIST



Vol. 7 No. 7

Boulder, Colorado

July, 1992

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Theosophical History Conference
San Diego - June 12 - 14

Due to serendipity arising from the recent airline fare war, I was able to fly to Los Angeles for far less than to San Diego. This made it expedient to spend several extra days visiting with Emmett Small in San Diego and with the Theosophical headquarters staff in Pasadena.

Former High Country Theosophist David Blaschke met me at the airport and in the morning before leaving for Point Loma we made valuable progress on the QWAA 2nd Series Index.

When we arrived at 1:30, the slide show depicting the early days of Lomaland from 1897 to 1942 was already in progress with commentary provided by Emmett and Carmen Small.

Following the slide show we were given a tour of the Point Loma Nazarene College grounds, formerly occupied by the Point Loma T.S. under Katherine Tingeley and later by G. de Purucker. Emmett Small led the tour, assisted by Dwayne Little of PLNC.



I was impressed at the evident care and sensitivity

which the Point Loma Nazarene College was exercising in the renovation and restoration of the original buildings dating back to the time of Lomaland.

Saturday morning's presentations centered on Theosophical communal experiments in papers presented by J. Gordon Melton, Isotta Poggi and Elizabeth Pullen (all of U.C. Santa Barbara).

Ms. Poggi narrated a slide presentation of "The Green Village: An Italian Theosophical community.

Although I had considerable difficulty in following her talk, readers are referred to THEOSOPHICAL HISTORY, Jan. 1991, page 149, for an article on "Villaggio Verde" by Bernardo del Boca, a co-founder of the community.

Ms. Pullen focussed on an ongoing research project investigating the history and present status of "The Temple of the People" in Halcyon, California, founded in 1898 by Dr. William Dower and Mrs. Francia La Due who led a group of Theosophists in a breakaway from the Syracuse, New York Lodge of The T.S. in A. in 1898.

John Oliphant, A Vancouver, B.C. Theosophist, gave a most interesting presentation on the career of "Brother XII" who led hundreds of Canadians, American and British, mostly Theosophists, astray through his personal charisma and mystic writings, to found a

community on several small islands near Vancouver.

Brother XII, alias Edward Arthur Wilson, embarked on his career as founder of a community to foster the "coming sixth sub-race, ushering in the Aquarian Age."

Gaining power and influence, he made a serious attempt to overturn the 1928 presidential election by forming political alliances with racist and anti-semitic factions aiming at the formation of a third party with Senator James Heflin of Alabama, known for his connections with the Ku Klux Klan, as its candidate.

This venture marked the beginning of the end in Brother XII's ill-starred career, for because of this, as well as his sexual escapades, his followers turned against him and his empire was soon in ruins.

Oliphant's well researched and highly interesting book, BROTHER XII is published, 1991 by Mc Clellan & Stewart of Toronto, Ont. and should be available from any bookseller. I purchased my personal copy from John Oliphant following his presentation.

Incidentally, Ted Davy, recently retired editor of THE CANADIAN THEOSOPHIST, has written an excellent in-depth review of the book in the CT for Nov.-Dec. 1991.

Saturday afternoon was highlighted with

Jerry Hejka-Ekins' entertaining talk; "The Outlaws of Sherwood Forest: Victor Endersby and *Theosophical Notes*."

Jerry's hilarious description of his 1985 visit to Endersby's mountainside cabin near Napa California when Endersby was 94 years old had the audience breaking up with laughter.

Endersby, at 92, had built the cabin himself and the access road with a rented backhoe. The road was barely wide enough for Jerry's car and so steep that Jerry stalled on the first try.

Only with a running start in first gear did he succeed in negotiating the driveway to what turned out to be merely a level spot where Jerry found a tin can in the road with a note from Endersby saying: "The road gets a trifle steep from here on!"

Endersby is of particular note for a career spanning the first three-quarters of the twentieth century as a prolific writer and critic of the theosophical movement in the tradition of Stokes' *O.E. Library Critic*.

During the period 1924-1950 Endersby was a principal contributor to the U.L.T. magazine *Theosophy* as well as his own, also anonymously published, *Theosophical Notes*.

Jerry's archival library in Turlock, California, I understand, has a collection of the complete writings of Endersby which Jerry

says fill five four drawer file cabinets.

Without doubt, the highlight of the conference was Gregory Tillett's presentation concerning Esoteric Schools within the Theosophical Movement.

Dr. Tillett, of Macquarie University in Sydney Australia, is already well known in the theosophical world for his well researched and controversial biography of C.W. Leadbeater, *The Elder Brother*.

Much to the surprise of most of those present, he passed out a 48 page draft manuscript on the subject of his talk, to be published as a forthcoming book.

In it is a wealth of information on Esoteric organizations comprising the inner structure and, more often than not, the ruling power within the various lineages and factions of the Theosophical Movement.

Beginning with H.P.B.'s Esoteric section, he traces the metamorphic changes that ensued in the Adyar lineage under the influences of Annie Besant, C.W. Leadbeater, George Arundale, Jinarajadasa, Sri Ram and Hodgson.

A reading of the manuscript clarifies the relationship between and the influence upon Adyar of the Liberal Catholic Church and Co-Masonry.

Also covered is the history of the Eso-

teric Sections in the Judge lineage through the times of Katherine Tingeley, G. de Purucker, Conger and Long; also without neglecting the various offshoots of the main lineages such as U.L.T., Anthroposophy and Alice Bailey.

It was clearly evident during Tillett's talk, which comprised only a summary of the manuscript, that there were those in the audience, which for the present shall remain unidentified, who had strong objections to his presentation, the repercussions to which are already in evidence.

In his manuscript, Tillett states in conclusion; "Theosophical history has involved an ongoing tension between the exoteric and the esoteric, between the literary society and the occult fraternity, between lecturers and gurus. The tension had its origin in a tension between H.P. Blavatsky and H.S. Olcott.

This tension has impacted on the possibility and the method of serious historical research into Theosophical history.

Given that a great deal of the real power and therefore the real history of Theosophy has been associated with the esoteric movements within the exoteric organizations, the historian who cannot access data on, and take into account the esoteric is researching and writing at least partly in the dark.

If the real reasons for an event as op-

posed to the "public relations" explanation relates to esoteric rather than exoteric issues, the historian without access to the esoteric material will, at best, arrive at an inadequate and incomplete explanation

... Esoteric groups allowed for hidden, unaccountable and unreviewable power structures, an inner and secret de facto government within what was generally represented as a democratic and public association.

... The esoteric within the exoteric was and is a problem and a danger because its purpose and its power has never been formalized, clarified or defined, [and] is usually concealed and denied."

Grace F. Knoche, leader of The Theosophical Society, Pasadena, was the featured speaker at a banquet dinner Saturday evening and spoke informally of her personal reminiscences of Katherine Tingeley as "Warrior for Peace."

Her talk was warmly received and, it happened that my audio taping was the only such that turned out. Pasadena, therefore, has copies of my tape available.

To obtain copies, inquire by telephone: (818)-798-3378 or by mail: The Theosophical Society, P.O. Bin C, Pasadena, Ca. 91109. Alan Donant followed with a brief biographical sketch of the life and theosophical career of Col. Arthur Conger who

assumed leadership of the Pasadena T.S. in 1945, following the death of G. de Purucker in 1942.

Other papers given Sunday were: “Secret Messages from Colonel Olcott” by Paul Johnson;

“The Resignation of H.P. Blavatsky from the Theosophical Society” by D.J. Buxey of India (read by Jerry Hejka-Ekins);

“The Esoteric School Within the Hargrove Theosophical Society” by John Cooper of Australia (read by James Santucci);

“G. de Purucker: From the Mystical to the Ordinary” by Kenneth Small;

“Mathematics of the Cosmic Mind” by L. Gordon Plummer (born, raised and educated at Point Loma).

A few comments should be made regarding Plummer’s talk: I was personally very impressed with the clarity and graphic presentation of a difficult subject in mathematics, especially in view of the fact that Plummer is 92 years old and almost totally deaf!

Using three dimensional models constructed with colored string, he showed how, using the numerical values of the classic “Golden Section” (0.62 and 1.62), a series of nested Platonic solids can be constructed by extension of the edges of an inner figure, ac-

ording to the “Golden Mean,” to form at points of intersection, a greater figure enclosing the inner.

Using the same process repeatedly, the entire series of Platonic solids are thus constructed. He then showed that the resulting nested and interpenetrating figures bear an analogy to the principles of *Man*. Thus: “The Mathematics of the Cosmic Mind.”

I understand from Dr. Santucci that the papers presented -- as available -- will be published in *Theosophical History* on a “space available” basis.

Trip report First Installment

HCT editors Dick Slusser and Marty Lyman have been taking preliminary mountain bike trips in training for the big one in Canada in August.

Over the Memorial Day weekend (May 20-25th) we decided to further explore the Uncompahgre Plateau of western Colorado and the newly designated Tabeguache (pronounced “Tab’-a-wash.”) Trail of the COLORADO PLATEAU MTN. BIKE TRAIL ASSN.(COPMOBA)

Last year, readers may recall, we rode

the Kokopelli Trail in Colorado and Utah

Geographical note: The Uncompahgre Plateau is an uplift averaging 8 to 9000 feet elevation running some 50 miles or more from south-east to north-west in southwestern Colorado and is encircled by highways US 50 and Colo. 141, with Montrose and Delta on the east and Uravan on the west.

On arriving in Montrose, we inquired concerning Tabeguache Trail conditions in a local bike shop and were advised that there had been much rain and conditions were likely to be muddy and that the 'Divide Road' that runs the length of the plateau might still be closed by snow. However we were advised to 'see for ourselves' and directed to a good camping spot on 'Transfer Road.'

On reaching the S-E end of Divide Road west of Montrose we found snow banks and pools of water under the trees - definitely unattractive for camping.

Descending on Transfer Road, the snow banks got less but the road got muddier, culminating in a hair-raising do-or-die encounter with a stretch of muddy ruts deep enough to high-center the car for good! Fortunately we made it through with a running start and wide open throttle.

Once on the other side the camp spot was found with enough high ground out of the puddles for the tent and supper was taken in

the car with the stove "safely" placed under the back bumper out of the rain. Safe, that is, until I decided to move the car away from a puddle on one side and an old charcoal pit on the other.

Yes! And I spent the remaining hour of daylight in the rain bending and hammering the dents out of the crushed Coleman stove. Fortunately the tank was undamaged.

The next day we returned to Montrose with our trail report and after consultation decided to head for Grand Junction and possibly Moab, Utah and hopefully drier conditions.

Some 10 miles north of Delta we saw an interesting sign designating a road to Escalante Canyon and attractive points of interest within.

After crossing the Gunnison River on a 1920s vintage iron bridge, the canyon was beautiful with red rock walls widening now and again to accommodate green pastures and cottonwood shaded ranch buildings.

Finally, about 15 miles from highway 50, we found a delightful camping spot in an area near a perennial spring-fed creek which issued from the red rock cliffs above - surprisingly deserted except for us.

Studying the topographic maps, a circle trip appeared possible which would take us from Escalante Forks, five miles above our camp, up to Divide Road -- about 26 miles distant and 3000 feet above via Love Mesa, a

mile or less on Divide road and return by way of Kelso Creek, a total of some 45-50 miles.

From Marty's diary: Friday May 22nd; "What a disaster! Dick had decided he wanted to do a circle trip and insisted on it despite a late start -- 44 miles. I thought we would turn around. It was a lovely trip through canyons, flower filled meadows, ridges and aspens.

A final push through a snow drift in sandals brought us to Divide road.

Oh no! From Divide road the weather looked black and stormy. Dick insisted on finding the turn off to Kelso creek -- I was plumb scared. Following what Dick hoped was Kelso road, we came to a fork. I chose the right hand, knowing full well it was the wrong direction but hoping it would lead us back to the Love Mesa road.

The storm was closing in fast, we came to a junction -- saw our tracks and I skidaddled as fast as I could while Dick doggedly continued to look for a way to Kelso road.

By the time I got to the 7000 foot level the rainstorm hit, turning the road into a quagmire of mud as Dick appeared behind me breathless and mud spattered.

Just then a bear hunter appeared in a jeep, warning us not to descend further and offered to take us with him to Grand Junction, leaving our bikes behind.



'No way!', Dick replied, 'We'll push on.' The mud clogged everything; it took three hours to go a half mile and it got dark.

Finally, exhausted and unable to ride, push or carry the mud clogged bikes, we tried to hoof it the 14 miles back to camp, but at midnight gave up and decided to bivouac under a tree until daybreak. We snuggled together for sheer survival and shivered through the rest of the night.

At daybreak we followed our tracks back to the bikes where we scraped off the mud as well as we could with sticks -- saving what little remaining food we had, six cookies and three oranges, to provide energy for the 14 mile ride back to camp.

As the sun rose in a clear sky, the road was dry by nine o'clock and we were on our way. Such a difference -- so beautiful!"

As if this adventure wasn't enough, we still planned to do our two day, fully loaded shakedown trip in preparation for the upcoming Canadian Rockies tour.

We chose a 100 mile loop in the Wet Mountains of Colorado from Florence to Westcliffe and Canon City and return via Texas Creek where we hoped to visit Theosophists David and Nancy Reigle.

On the first day we climbed twenty-four miles under cloudy skies, rain and hail, finally breaking into sunshine and blue sky as we topped the long grade.

After a glorious downhill run into Westcliffe we stopped for ice cream and a phone call to the Reigles. David, it turned out, had left that morning for Oregon to care for his father but Nancy agreed to meet us on the morrow.

As it was nearly five o'clock and we were both tired, we decided to look for a nearby campsite rather than push on to the Rainbow Trail Camp some ten miles distant.

With few other alternatives, we spent the night among the dead in the Westcliffe cemetery and were honored with visits from the living -- Caretakers, County Sheriff and Custodian. Since we seemed harmless they allowed us to stay for the night.

Another glorious downhill run brought us to Texas Creek which consisted of nothing more than a general store and restaurant. A phone call to Nancy informed us that their home was only ten miles up the hill we had just come down.

Two hours of climbing for us!!

Instead, Nancy graciously agreed to come down to the general store to meet us.

We had a pleasant two hour visit and learned how David and Nancy had met through their mutual interest in studying the Eastern classics in the original Sanskrit and Tibetan.

Like them, we had also been to India and we had a good time sharing similar experiences.

We returned to Florence in the late afternoon and are now confidently looking forward to the Canadian trip. Stay tuned.

QWAA Reprint Project

First Series: Due to several equipment breakdowns at the Book Binder, the ship date has slipped. We now expect that Vols. 1 and 2 will be shipped to subscribers during the week of July 6.

Second Series: As indicated in the Conference report, work was done with David Blaschke on the Index while at Pasadena, and I now have computer index files formatted in page number order for checking. A preliminary check of the first four pages of vol. 1 has proved to be far more tedious than expected, due apparently to a substantial number of references “not found” on the pages indicated.

Several of these were discovered on page 12 instead of page 2, suggesting a possible typo error in the original index. Apologies to our subscribers for the delay; we’ll continue to do our best.

Outreach Project

While at Pasadena, following the Conference, I met with Leader Grace Knoche, Eloise Hart, Kirby van Mater, Will Thackera and Elsa Tichenell to discuss ways to move ahead with the concept of offering Theosophical Correspondence Courses to the African groups we are establishing contact with.

Grace and Eloise, in telling of their years of experience with Theosophical Correspondence students in Nigeria, warned of hazards they had encountered.

Nigeria, they explained, has been especially difficult to work with due to an unstable political situation, accompanied by runaway inflation -- with the result that several shipments of books never arrived and those that did were sometimes delayed by six months or more. (Some of their reliable correspondents have had to save for several months to afford postage for a letter of reply.)

In several cases, when the shipments did arrive at their destination, the recipients apparently sold the books on the black market, not having a real interest in studying the course material.

This latter problem has been overcome by having a trustworthy native Theosophist there, in that country, that can screen prospective course applicants for sincerity of purpose.

When asked how I intend to set up Outreach Correspondence Courses, I said that I hoped to serve as a link or focal point through which prospective Outreach students, or student groups would be matched to those in this country willing to undertake the Correspondence Course work.

I also expressed the concern that the course *content* should be consistent with (but not necessarily limited to) *source* Theosophy as exemplified by *The Secret Doctrine* and *The Mahatma Letters*.

Much food for thought here and hope-

fully we can proceed cautiously so as to benefit from those more experienced in this work and avoid some costly mistakes.

To date we have received contributions to Outreach totalling \$64 from D.E., O.H., K.D., and D.P. which are greatly appreciated.

HCT readers Liesel Deutsch and Marcheta Henry have expressed a desire to participate in this project and we will be conferring with them on how to proceed in the near future. Jinny Adams continues to serve as administrator.

Letters Received

Joy Mills writes: "... thank you for sending me THE HIGH COUNTRY THEOSOPHIST. Not only have the contents improved as the little publication has grown, but also it is serving a most useful purpose. I read each issue from cover to cover, and appreciate the many items you have given attention to in your studies. Every such publication is enlarging the network of genuine students.

I was truly sorry that my visit to THE HIGH COUNTRY STUDY CENTER has had to be twice postponed ... we can definitely plan on a visit in early September. Much of [my] summer will be spent in Europe, with an extended program in Holland, for the Dutch Section, when I will concen-

trate on the Mahatma Letters.

A week's seminar on the same work will take me to Camp Indralaya on Orcas Island in August. It is encouraging to see the widespread interest in a study of this basic work, and I find new insights arising every time I examine the Letters.

... [congratulations] on the high standards of the [HCT], and greetings from Krotona."
[signed] Joy Mills, Director.

Rev. Karen Duncan writes from Eagle, Colo.:

"... I thoroughly enjoy THE HIGH COUNTRY THEOSOPHIST and wish to be kept informed of any help or projects you are working on.

I was most appreciative of the article comparing cigarette smoking to racism.
[See "The L.A. riots" HCT May '92].

I've been battling this wretched addiction for twenty years, but now feel strong enough to beat it. Every time I get the urge, I read your article which humbles me enough to abstain."

[Here we see how the Hermetic principle works both ways: *As above ---> So below*

As below ---> So above
When writing the May editorial, it never occurred to me that it might help someone quit smoking! ed.]

Pilgrimage to India

INTRODUCTION (Continued)

Early in my investigations of eastern religious philosophy, I came across the books *Be Here Now* and *The Only Dance There Is* by Ram Dass and found in them a wellspring of ideas that resonated with my own intuitive knowing of truth.

Ram Dass, an American behavioral psychologist - expelled from Harvard for experimentation with LSD in the 1960s, had gone to India in search of truth and wisdom as distinguished from theories and knowledge and had found his answers in a spiritual teacher named Neem Karoli Baba (or Maharaji) - and had returned to the U.S. to become a popular lecturer among the “counter culture” and a growing segment of society.

With his entertaining and humorous lecture style he became, for me, the “Bob Hope” of the spiritual circuit. And yet, there was much profound teaching to reflect and ponder upon in his many taped lectures. For me, his teachings, which draw on a broad spectrum of world religious and philosophical traditions, were a hint and a promise of far more to be learned.

Having the kind of mind that was determined to get to the bottom or essence of every problem, I was not content to merely find a religious practice whose practical applica-

tion would solve my immediate personal difficulties; I wanted to know the more fundamental truths and to see the big picture.

Surely if there is fundamental truth in more than one religion, then there must somewhere exist a “fountain source” of this truth that lies at the root of all such religions.

In this state of mind, during my metaphysical book store browsings, I discovered a copy of *The Secret Doctrine*, written over a hundred years ago by H.P. Blavatsky.

As I riffled through the pages, I soon realized that here was no ordinary metaphysical book and that in its pages were studies that could occupy years, if not a lifetime - studies concerning the very origins of the universe and of man’s origin, evolution and place in the scheme of things.

Thus, I was introduced to Theosophy and began to seriously study its teachings. But I found *The Secret Doctrine* far too difficult for a beginner, unfamiliar with its concepts and Sanskrit terminology.

Fortunately, I found an abundance of easier “Theosophical” books to “cut my teeth on”, by Judge, Leadbeater, Besant and others.

(To be Continued)

Calendar

Friday July 10

Charlene's home.

Al Skrobisch leads ongoing study of *Light on the Path*, Volume III of *Talks on the Path of Occultism*. Meeting begins with meditation at 7:00 p.m. Call Charlene 757-7298 or Judy 477-4788 for location.

Friday July 24

L.B. Hansen's home.

L.B. Hansen leads the second in an ongoing study of the Seven Rays. Meeting begins with meditation at 7:00 p.m. Call 761-5925 or 477-4788 for location.

The High Country Study Center holds meetings and study classes in Denver on the second and fourth Fridays monthly.

The HIGH COUNTRY THEOSOPHIST carries articles of current and historical theosophical interest and maintains a calendar of current High Country Study Center activities.

In addition to supporting local activities of the High Country Study Center, the HCT has the following editorial objectives:

(1) To present articles and essays consistent with *source* theosophy, otherwise known as the *Ancient Wisdom*; as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

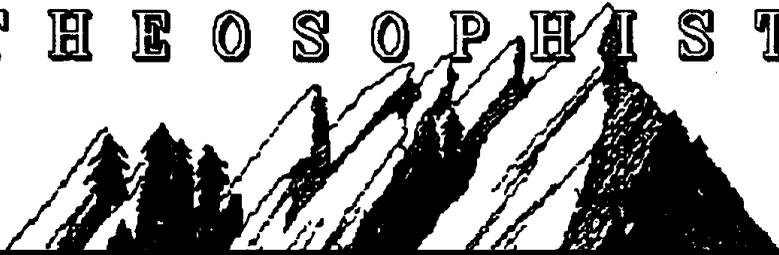
(2) To examine contemporary ethical, religious, metaphysical, scientific and philosophical issues from the viewpoint of the *source* theosophical teachings.

(3) To impartially examine significant events and issues in the history of the theosophical movement which have affected and shaped its present-day realities

(4) To provide space for readers to comment and express opinions in assent or dissent on relevant topics and issues.

Annual subscriptions renew in June. Complimentary copies are available on request to Dick Slusser, (303) 494-5482.

THE HIGH COUNTRY THEOSOPHIST



Vol. 7 No. 7SE

Boulder, Colorado

July, 1992

RAINBOW GATHERING AT OVERLAND RESERVOIR

BE BEAUTIFUL, BE HIGH, BE REAL, BE ONE

On the front page of The Boulder Daily Camera, June 23rd, we read;

The Rainbow family has come to town, with the invitation; "Come in beauty and wonder. Come in peace and love."

Those of us who hold the visions of the Love Generation of the 60s in our hearts are here, still true to the vision. We are once again drawn together by the invisible magnetic bonds of universal brotherhood, peace and love. We carry no membership cards -- the message is engraved on our hearts.

What was it that caused the great outpouring of love and spiritual energy in the 1960s and 70s? Was it the country's youth, frustrated with their government and the "establishment's" pre-occupation with wars and the nuclear arms-race? Yes, it was this -- true enough, but that is only what was visible. There must have been more going on behind the scenes. Indeed there was, has been and ever IS -

There are those who claim the existence of a Secret Brotherhood of spiritually highly advanced human beings, hidden away from the world in some remote place like Tibet or Shamballa.



Most Westerners outside of the Theosophical Movement, never having heard of The Masters and never having entertained the idea of a world-wide spiritual brotherhood, will logically ask; "If such a Brotherhood of perfected beings exists, how is it that history fails to record their existence or their influence on world affairs?"

This very //question was posed by Allen O. Hume, a proud Englishman and one of the recipients of The Mahatma

Letter correspondence which took place in India in the 1880s. The Master K.H. replied, in His first letter to Hume:

“Of your several questions we will first discuss, if you please, the one relating to the presumed failure of the “Fraternity” to “leave any mark upon the history of the world.”

They ought, you think, to have been able with their extraordinary advantages to have “gathered into their schools a considerable portion of the more enlightened minds of every race.”

How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them?

The prime condition of their success was, that they should never be supervised or obstructed. What they have done *they know*; all those outside could perceive was the results, the causes of which were masked from view.

To account for these results, men have in different ages invented theories of the “interposition of Gods,” Special Providences, fates, and the benign or hostile influences of the stars.

There never was a time within or before the so-called historical period when our predecessors were not moulding events and “making history,” the facts of which were subsequently and invariably distorted by “historians” to suit contemporary prejudices.

Are you quite sure that the visible heroic

figures in the successive dramas were not often but their puppets?

We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world’s cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other, as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents.

If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then indeed might we have created conditions that would have turned this earth into an Arcadia for lofty souls.

But having to deal with an immutable Law, being ourselves its creatures, we have had to do what we could and rest thankful.

There have been times when “a considerable portion of the enlightened minds” were taught in our schools. Such times there were in India, Persia, Egypt, Greece and Rome.

The adept is the efflorescence of his age, and comparatively few ever appear in a single century.

Earth is the battleground of moral no less than of physical forces; and the boisterousness of animal passions under the stimulus of the rude energies of the lower group of etheric agents, always tends to quench spirituality.”

What is Theosophy?

The vast collection of ancient wisdom

teachings given to humanity over the ages comprises what is known as theosophy.

Theosophy means divine wisdom, and it is the esoteric (hidden, essential) core of Religion, Philosophy and Science. It includes teachings about the source and purpose of life, and the metaphysical laws and processes that govern the universe. It deals with man's spiritual nature and provides insight into cosmogenesis (the origin and development of the universe), and anthropogenesis (the origin and development of humanity), including humankind's purpose and means of spiritual evolution.

Theosophical knowledge is not exclusive to any particular group or culture, but rather belongs to all of the spiritually awakened within humanity who are responsive to the wisdom. In modern times, theosophy has been widely identified with Helena Petrovna Blavatsky and The Theosophical Society, founded in 1875 as a revival of theosophical thought.

The tradition, however, is much more ancient, going back to the original mystery teachings given to humanity before the dawn of historical records. In recorded history, the name "theosophy" was first used in the third century A.D. in Alexandria, Egypt by Ammonius Saccas in connection with the teachings of the Greek mysteries. He founded the "Eclectic Theosophical System" as a way of showing the correlations and similarities of teachings in all religious sects and nations of the times.

Mystical theosophical thought and teachings were thus advanced by the ancient Greek philosophers, as well as by great thinkers in ancient Chaldea, Persia, Babylonia, Egypt, and China. The founders of all great religions taught some aspect of the esoteric tradition. A rich and

profound source of theosophy has come from India, in the Vedas (Hindu scriptures), the Upanishads and The Bhagavad Gita. Aspects of theosophy may also be found in esoteric (Gnostic) Christianity, the Kabalah of Hebrew teachings, Buddhism, Taoism, and Sufism (esoteric Islam).

Recognizing the essential unity of all major religions, theosophy does not seek to convert anyone from their chosen religion, but rather seeks to interpret and reveal the hidden inner meanings of the sacred texts.

Theosophy is a synthesis of the deepest thinking of the East and the West. It focuses on the large picture of the totality of existence -- of ALL-THAT-IS -- and uses an inclusive, correlative perspective. Though ancient in origin, it truly is ageless, and today -- seemingly modern -- as it provides correlation for the burst of knowledge in the 20th Century, and offers a means of converting it into wisdom, understanding and spiritual enlightenment.

The Theosophical Society

The Theosophical Society has been a major presenter of theosophy since 1875 when it was founded in the United States by Mme. Helena P. Blavatsky, Col. Henry S. Olcott and William Q. Judge. The Society's three objectives are:

- (1) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or color.
- (2) To encourage the study of comparative religion, philosophy and science.
- (3) To investigate the unexplained laws of nature and the powers latent in man.

The Society is non-dogmatic and stands for freedom of individual search and belief.

Today, three principal Theosophical Societies maintaining International Headquarters trace their lineage to the founders.

National headquarters of "The Theosophical Society in America, with International Headquarters in Adyar, Madras, India, is located in Wheaton, Illinois, and maintains a library of over 20,000 books, video and audio tapes, which can be borrowed by mail. The Theosophical publishing house publishes *The Quest*, a magazine for the public and a wide line of books of theosophical and metaphysical interest. Inquire to: The Theosophical Society in America, Box 270, Wheaton, Ill., 60189-0270 or call 1-800-669-1571.

International headquarters of "The Theosophical Society" tracing its lineage to William Q. Judge of the founders, is located in Pasadena, California and offers a catalog of Theosophical titles and *Sunrise*, a magazine of "Theosophic Perspectives." Also offered are Correspondence Courses in Theosophical Studies. It maintains an extensive Theosophical library open to the public and researching scholars. Ongoing classes in Theosophical Studies are offered locally. Inquiries may be made by writing to: The Theosophical Society, P.O. Bin C, Pasadena, Cal., 91109.

United Lodge of Theosophists, 245 W. 33rd St. Los Angeles, Calif. 90007

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF, a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and it welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

The High Country Theosophist 140 S. 33rd St., Boulder, is independently published monthly by Dick Slusser and Marty Lyman and carries articles of current and historical theosophical interest. Subscriptions are \$9.00 a year, renewing in June. Complimentary copies are available on request to Dick Slusser, 303-494-5482. E-mail: dslusser@diac.com