

# THE HIGH COUNTRY THEOSOPHIST



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Readers of *The High Country Theosophist* not having access to *The Theosophist* (Adyar) or the *Canadian Theosophist* may not be aware of the action taken on January 1, 1992 by the Adyar General Council under the leadership of International President Radha Burnier in expelling the entire Canadian Section from the Adyar Theosophical Society.

The approximate sequence of events leading up to this action is as follows [CT July '92]:

In August 1991, members of the T.S. in Canada were mailed notice of proposed changes in the Section by-laws, one of which would delete the words "Parent Society" from its language because "old wording creates a conflict position with the [Canadian] Corporations Act, as deleted word[s] suggest another body owning controlling interest, such as a majority of shares, which is not the case. Only members shall have an interest in this corporation, which is without shareholders. This change in no way affects our affiliation with any other T.S. Organization."

In September '91, the proposed change was passed, along with others at the annual members' meeting and submitted to the Canadian government for approval. No



official notification of the by-law changes was sent to Adyar at that time because, according to Canadian General Secretary Stan Treloar;

(1) They are not required to do so by law.

(2) Until the Canadian government passed judgement and approved the changes, the by-laws amendment was but a memorandum of intent to change.

(3) Adyar rules allow for exceptions to be made when these conflict with the laws of the country of jurisdiction. Such a conflict with Canadian Corporate law did exist in the case of the words “Parent Society” in the by-laws.

(4) As Branches and National Sections are assumed to be autonomous, the National Secretary regarded the wording of their by-laws to meet the requirements of Canadian Corporate law to be an internal matter consistent with autonomy. [CT July ‘92]

In *The Theosophist* [Adyar] for April ‘92, the following notice appears, announcing the break:

In Canada, for a long time, there were two groups of lodges and members, namely the Canadian Section T.S. and the Canadian Federation T.S. The origin of these two bodies goes back to the first quarter of this century. Normally the T.S. does not approve of the existence of separate bodies

in the same place, since its aim is to unite all people in a nucleus of universal brotherhood. Only when there are serious and weighty reasons, lodges or individuals are permitted to leave the concerned National Society and become directly attached to headquarters. There were such reasons to allow a Federation independent of the Section in Canada.

[In an autocratic style, typical of Adyar management under Mrs. Burnier, no further information or hint is given herein as to the ‘reasons’ and the reader is left to guess what sins the Canadians are accused of in the 1920s. We shall investigate that historical context below. (ed. HCT)]

However, the Canadian Section (The T.S. in Canada) took steps in 1991 to alter the picture. Registered in 1976 as a Corporation under the laws governing business corporations in Canada, some changes were made in its by-laws which were incompatible with the Rules and Regulations of the International Society. Though the then President Mr. John Coats objected, the situation did not change.

Last year, several amendments were again made to the by-laws, eliminating all references to the International Society.

After discussion of the different aspects of the question, the General Council (the governing body) of the International Society decided, at its meeting of 1 January 1992, that since all references to the parent

Society have been removed from its by-laws, the T.S. in Canada can no longer be considered as part of the International Society. The Canadian Federation thus now remains the only body affiliated to the International Society and recognized as a constituent.

[p. 276]

\* \* \* \* \*

I think it is a truism that the events of a given historical period can rarely be understood and appreciated by younger generations as fully as by those elders who have actually lived through those events. As my own years accumulate I find that my understanding of the history of WWII is usually far better than that of those whose understanding was gleaned from a history book -- because *I lived* those war years.

This is not to denigrate or belittle the upcoming generations in any way — they too will live their “history” as it unfolds.

Just so, we theosophists who were either too young or were not in the Movement when a schism in the Canadian T.S. resulted in the birth of the Canadian Federation will quite reasonably ask “Why did this occur?” To understand the factors which led to this schism of the Movement in Canada, one must study the events of that time in Canadian Theosophical history.

My first intimation that there was something to be learned was hearing that “The Canadian T.S. has long been a `thorn

in the side’ of Adyar.”

Looking among my back issues of *The Canadian Theosophist*, I find in the CT for March 1926, a series of articles criticizing, in the main, the direction being taken by the Adyar T.S. under the leadership of Annie Besant. Albert E.S. Smythe, was then editor of *The Canadian Theosophist* and General Secretary of the Canadian T.S.

Theosophy came to Canada via A.E.S. Smythe 101 years ago. Smythe emigrated to Canada from Ireland, and on the boat he met W.Q. Judge, who convinced him of the merits of Theosophy. Canada’s first charter came via Judge, as the then head of American Section. [CT July ‘92 p. 73]

A.E.S. Smythe became the spearhead for Canadian criticism of Adyar’s direction and gathered about him a substantial following of Canadian sympathizers.

Those whose loyalties remained with Adyar, as led by the Besant-Leadbeater duo, left the Canadian T.S. to form the Canadian Federation. (Chartered in 1924, according to Adyar. [*The Theosophist* April ‘92 p. 278])

From the lead article of that 1926 issue of the CT, we read:

“So many ardent admirers of Mrs. Besant all over the world are asking themselves and others —  
‘In view of recent happenings

and pronouncements, what are we to think of Mrs. Besant?' ...

To get a clear view it is basically necessary to eliminate all bias or prejudice. Not otherwise may the truth be known undistorted, pure, of this or any subject.

The writer is of those who owe very much to Mrs. Besant for her lucid coherent presentation of the Ancient Wisdom. If H.P.B. is an exhaustless spring of water of life from which the writer is constantly drawing more and more to satisfy his needs spiritual, mental, ethical, etc., it is due in a very high degree to Mrs. Besant who has made H.P.B. possible for him. Surely then, ingratitude is in such case unthinkable.

But he has never learned from Mrs. Besant that he should sacrifice his allegiance to his own Higher Self, his own independence of judgement, on the altar of any personality.

He has been asked 'Why, if in the past you accepted Mrs. Besant's assertions in matters that you could not verify by first hand knowledge, should you balk now?'

A fair question. It implies that he does balk, at least in some things.

And his only answer is that, for him, certain recent claims do not ring as true as her earlier teachings.

Is Mrs. Besant deliberately misleading people? The writer does not think so. It is contrary to her entire career. Knowing her bitter struggles for truth and freedom of thought, it is utterly inconceivable that she would deliberately mislead.

There remain only two alternatives:

The claims are valid, or, Mrs. Besant is herself the victim of illusion. The analysis of why these claims 'do not ring true' will not be undertaken now. ...

But we may ask: 'Is it quite impossible that Mrs. Besant may be, in these matters, under the sway of illusion?'

All the Wisdom Teaching and Teachers, herself included, agree that the psychic world, the Hall of Learning, is by its very nature deceptive.

Is it taking too much upon ourselves to decide whether Mrs. Besant has been caught in the toils or not?

Yet, we cannot, we dare not,

shirk the responsibility. It is imperative that we decide for ourselves whom and what we shall believe. 'To thine own self be true, and it follows as the night the day, thou canst not then be false to any man.'

Of course this raises the problem of acute and constant discrimination as to which statements we may accept, which reject; but no problem gets solved by shelving it. Intuition does not grow by refusing to use it, it atrophies.

Mistakes may be made, but with honesty and sincerity they will soon or late work their own cure. 'Truth may lose many battles but no wars.'"

\* \* \* \* \*

In the same CT issue, A.E.S. Smythe takes A.B. to task for her speeches predicting the coming of the Messiah and World Teacher in the person of J. Krishnamurti, giving forth the opinion that she is reliably on solid ground on such practical topics as "The problem[s] of: Colour, Nationality, Education, Capital and Labour and Government," saying that "these sound like the Mrs. Besant we used to follow."

He goes on to say:

"The coming of the World Teacher' sounds like Mr. Jinarajadasa, Mr. Leadbeater and the seance room, the medium and the speaking trumpet. If standards be required, read 'The Mahatma Letters' and note the virile and manful difference.

We get the truer note in Mrs. Besant's six lectures. 'The true evolution is not that kind of unity which would abolish the gains made by diversity.'

This is either true or it is not. I believe it is true.

But the religious side of Mrs. Besant's mind would have us all bow down to one conception, and her followers in Canada have left the T.S. in Canada [for the Federation (ed. HCT.)] because they cannot have the unity which she here proclaims as inadvisable."

\* \* \* \* \*

We have evidence, in the form of a letter received by Annie Besant in 1900, that Master K.H. had warned her of the trials and pitfalls that lay in her path as president of the Adyar Society.

First published in expurgated form (C. Jinarajadasa compiler) in *Letters From The Masters of Wisdom*, Second Series (Adyar), the full text appeared in *The Eclectic*

*Theosophist* for Sept. 1987 with the following explanatory preface:

“In 1900, a B.W. Mantri of India, wrote a letter to Annie Besant, then in England, dated August 22nd. When A.B. opened it she found on its back, some lines in the well-known blue pencilling of the MASTER K.H. In the volume published in 1919 by the Theosophical Publishing House of Adyar, this letter and the blue pencilled lines are reproduced and are included in all subsequent printings.”

[Note: the photographic reproduction of the K.H. message is omitted in my sixth printing. The frontispiece lists the first through fifth editions, 1919-1964, then a sixth *printing* - 1973. (ed. HCT)]

“In the 1948 printing [edition?], Mr. Jinarajadasa adds some historical comments and includes some letters newly found and never before printed from K.H. to Laura Holloway, H.P.B. and Olcott.

The pencilled lines from K.H. to Mrs. Besant in the 1900 letter, however, were never published in completeness, as ellipses dots indicate, the editors omitting certain lines they considered too private for public reading. The following now is the complete letter, earlier omissions being indicated in bold letters. The earnest student will study these omissions, which in context reveal Master’s fuller and clear advice.” [The Master’s letter follows]:

“... The TS and its members are slowly manufacturing a creed. Says a Thibetan proverb “credulity breeds credulity and ends in hypocrisy.” How few are they who can know anything about us. Are we to be propitiated and made idols of?

Is the worship of a new Trinity made up of the Blessed M., Upasika [H.P.B., ed. HCT] and yourself to take the place of exploded creeds?

We ask not for the worship of ourselves. The disciple should in no way be fettered. Beware of an Esoteric Popery.

The intense desire to see Upasika reincarnate at once has raised a misleading Mayavic ideation. Upasika has useful work to do on higher planes and cannot come again so soon. The TS must be safely be ushered into the new century.

You have for some time been under deluding influences. Shun pride, vanity and love of power. Be not guided by emotion but learn to stand alone. Be accurate and critical rather than credulous.

The mistakes of the past in the old religions must not be glossed over with imaginary explanations.

The [Esoteric School of Theosophy] must be reformed so as to be as unsectarian

and creedless as the T.S. The rules must be few and simple and acceptable to all.

No one has a right to claim authority over a pupil or his conscience. Ask him not what he believes.

All who are sincere and pure minded must have admittance. The crest wave of intellectual advancement must be taken hold of and guided into spirituality. It cannot be forced into beliefs and emotional worship.

The higher thoughts of the members in their collectivity must guide all action in the T.S. and E.S.

We never try to subject to ourselves the will of another. At favorable times we let loose elevating influences which strike various persons in various ways. It is the collective aspect of many such thoughts that can give the correct note of action.

We show no favors. The best corrective of error is an honest and open-minded examination of all facts subjective and objective.

Misleading secrecy has given the death blow to numerous organizations.

The cant about "Masters" must be silently but firmly be put down. Let the devotion and service be to that Supreme Spirit alone of which one is a part.

Namelessly and silently we work and

the continual references to ourselves and the repetition of our names raises up a confused aura that hinders our work.

You will have to leave a good deal of your emotions and credulity before you become a safe guide among the influences that will commence to work in the new cycle.

The T.S. was meant to be the cornerstone of the future religions of humanity.

To accomplish this object those who lead must leave aside their weak predilections for the forms and ceremonies of any particular creed and show themselves to be true Theosophists both in inner thought and outward observance.

The greatest of your trials is yet to come. We watch over you but you must put forth all your strength. K.H."

\* \* \* \* \*

There is much to reflect on in this letter of warning from the Master to Annie Besant. We, as custodians of the Theosophical Movement in our time, need to ponder and ask ourselves how far the Adyar Society has been led astray from the 'Original Programme' of the Masters by Besant-Leadbeater and their successors.

Today, we see the Adyar leadership demanding absolute loyalty and compliance with its rules and dictates from its member organizations.

As an example of this, we note the following: The Theosophical Society in Canada placed a half page ad in the Summer 1991 issue of *The Quest* informing its Canadian readers that Society Rules require that persons wishing to join the Theosophical Society must apply to the Society in the country of their residence, and advising Canadian readers of *Quest* to write to the T.S. in Canada.

The ad appeared in the next 3 issues, the last running in Spring 1992. Stan Treloar reports that “five days after getting the excommunication letter from Adyar, I had a phone call from the company that looks after the advertising for various magazines, including *The Quest*. He stated as follows,

‘I have been requested to advise you by ‘The Quest’ magazine, that on orders from headquarters in India, the T.S. in America cannot further permit your ad to appear in ‘The Quest’ magazine.’ [CT July`92].

*The Quest* is owned and published by the T.S. in America and is presently heavily subsidized by a Kern Foundation grant, as it has been since its inception.

The Master’s letter warns: “credulity breeds credulity and ends in hypocrisy.”

We are assured that each Theosophical Society is “autonomous” in the

management of its own affairs. Are we not adding credulity upon credulity when we accept such lip-service and are then faced with the hypocrisy of the statement in *The Theosophist* i.e.;

“Normally the T.S. does not approve of the existence of separate bodies in the same place, *since its aim is to unite all people in a nucleus of universal brotherhood.*  
!!

What had H.P.B. to say concerning “loyalty to Adyar?” In a rebuke to Richard Harte, editor of *The Theosophist* at Adyar in 1889, H.P.B. said regarding ‘loyalty to Adyar’;

“It is pure nonsense to say that ‘H.P.B. is loyal to the Theosophical Society and to Adyar’(!?). H.P.B. is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole Humanity into one Brotherhood. ...

Therefore the degree of her sympathies with the ‘Theosophical Society and Adyar’ depends upon the degree of loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust



from her feet.

And what does ‘loyalty to Adyar’ mean, in the name of all wonders? What *is* Adyar, apart from the CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or to the bathroom of Adyar? ... There is no longer a ‘Parent Society’, it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America ...’ [B.C.W. XI, 380-81]

\* \* \* \* \*

So, it seems, we have arrived at the time where there now exist two distinct and separate Theosophical lineages in Canada:

The Canadian Federation representing Adyar and the distinctly neo-theosophical philosophy of Besant, Leadbeater, Jinarajadasa and Hodgson, etc.

and The T.S. in Canada, tracing its lineage to H.P. Blavatsky and the Masters via A.E.S. Smythe and W.Q. Judge.

For the benefit of HCT readers, relatively new to the Theosophical Movement, one can (temporarily overlooking significant differences in historical unfoldment), now classify to a fair degree of approximation:

The Canadian Federation with the

Theosophical Society in America headquartered at Wheaton, Illinois;

and The Theosophical Society in Canada with the various representatives of the W.Q. Judge lineage in the U.S.; i.e., T.S. (Pasadena), Point Loma and United Lodge of Theosophists.

\* \* \* \* \*

In the concluding chapter of *The Key To Theosophy*, H.P.B. talks of the future of The Theosophical Society:

“Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders.

Enq.: I quite see the importance of their being selfless and devoted, but I do not quite grasp how their *knowledge* can be as vital a factor in the question as these other qualities. Surely the literature which already exists, and to which constant additions are still being made, ought to be sufficient?

H.P.B.: I do not refer to technical knowledge of the esoteric doctrine, though that is most

important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgement.

Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart.

You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences.

If, then, they cannot be freed from such inherent bias, or at least taught to recognise it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.”

\* \* \* \* \*

In ways evidently not foreseen by H.P.B., we have today the growth of independent ‘shoots from the roots,’ as it were, bearing the heritage of and growing alongside what remains of the trunk of the original ‘tree’ of the Theosophical Society which once contained the pure *swabhavic* essence of the Ancient Wisdom, tended and raised in the Nursery of Mankind’s Master Nurserymen.

The task now falls to us, as inheritors of the garden of human wisdom, to recognize and nurture those shoots which embody the pure and true *swabhavic* essence of the seed from which the original tree grew or perhaps encourage new shoots remaining true to the ideal.

For, we are reminded that Forms (in this case Societal Organizations) are merely vehicles; what is important is the *Monad*ic essence ensouling the form — which is to be used only so long as it remains true to the original impulse and is useful to the evolution of its ensouling monad.

### Canadian Trip Report

We left Boulder at mid afternoon on July 23, bound for Calgary with two mountain bikes atop the car.

On our way northward to the border, we passed through Great Falls, Montana and into the beautiful green and rolling ranch country of Judith basin. Crossing the Canadian border at Sweetgrass, Montana,

we continued north and west to Lethbridge where we picked up Highway 2, by any other name a U.S. Interstate.

We arrived in Calgary in late afternoon and were made welcome by Ted and Doris Davy, recently retired as long time co-editors of the CT. Ted is a past General Secretary of the T.S. in Canada and Doris is currently Secretary of the Calgary Lodge.

Doris served us a healthful and delicious vegetarian dinner, during which we described our route from Boulder, mentioning having enjoyed the beauty of Judith basin in Montana.

Ted mentioned that Victor Endersby had been born there and had come to what is now southern Alberta in the vicinity of Waterton Lakes with his parents where he met Kootenai Brown. After dinner he showed me a back issue of the CT (May 1980) which carried a letter in which Endersby describes his childhood reminiscences of Kootenai Brown.

I found it so interesting that I include it in the this issue of the HCT. (HCT readers will remember Jerry Hejka-Ekins' talk on Victor Endersby at the Theosophical History Conference -- HCT July '92)

We spent Sunday on the Bow river and Nose Creek bike paths scouting our exit route by bike from Calgary.

Because of forecasted rainstorms and the probability of headwinds, we chose to leave for Edmonton on Monday morning, a day early and arrived in Edmonton Thursday afternoon after 3 1/2 days travel, averaging some 50 to 60 miles a day.

Our early arrival, although unexpected by our Edmonton hosts Ernest and Rogelle Pelletier, was welcomed as it provided an opportunity for us to meet Lodge vice-president Stephania who was leaving Friday morning for a holiday.

The Edmonton Lodge is housed in the tastefully finished basement of the Pelletier residence, a large meeting room perhaps 20 feet square. The walls are lined with bookcases housing the Lodge library which contains a wide and comprehensive collection of metaphysical and Theosophical titles.

We were impressed in seeing, first-hand, the dedication and long hours of painstaking labor that Ernest and Rogelle have spent in their continuing project of reprinting important and heretofore out-of-print periodicals of the Theosophical Movement such as *The Irish Theosophist*, *Theosophia*, *Dawn*, etc. Our own appreciation is the more genuine, owing to our current similar efforts with G. de Purucker's *Questions We All Ask*.

The Lodge has in its archives a continuous record of meeting minutes dating back to its inception in 1911 and it

was on the basis of these records that the courts allowed the lodge to incorporate as a non-profit organization.

On Sunday, August 2nd, we attended a special meeting of the Edmonton Lodge in order to share with them the archival material on G. de Purucker we had been granted access to by Emmett Small when we visited Point Loma in the Spring of 1991.

The essence of this previously unpublished material, entitled *The Mystery of G. de Purucker*, appeared with permission in the July 1991 HCT and consists a certified transcript of 1932 meeting of G. de P.'s Executive Committee in which he described his role as a former Tibetan Chela who had, with the help of his Adept Teachers, taken over the body of the dying Purucker child by the Occult process of Tulku.

We also shared additional material relating to the details of his initiation as a messenger from the Lodge of his Teachers, following the death of Katherine Tingley, in which he voluntarily relinquished certain *principles* of his seven-fold nature in order to provide a channel for and facilitate communication with his Teachers.

This provided a more complete understanding than has been heretofore available of the mystery surrounding H.P.B. in which she is referred to as a "psychological cripple" in Theosophical

literature. [See Letter of A.O. Hume to K.H. in *Letters of H.P. Blavatsky to A.P. Sinnett*, p. 307 and *M.L.* No. 26]

Marty and I were gratified and relieved that during the entire meeting the focus of interest and trend of discussion was reflective and intuitive, being directed toward the inner significance of passages and drawing forth precepts and principles useful to all of us in our daily lives rather than a preoccupation with the phenomenal aspect. We both felt that the quality of questioning here compared quite favorably with that of G. de P.'s *Katherine Tingley Memorial Group* in the *Dialogues of G. de Purucker*.

After the meeting we all enjoyed a Pizza supper. We regretted missing the informal discussion following the meeting as we had to repack our panniers and load them on the bikes so as to be ready for an early start in the morning.

It was hard to leave folks who in 4 short days already felt like family, but by 8:15, following an early breakfast and hugs all around and quick photos for all, we were rolling westward on the "White Mud" expressway to the junction leading to highway 16 which would take us to Jasper, our next destination.

The remainder of the trip over the Icefield parkway to Lake Louise and Banff was scenic in the way that can only be experienced on a bicycle — a truly

unforgettable experience.

HCT readers interested in details of the bicycle portions of the trip should write to editor HCT, requesting “Round Robin `92”, Canadian Trip.

Kootenai Brown  
and  
Victor Endersby

John George “Kootenai” Brown was the first Superintendent of Waterton Lakes National Park of southern Alberta. The following reminiscence of Kootenai Brown is by Victor Endersby, whose uncle sponsored Brown’s application to join the Theosophical Society in 1898. Endersby is author of *The Hall of Magic Mirrors*, a defence of H.P. Blavatsky. He was also editor and publisher of *Theosophical Notes*.

[Endersby’s letter to CT editor Ted Davy was prompted by mention in the Sept. ’79 CT of Ted and Doris’ visit to Waterton Lakes where Brown was its first superintendent. (ed. HCT.)] Endersby’s letter follows:

“Your mention of Kootenai Brown stirred great personal memories of my own, which as a karmic study might interest your readers.

Kootenai was probably in some ways the best friend I ever had, though at the time he was in his seventies and I was a small boy.

I was born in Montana in 1891, and my family emigrated to Alberta when I was four, to escape an upcoming sheep and cattle war. We took up land on the Waterton River, locally known to all as the Kootenai River, about a mile north of the present Park boundary. Kootenai Brown, actually the first to advocate making it a National Park, lived a few miles away across the river.

My major childhood passion was a craving for learning, which there was little opportunity to satisfy at that time and in that place. My brother and I occasionally got a term of school in either Mountain View or Pincher Creek, the former a Mormon Colony and the latter predominately Catholic.

Neither was friendly to Protestant American immigrants, and we did not enjoy those sessions, but we did learn to read and write there. (I made a trip back there in 1958, and found the old hostilities still not quite dead.)

‘Kootenai’ was really a mysterious character, surrounded by varying legends of the past, which he didn’t bother to settle one way or the other, though it was evident enough that he was a graduate of either Oxford or Cambridge. In

fact, it is not certain that his name was John Brown as he gave it, and clearly he had no respect for the English “establishment” in which he had obviously been born. As a man, he was the most extraordinary bundle of contradictions that I ever met.

He had been an Indian fighter, had killed a number of them, and had an unappeasable hatred for the race, yet he had an Indian wife and several grown children by her. (My brother and I were very fond of the plump old lady, and it seemed to be mutual; the only thing we had against her was that she never learned that you were supposed to put sugar in doughnuts!)

In one way or another I began to piece together a course in world thought from various books left at the ranch by travelers and tourists. These included such works as *The Book of Mormon* and *The Arabian Nights* (unexpurgated, which would hardly be considered suitable for child education) and others.

I could read quite well and rapidly by the age of six, when I could get anything to read. Kootenai discovered this propensity and made me free of an enormous library he had in his log cabin, and my real education began there — running backwards to the usual

system. Every week or two I rode up to his place with a sack full of books which I exchanged for another sackful.

Kootenai’s library, of course, contained all the classics of the day, and I filled up on people like Dickens, de Maupassant, Dumas and all the rest. I also got my father to subscribe to the chief English magazines, such as *Strand*, *Windsor*, *Pall Mall* and *Wide World*.

I came to California in 1906, unable to qualify for any grade of a California grammar school but well versed in general world thought and history. After a few tries at fitting me in somewhere, my parents saw the High School Principal, who said that entrance by examination was possible, and after talking to me said he thought he could write one that I could pass.

That turned out all right. I was admitted and later graduated with all ones (A’s) in my subjects, went on to Stanford and graduated in the upper ten per cent of my class. But I was way ahead of the average graduate. I was ahead of him in general knowledge and knew about a lot of things he might never even learn — thanks to old Kootenai Brown.

Sometimes I wonder whether

our present educational system, which is in deep trouble, might also benefit from such education in reverse. The great trouble in it is that it is full of things the pupil is not interested in, and sees no use for. As I got it, I learned the “whys” and the relevancies first, and the nuts and bolts later.

Strangely, the one thing I did not get from Kootenai’s library was Theosophy. He thought it was too deep for children and might just mix their young minds up. But he did occasionally talk about it at random to adults, and from the impressions *they* got, old Kootenai must have been a real mixmaster himself. (No worse, however, than some Theosophical notables I need not name here.)

Indeed, by echoes from these efforts, I actually conceived a distrust of the name itself. It was not until 1912, years later, that I reached the basic Theosophical principles by intensive research, then, in a curious way encountered Judge’s *Ocean of Theosophy* and discovered how much company I had. At that point I had actually thought I had *discovered* the idea of reincarnation.

Curious story isn’t it!? At the age of 88, I cherish the hope that in my post-mortem vision I will learn

just what was the karmic history of the relationship between Kootenai and myself.”

Victor Endersby.

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NAME CHANGE

The Theosophical Study Center, meeting in Denver, chartered in 1986 as *The High Country Study Center* has changed its name to *The Theosophical Society of Denver* and continues as a Study Center chartered by T.S.A. (Wheaton). Judith Modig is secretary

#### QWAA REPRINT PROJECT

First Series: Copies of vols. 1 and 2 should now be in hands of all subscribers.

Second Series: Work on checking the Index is again underway. Index entries for the first 15 of a total of 516 pages of Pamphlets have been checked.

#### Boris de Zirkoff Tapes Available

While a guest in Calgary, Ted Davy kindly made copies for me of two audio tapes of talks given in 1970 by Boris de Zirkoff: *Incidents in the life of H.P.B.* and *H.P.B.: Woman and Teacher*. Available from HCT, with permission, for \$3.50 each, postpaid. (U.S.) *Not to be published in printed form.*

## Calendar of Events

### THE THEOSOPHICAL SOCIETY OF DENVER

Friday Sept. 11  
L.B. Hansen's home.

Call 761-5925 for location.

Friday Sept. 25  
L.B. Hansen's home.

Upcoming:

Tue. Oct. 20  
Call L.B. Hansen, 761-5925 or Judy,  
477-4788 for details.

Tony Lysy visits THE T.S. OF DENVER to talk of plans for the upcoming *Parliament of World Religions*, to be held in the summer of 1993 in Chicago.

ERRATA: Last month we incorrectly stated that the Parliament was to be held at Wheaton. Please note correction.

Time: 7:30 P.M.

L.B. Hansen leads the fourth 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.

Dora Kunz, past president of T.S.A., (Wheaton) will visit THE T.S. OF DENVER to present a talk on "The Dynamics of Healing." Tentative location is The First

Universalist Church, 4101 E. Hampden, Denver. Final location and time to be announced later.

THE THEOSOPHICAL SOCIETY OF DENVER holds regular meetings and study classes in Denver on the second and fourth Fridays monthly.

Tel. (303) 494-5482.