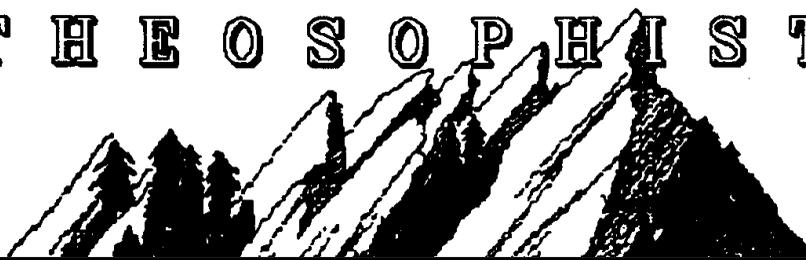


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by
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I very much enjoyed the article, "Rosicrucianism And A Few Questions to Hiraf," in the Aug. '96 HCT (pages 24-28). The true essence of the Rosicrucian Path is the same as all other true and pure paths, for although the paths are many, **their** hearts are the same path. There is only one on.

In the Rosicrucian Path, the **Rose** and **Cross** are symbolized as a red rose with a cross above it and a white rose above the cross. To the individual who aspires to know and become one with the Truth of Being, this symbol illustrates the way and a Caveat.

The way is the supreme formula of the true alchemist and the transformation of the lower leaden self to the higher golden self. That is, the karmically impassioned **Red Rose** is transformed into the **Pure White Rose**.

The **Caveat** is the **Cross**, a warning of the arduous journey that lies before you. The lower self which is the Red Rose of Desire is to be *crucified and purified* of desire, the progeny of maya on the path. Indeed, the cross is not a static thing or place, but every step of the journey itself.

In the HCT., Aug., '96; page 27 it was asked: "*Thru what variety of untried being, thru what new scenes and changes must we pass?*" "



[The following passages are paraphrased from H. P. Blavatsky *Collected Writings Vol XH. pages 660, 629-630, 701-2. Ed.*]

You must pass through or really become the **Seven Realms and 49 Aspects of Consciousness itself**. Exoterically, H.P.B. states that one symbol of this is: The Rod of Brahma, the seven knotted wand carried by the ascetic yogis.

It is also represented by the three knotted bamboo stick by the “Tridandas” or yogis. The three knot’s signify the three vital airs that play in the staff or spinal column.

The three vital airs are the “Ida” (Moon) in the left channel, “Pingala,” (Sun\Solar) in the right and “Sushumna” in the central channel. With the awakening of the Shakti\Kundalini, also known as the Sacred Serpent of Fire or Wisdom, the central channel is activated.

The Sacred Fire\Wisdom purifies the lower manas (Red Rose) and then transforms it to Higher Manas (White Rose) including Buddhi and Atma. The struggle of purification between the higher and lower self is the **True Crucifixion**. It is the sacrificing of all lower desire and its will to be.

Its death is the Agony of the Cross. The death of the Lower Self and its desire is

iactually a burning free of the Higher Self for they are truly. the same one, simply in different states or conditions. The Higher Self simply experiences the cleansing.

It is in reality this Higher Ego which is, so to speak, punished and suffers. This is the true crucifixion of The Christos. This is the most abstruse but yet the most important mystery of Occultism.

Those who devote their lives in Purity and Righteousness to the search of Wisdom, become, after a time whose length depends upon their subjective and objective inertia and the divine forces, untrammelled by the bonds of sense and passion, and behold the Universe no longer ‘Through a glass darkly,’ but face to face. (See Aug’96 H.C.T. page 26).

It is indeed true Those who sacrifice their lower shadow self and all its dancing desires, mirrored in its flickering phantom instrument called mind, to the pure fire on the cross of Self (to Antaskarana - the “I” maker), shall both witness and become the living truth.

It is the teaching of the Veda, that the fire verily is all the Deities, and Knowledge (of it) arises among Brahmanas, being accompanied by intelligence ... By “fire” says the commentator, by which he means, the Self By “Intelligence,” the occultist says.

Narada (the sage) means neither

“discussion” nor “argumentation,” as Arjuna Misra believes, but “Intelligence,” truly. Or the adaptation of the fire of Wisdom to the exoteric ritualism for the profane.

This is the chief concern of the Brahmans who were the first to set the example to other nations who thus anthropomorphized and capitalized the grandest metaphysical truths. Narada makes it plain and is made to say: “The smoke of that fire, which is of excellent glory, appears in the shape or quality of darkness; [I say verify so! (J. G.)] its ashes are the quality of passion; and goodness is that quality, in connection with it, in which the offering is thrown. That is to say, that faculty in the Disciple which apprehends the subtle truth or the flame which escapes heavenward, while the objective sacrifice remains as a proof and evidence of piety only to the profane.

For what can Narada mean in teaching that: Those who understand the sacrifice understand the semana and the Guyana as the Principle (offering). The Prana and Apana are portions of the offering and between them is the fire. That is the excellent seat of the Udana as understood by the Brahmanas.

As to which is distinct from these Pairs, hear me speak about *THAT*. Day and night are a pair, between them is the fire That which exists and that which does not exist are a Pair, between them is the fire.

“He who has read *The Secret Doctrine* with any degree of attention, must know of the origin of the Human Egos, called generally monads, and what they were before they were forced to incarnate in the Human Animal.

The divine beings whom Karma led to act in the drama of manvantaric life are entitles from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching., but whether it is so or not, the Higher Egos are, compared to such forms of transitory, terrestrial mud as ourselves - divine beings, gods immortal throughout the Mahamanvantara, or the 311,040,000,000,000 years during which the Age of Brahma lasts.

As the Divine Egos, in order to rebecome the One Essence, or be indrawn again into the Universal Aura, they must purify themselves in the fire of suffering and individual experience, so likewise must the terrestrial egos, the personalities do, if they would partake of the immortality of the Higher Egos.

This they can achieve by crushing in themselves all that benefits the lower personal nature of their ‘selves’ and by aspiring to transfuse their thinking Kamic Principle into that of the Higher Ego.”

The journey begins consciously when within the House of the Red Rose, with its

arising and falling haunted spectres of Passions and desire based thoughts and imagery, a vague darkness is sensed between their continuous births and deaths. Cracks are forming in the house walls, whose timbers are the phantom bodies. It is these desire based Mayavic impostors, thoughts and their accompanying sensations which continually hypnotise the path to freedom.

The realization of your True Self, the White Rose or Golden Self lies between the thoughts themselves, just beyond the wall of your lower self's thoughts and passions. It is an abyss and within this abyss is a Point of Light, *EVAM*, e the emptiness of the Abyss, *Vam*, the light or star in the abyss.

That light is the door to your True Self. The vertical of the cross is the path, the horizontal is the place of both Maya's delusive dance in manifestation as desire, its objects and thought based on the same, and it is where you crucify the same.

The death of each horizontal gives rebirth to another, whereat the crucifixion, death and rebirth must take place again. Each strata, a rung or branch on the Tree of Life and Knowledge.

These cycles of birth, crucifixion and death followed by rebirth, are the personal cycles of the individual of Brahma-Vishnu-Shiva.

In truth, All is Shiva, the aspect or

principal which manifests and re-manifests or regenerates after it destroys its creation, whatever its form or level. Vishnu is the Preserving Aspect, the principle of All That Is. Brahma is the ray field in which They dance. They are the same **ONE**, only in different aspects to create.

This conscious crucifixion of the self is the True Path which is Direct via Will and Effort to the realization of your True Self

The White Rose

This is a Arduous Path indeed, but it is the only means of True Knowing otherwise you remain in the spheres of Intellectualism - belief, faith, hope, etc., which are fine, as far as they go, but they generally retain grains of Dark Whispering Doubts.

Again thank you for the H.C.T., you two take special care, stay healthy, happy, positive and focused on your good works which affirm and uplift life. Remain centered in the ***Inner Light***.

Satchitananda,
John Greschner

Rosicrucians - Some theosophical References

In *The Great Theosophists*, an article on the Rosicrucians is published in *Theosophy*, Vol. 26, p. 290. It traces their public work in the medieval ages to 1614, when the aims and objects of the order were published in Germany, in a Latin work titled *Fama Fraternalis*. Thomas Vaughan (Eugenius Philalethes *GLOS.* 252) in 1652 issued the first English translation. In Europe, their work actually began far earlier but was brought to public notice by Christian Rosencranz in the 14th century.

Christian Rosencruz was of a German knightly family and was born in 1352. As a result of a youthful vow, he made a pilgrimage to Palestine.

In Syria he learned Arabic, and studied with the Essenes-the remnants of the Therapeutae (Pythagoreans) and the Alchemists.

These traced their knowledge further back to the secret wisdom known to the Neo-Platonists of Alexandria, in Greece to Pythagoras and Plato, and in Egypt to the Mysteries; then, through Babylon, and Chaldea, to the Persian Magi and Zoroastrians.

Finally, still further back in time to the Sages and Rishis of India, Tibet, and Tartary. Swedenborg towards the end of his life spoke of this heredity of wisdom. (*GLOS.* 316. *ISIS I* 306 580 *II* 73 100-5 470-1: *MOD. PANARION* 143 *HPB ART I* 426 *III* 284)

Upon returning to Germany via Spain, Rosencranz assumed the mystical name Christian Rosy-Cross .

Concurrently, in Florence, the study of Platonic and Neo-Platonic philosophy had been revived under the tutelage of Marsilio Ficino, Plco della Mirandola, and the patronage of

Cosmo de Medici. A Platonic Academy was established and began the work of translating ancient Greek philosophers and the Neo-Platonists into Latin.

From that one can trace the spread of those immemorial philosophical ideas to those thinkers, artists, poets and members of the Catholic clergy who were receptive.

Others rejected them with violence and invoked the Inquisition to assist in investigating heresy. The Renaissance and the Reformation, can be traced to this revival of Platonism. The spread of this influence was assisted by the Rosicrucians.

Rosencranz and his disciples erected a Lodge, which they named the "House of the Holy Spirit." The secret doctrine was imparted by him to a chosen few who had proven that they could maintain the needed secrecy. A selected eight is mentioned, and in writing to each other or in recording their teachings, a cipher writing was devised.

Those examples of their writing which received public circulation were carefully couched in the framework of acceptable Church language, so as to conceal the real meaning. The Jesuits and the Roman Catholics constantly opposed the Rosicrucians, but were not able to seize or capture them. (*ISIS II* 380 394 [*ISIS II* 37, 348-9, 372, 380, 394, 410, 445; *PATH* Vol. 9. p. 287: *W.Q.J ART I* 245, 447]

An entrant to their Order was first taken as a probationer. Their "Book of Initiation" contained the rules of the Order.

When the candidate finally had made himself "ready" he found a "guide" waiting to help him further. All training was designed to point the candidate to an understanding of his own inner Self, its powers, and then, to see that these were derived from the greater powers of Nature's Self

This gave him a basis for achieving mastery

over his lower Self.” Published instructions exist, dated 1675. ... “The Rosie-Crux becomes, and is not made.” (*ISIS II* 404)

[see “Finger-Posts in the Middle Ages” -*Lucifer*. May 1888: *Theosophy* Vol. 3 - pp. 95-7; *Path* Vol. 9- pp. 286-7]

Reasons for Rosicrucian secrecy

We have a record given by HPB of the secrecy and reticence of the Rosicrucians. It is in an article: “The Hermetic Brethren,” *THEOSOPHICAL HISTORY*. Vol. 3-p. 139, reprinted in *THEOSOPHICAL MOVEMENT*. Vol. 10. p. 139:-

“...We of the secret knowledge do wrap ourselves in mystery, to avoid the objurgation and importunity of those who conceive that we cannot be philosophers unless we put our knowledge to some worldly use.

There is scarcely one who thinks about us who does not believe that our Society has no existence; because, as he truly declares, he never met any of us.

We do not come, as he assuredly expects, to that conspicuous stage, upon which like himself, as he desires the gaze of the vulgar, every fool may enter, winning wonder if the man’s appetite be that empty way; and when he has obtained it, crying out, “Lo, this is only vanity!”

[And, HPB adds]:

“...the adepts are obliged to conceal themselves for the sake of safety ... supposing that their gifts were proven to the conviction of the bystanders as more than human; when they would become simply abhorrent... they proceed with the utmost caution, and instead of making a display of their powers, as vainglory is the least

distinguishing characteristic of these great men, they stubbornly evade the idea that they have any extraordinary or separate knowledge.

They live simply as mere spectators in the world, and they desire to make no disciples, converts nor confidants. They submit to obligations of life, and to relationships-enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private beliefs, giving the world the benefit of their acquirements up to a certain point; seeking only sympathy at some angles of their multiform character, but shutting out curiosity when they do not wish its imperative eyes...

This is the reason the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there are such persons; or believe that, if there are, their pretensions are an imposture. It is easy to disregard things we do not understand...” [names mentioned are: Thomas Vaughan, Robert Flood, Count St. Germain, Theophrastus Paracelsus.” *THST* 3-139. *TMVT*. 10-139

ROSICRUCIAN DOCTRINES

Mr. Judge published an outline of their teachings in *The Path* for October 1886, Vol. 1 p. 217-220. In summary it states:

1. **The Unity** is The One. All diversity is resolvable into **IT**.

2. The “Causeless Cause” of all manifested life is an eternal “Deus ex machina.” It is undiscoverable, but is an essential and eternal **reality**.

3. Every being contains and reflects the potential of the Whole. Forms are built from within without. The Architect is a **Monad**, an inner, immortal Life. It gives a focus for materials, and Nature in her intelligence, builds the many bodies needed for their progress. This process is continuous.

4. Consciousness, intelligence, thought and will are all manifestations of this **One Power**. In its ultimate, It is the cause of the Universe and of Man. It unites all states and planes of consciousness by memory.

5. Perfection in personal life and action is attainable by a knowledge of the **One Law** working in all beings. The whole is viewed as a cooperative of inter-related units. Each is necessary. There is no “dust-heap” of rejects.

6. Man represents the summit of the perfection of form. In Man, intelligence, consciousness and will can individualize. He is a self-conscious unit. His progress depends on his awareness - he is the microcosmos.

7. The “Inner Man” is the reality, an **immortal Monad**. Error begins when one takes the form and its powers to be more important than the **Immortal SELF**. Forms change every moment, day and lifetime. Form is built of the lower intelligences (elementals). Their action, guided by man’s will is alchemy. He is responsible for their progress. .

8. Every being continues. Its **immortal existence** in essence persists. Only the forms change. Periods of rest and assimilation follow all periods of activity. With self-consciousness, the need for reembodiment arises.

9. Spiritual knowledge is the **gold**, purified of the dross of ignorance,

symbolized by the form. Right action purifies. Purified forms enable the Real Man to work on earth. The perfected remains, the imperfect is continually altered and refined, cycle after cycle. The “fire” of life-experience cleanses.

10. Perfection may take millions of years, but the time can be accelerated at will. Choice is that power, which, being **immortal in essence** is always free.

11. A **knowledge** of the laws of visible and invisible Nature is the first requirement. Alone, Man as microcosmos, can develop the power to penetrate and attune to all aspects of the **macrocosmos**. “Man: know thyself: Hermes.

12. Knowledge and power go together. They are attained by correct use of the Will. Spiritual powers are available only to the virtuous, the harmless, the unselfish, the universalist and the worthy. Psychic powers are “lower,” because they are self-serving. They end in sorrow and pain, and leave the Man at death. The envious, prideful, vicious and selfish inherit the whirlwind of sensation and are reborn again and again to suffer until they learn to obey Nature’s laws by choice.

13. To do good demands spiritual wisdom. To do evil is far easier, since this does not involve the consideration of immutable and unappeasable effects. To overcome evil requires energy, courage, and daring: to practice the good that we are aware of and desire.

14. The lower powers (astral, psychic) can be acquired by either good or evil persons. Since the abuse of that power harms many, the Rosicrucian maintains secrecy, so as to protect the defenseless, from the avidity of the

cruel. Wisdom is for the worthy. Worthiness is proved by harmlessness. The true Rosicrucian is **known by his silence**. [*PATH I* - 217-220]

An historical sketch of the old Rosicrucians is to be found in *Modern Panarion*, Pp. 40-42, 203, and *ISIS II* 100, 380. The entry on the Rosicrucians on p. 279 of the Theosophical Glossary, is signed by “W.W.W.” W. (Wynn Westcott) and is not HPB’s. Other entries mentioning them in the Theosophical Glossary are on pp. 119-120 (fire) [*ISIS I* 423]; 149, 178; (Khunrath), 185 (ladder); 229 (Neshamah); 325 (Tetragrammaton); 3 (Monte Abiegno Abiegnus Mons); 128 (Gnomes).

ROSICRUCIAN SYMBOLS

Some symbols used by the Rosicrucians are described [*Path 9* 286-7].

Darkness - symbolizes the primordial, unqualified unity of ALL. Light implies a “source” or a Cause in manifestation. (*SD I* 56, 70 201 *II* 37 95 *TRANS* 42)

Fire, Flame, Light - A symbol used by Magi, Fire-Philosophers, Rosicrucians, and theurgists to picture the mystic divine element: electricity Fohat. Intelligence, Creator-preserver-destroyer, pure AETHER, Monad--a star of the divine. *SD I* 174 fn, 121, 283 fn 338 fn. see “Fire” in *SD* Index)

Goose, Swan - a symbol of immortality and timelessness, an amphibious bird-lives in several elements at once (*SD I* ; 79-80, 353 357-9 *II* 122)

Lotus or Rose - an amphibious plant, unites earth, water, air and fire/light in its life. It denotes the path to perfection as the sacred flower at last floats on the waters (of immortality). The “Rose” (*SD I* 19, *II* 545-53, 555, 600 fn. 1.

Motto - The Rosicrucian motto: “*I.N.R.I.*” is in Latin: “*Ignis natura renovatur integra.*” (fire helps Nature to self-renewal) was also famous with Alchemists-who knew of the mysterious, and never mentioned IAO of the ancient Chaldeans and later Neo-Platonists. (*ISIS II* 526-7 *PATH 9* 286-7).

Pelican - The Pelican rending its bosom to feed its seven little ones. *SD I* 19, 80, 80 fn, 358. Symbol of aquatic creatures serve to link: earth, water, air, fire/light/heat. The Wise Adept gives of himself to the seven types of aspirants (typifying the seven principles) which as elemental creatures (Skandas) seeking coherence come to him for enlightenment.

[HPB had a talismanic jewel, shaped like a Pelican of Rosicrucian tradition. [*Path 9*- p. 289-90].

Rose and Cross is the Lotus [a plant that lives in all the elements at once] altered to the understanding of the West. (*GITA NOTES* 48) [see also “LOTUS” in *SD I* 58, 184, 353, 379-81. *II* 101, 425, 472, 545-6 582-3; *Path 9*-286; *THST* 135. *HPB II* 490-3]

War in Heaven - [see *SD II* 237-9]

EASTERN ROOTS OF THE ROSICRUCIANS

The Rosicrucian roots are to be found in Tibet and India. They pass through the Middle East, and include the Neo-Platonists (*HPB ARTI*-426), the Gnostics, Essenes, Nazarites, Magi) Zoroastrians. and Buddhists, and finally, the ancient Rishis of India. [see *SD I* 611]

Hiram Abif is considered one of their ancient Masters, along with others, such as Solomon.

‘We confess that the doctrine which we call Gupta vidya (secret science) is only for the few. But where were the masters in ancient times who did not keep their teachings secret, for fear they would be profaned?’

From Orpheus and Zoroaster, Pythagoras and Plato, down to the Rosicrucians, and to more modern Free-Masons, it has been the invariable rule that the disciple must gain the confidence of the master before receiving from him the supreme and final word...

The great schools of Esotericism were international, although exclusive, as is proved by the fact that Plato, Herodotus and others went to Egypt to be initiated; while Pythagoras, after visiting the Brahmins of India, stopped at an Egyptian sanctuary, and finally, was received, according to Iamblichus, at Mount Carmel. Jesus followed the traditional custom, and justified his reticence by quoting the well known precept:

Give not sacred things to the dogs,
Cast not your pearls before the swine,
Lest these tread them under their feet,
And lest the dogs turn and rend you..."
[HPB ART I 431- 2]

IN EUROPE

Some of the early work of the Rosicrucians in Europe is to be traced among the Alchemists and Masons. They claimed descent, from the Theurgists and the Therapeutae (Pythagoreans), Gnostics, Templars and the Neo-Platonists.

Their work was to draw together those who were found "ready," and teach eastern Occultism to the intuitive and the worthy.

The Alchemists, "Conjurors," Paracelsists, and "Fire Philosophers;" Kabalists, Masons, Hermetists, and the Fratres Lucis were either related to the Rosicrucians, or inspired by members of that secret order which had no physical organization or locus of operation. (*Modern Panarion* 40-42. *ISIS II* 438-9; *ISIS I* 64-7, 258.)

During the reign of Queen Elizabeth Ist

various members of the Rosicrucian order assisted in several ways. [THEOSOPHY 2 148]

Elias Ashmole, Robert Fludd, Paracelsus, Van Helmont, Leibniz, Cagliostro, Saint Martin and Count St. Germain, Thomas Paine and Benjamin Franklin are suggested to have belonged to, or have been influenced by members of the Rosicrucian Order.

This enabled certain far-reaching acts for the benefit of mankind. Some, so influenced, were also known as the "Fire Philosophers," and the mysterious Fratres Lucis (of which, some were: Paschalis, Cagliostro, Swedenborg, ar St. Germain.[THEOSOPHY 26-148]

"Under the shadow of this divine gnosis, whose beneficent influence has extended to our own days, all the celebrated mystics of the later centuries have been developed, such as Jacob Boehme, Emmanuel Swedenborg, and so many others ... the Christian Quietists [Quakers], the Mousselman Soufis, the Rosicrucians of all countries, drink the waters of that inexhaustible fountain-the Theosophy of the Neo-Platonists of the first centuries of the Christian Era.

"The gnosis preceded that era, for it was the direct continuation of the Gupta Vidya [Secret Wisdom] and the Brahma Vidya [Primeval Wisdom] ... of ancient India transmitted through Egypt; just as the theurgy of the Philalethians was the continuation of the Egyptian mysteries." [HPB ART I 426]

"Occultism, as a knowledge of the secrets hidden in Nature, has been sought for down the ages [GITA NOTES . p. 187] by many who were curious or, who thought that they could

obtain personal “power” over men and nature. But, very few, and well veiled in symbology and cipher, are those records of Rosicrucian work that have fallen into profane hands.

“The old mission of the Rosicrucians, though dead on the outside, is not dead, for the Masters were in that as They are in this, and it may be possible to usher in a new era of western occultism devoid of folly. We should all be ready for that, if it be possible.” (WQJ *LETTERS*. p. 122)

One of the Masters writing to Mr. A. P. Sinnett said:

“Eliphaz (Levi) studied from [a] Rosicrucian MSS ... These expounded our eastern doctrines from the teachings of Rosencranz, who upon his return from Asia dressed them up in a semi-christian garb intended as a shield for his pupils, against clerical revenge.

One must have the key to it and that key is a science per se. Rosencranz taught orally, Saint Germain recorded the good doctrine in figures and his only ciphered MS remained with his staunch friend and patron the benevolent German Prince from whose house and in whose presence he made his last exit-Home...

Eliphaz addresses those who know something of the Pythagorean doctrines ... Isaac Newton understood them well; but withheld his knowledge very prudently for his own reputation...” [*M Letters* 280-1]

BOOKS ON THE ROSICRUCIANS

Prof. Lauteo wrote a History of the Rosicrucians, and indicates that at the beginning of the 18th century they departed as a group for

India. At the end of that same century, Count St. Germain and Cagliostro revived their teachings, but said nothing about the esoteric side of those. [Finger Posts in the Middle Ages”- *THEOSOPHY* 3-97] [see also notes on the continuation of the Rosicrucians in secret. [*PATH* 9-287]

Hargrave Jennings wrote “The Rosicrucians, Their Rites and Mysteries, and he too, respected their silence on matters concerning which he had no right to speak. HPB quotes and refers to this work in both *ISIS UNVEILED* and *THE SECRET DOCTRINE*.

THE T.S. AND THE ROSICRUCIANS

The Theosophical Society was established in our age of literate skepticism. It embraces and continues the principles and work of the Rosicrucians, and thus the necessity for their secret Order to work in Europe ceased. (see *ISIS II* 380) “The brothers of the Rosie-Cross, mysterious practitioners of the medieval ages, still live-but in name only.” (*ISIS I* 29)

Mr. Judge wrote in “Plain Theosophical Traces:

“In one sense the T. S. is the child of the Rosicrucian Society of the past. H.P.B. often said this. and inquiries into their ideas confirms this.” (*WQJ ART. I* 245)

ROSICRUCIAN INFLUENCE AND AMERICA

With reference to the influence of the Rosicrucians, through St. Germain on the fate of the American revolution one could read with profit in *Theosophy Magazine*. Vol. 21. pp. 390-1., 395-6 accounts of the work done to assist the American Revolution.

HPB notes on considering the correspondence that followed the publishing of Mr.

Judge's article: "The Adepts in America in 1776" that "...this conviction is merely a personal one, that several Brothers of the Rosie Cross-or "Rosicrucians," so-called----did take a prominent part 'in the American struggle for independence, as much as in the French Revolution during the whole of the past century.

We have documents to that effect, and the proofs of it are in our possession. But these Rosicrucians were Europeans and American settlers, who acted quite independently of the Indian or Tibetan Initiates." [*THEOSOPHIST* Dec. 1883. *THEOSOPHY* Vol. 21-395. *HCT* June '95, July '95]

Mention is therein made of Von Steuben, Marquis de la Payette, Tom Paine, Benjamin Franklin, and Garibaldi.

PSEUDO ROSICRUCIANS

When first introducing the Rosicrucians above, a statement from HPB's article on "The Hermetic Brethren" is quoted. They live quietly, do not advertise, conduct no open search for disciples, and pass almost unnoticed through the world. If these are the criteria of their Order and work, then any society, or organization employing their name ought to be regarded in that light, in order to determine its real value. Occult knowledge is never for sale.

Towards the end of the 1880s a society was started in America called the "Hermetic Brotherhood of Luxor?" (H. B. of L.). This claimed Egyptian, Hermetic, Chaldean, Esssenian, Rosicrucian and other ancient affiliations. HPB and WQJ showed that this was a bogus society, organized for money making.

[*WQJ ARTICLES I* 385-9. *II* 471: *PATH 4* -150-2, 6 -346; *HPB ARTICLES I* 163. 165-6: *HPB to APS LETTERS* p. 240: *LUCIFER 4* - 427, 5 - 54-63.]

In the volume of *H.P.B. LETTERS TO A.P. SINNETT* on p. 329. is a brief statement from one of Col. Olcott's letters in which he seems to indicate that the Rosicrucian Society of America "lives only in name" (*ISIS I* 29)

"You have a Paracelsus, the Rosicrucians, Boehme, Cagliostro, St. Germain, Apollonius, Plato, Socrates, and hosts of others. Here is a mass of testimony to the fact of the existence of a school, or schools and of persons sent out by them to work in the world of the West. Looking further I hit on the Rosicrucians, an order now extinct, evidently, and imitated by those who carry on so-called orders that might be in fact called bazaars or shops. But the real order once existed, and I am sure that some one or two of the old companions are on the earth. They were taught by our older Masters, and carried the knowledge home from the old eastern journeys of the Crusaders." [*Path* Vol. 8, p. 39]

Subsequently a mystic society was formed, claiming succession from the Rosicrucians of the Middle Ages, and using exoteric information, such as that narrated above, to demonstrate knowledge of the history and teachings known to the world of the Rosicrucians. Settling in America, it uses the designation A.M.O.R.C., and publicly advertises, seeking paying members only.

Students will recall that occult teaching is always freely given to those who are worthy, and is available to those who seek it, so as to do good to mankind..

A Protest

The Editor, Rea S. Herdman,
NEW YORK REVIEW OF BOOKS,
250 W. 57th St.,
New York, N.Y., 10 107

Re: Frederick Crews article: The Consolation of Theosophy. NYBR, Sept. 19 1996, p. 26.

Dear Friend:

I have read an advance copy of you publication on "Fall Books for 1996," dated Sept. 19th 1996.

Starting on p. 26 of this issue is a review of P. Washington's -Mme. Blavatsky' Baboon. etc..." by Prof. F. Crews of U.C. Berkeley, Literature Department.

He seems well qualified to critique Yeats, but on Mme. Blavatsky and Theosophy he has used misleading information for his sources, and does not seem to have conducted independent or adequate research on them.

I wish to register my protest at the way which these are presented because it is unfair to Mme. Blavatsky, and to Theosophy.

The review shows he is unfamiliar with Mme. Blavatsky's life, as narrated in the documentary biography by S. Cranston (Tarcher/Putnam), **H.P.B. -- The Extraordinary Life of Helena Blavatsky**, etc.. 1993.

My protest is based on the fact that Mme. Blavatsky, being dead for over 100 years, is

not able to answer and protest the misleading basis that Professor Crews has used in writing about Theosophy, and about her life and work.

She was neither a fraud nor a mystifier, but had a valuable and interesting outlook to offer on our civilization, its past achievements and future prospects.

In the past hundred years many of her forecasts have come to actuality, and have been used and independently verified by Science. This serves to demonstrate validity in them.

It may be noted that Dr. Einstein, valued her book The Secret Doctrine, and kept it on his desk for frequent reference !

Every slander Professor F. Crews repeats in this article was proved unverifiable during her life-time by attorneys hired to defend the "New York Sun."

This newspaper, in June 1890, had published those libels in an article by Prof E. Coues. She had them sued for libel.

After her death, although not obliged to, the Sun voluntarily published a retraction. A copy can be sent to you.

However, if on consideration, and study, one should not agree with the propositions that Theosophy sets forth, I am of the opinion that does not furnish grounds for the gratuitous repetition of slanders directed at the character of a deceased individual, unable to defend herself, or a sneering at what is not understood. That is injustice.

The article you have printed shows a great unfamiliarity with Theosophy as a philosophy. Professor Crews confuses Theosophical philosophy with the acts of persons who claimed to be Theosophists, and with some of their strange and quite un-Theosophical doings.

Obviously, one cannot blame, say, Jesus, for the faulty proceedings, which, after His death, were devised by those who established and governed Churches under dogmas they instituted in His name, but which He did not sanction !

If more specifics are desired, I will be glad to supply them. If one desires to consider the historical aspect of the ancient "Theosophical Movement," it is found that Pythagoras, 2,500 years ago, originated the term signifying "divine wisdom."

There is in print "*The Theosophical Movement. (1875-1950)*" (Cunningham Press, Los Angeles, 1951) which uses documents to present the detail of events during that 75 year period relating to the modern Theosophical effort.

I would be obliged if you could forward a copy of this letter to Prof F. Crews, as I do not have his address.

Yours sincerely,
W. Dallas TenBroeck

Addendum

Page Column Phrase used Notes and Comments

26 2 co-founder (with Henry Steel Olcott)"

17 persons signed as founding members, including Mr. William Q. Judge. These 3 supported Theosophy and the Theosophical Society. The rest resigned or left.

26 2 "For sheer chutzpah ... scooping up assorted occult/religious notions ... liberally inventing other travels and adventures...as an initiate into secret brotherhoods."

26 3 copiously plagiarizing and synthesizing esoteric texts and by making claims of paranormal contacts..."

26 3 "the American press, which had gotten wind of her vulgar deceptions as well as her zany stories..."

Please compare with facts given in "HPB. . ." - Cranston; .1993, Putnam/Tarcher. This characterization is entirely misleading and false.

If any evidence exists of these claims or statements, I would be glad to receive them. Please provide them.

26 4 "H.P.B kept them marveling at her paranormal demonstrations ... once again being publicly exposed as shams. . ."

If any evidence exists of these claims or statements, I would be glad to receive them. Please provide them.

26 4 "the Society for Psychical Research investigating her students

at Adyar (near Madras) had pronounced her
“An accomplished fraud.”

The Society for Psychic Research has since then repudiated this. Report never officially issued, but only published, as the opinion of one man, whom they had delegated to investigate; and who, as a result of prejudice and partisan opinion presented a report that was later proved inaccurate and libelous.

26 4 Fn. “nature possesses secret properties contradicting the presumed laws of science...”

Nature contains all, and the job of the Scientist is to examine and find out what laws apply there already. Theosophy does not hold that there are any laws or powers which “contradict” what is innate to her. Science finds fresh evidence of laws operating which hitherto were unknown.

27 1 “political message”

Theosophy has none. It avoids all politics. [See [Key to Theosophy](#) - Blavatsky.]

27 1 “the Lord of the World,” who she reported had dropped to earth from Venus...”

Mme. Blavatsky made no such claim. If any evidence exists of these claims or statements, I would be glad to receive them. Please provide them.

27 1 Fn “Thus the possibility of fraud or self-deception ... deserves priority over the hypothesis ... has somehow slipped the hold

of known physical laws.”

Theosophy does not hold that either fraud or self-deception can be permitted or admitted, since in case either of these were present, any claim to veracity would be suspect.

The law of moral-compensation is held to be universally prevalent in Nature, Karma. To be “divine wisdom” excludes all deviations from those laws or powers which are innate to her. Science finds fresh evidence of laws present, which hitherto were operating, but were unknown to us. “Known physical laws are constant,” are constantly being refined and reexamined as exceptions to them make our expression and definition of them subject to revision.

Theosophy speaks of universal laws, such as Karma which are being rediscovered and verified all the time.

27 2 “K. Paul Johnson, the best-informed ... “

Mr. Johnson spent a brief time in India pursuing ideas that he cannot verify, and which anyone who spent adequate time verifying can prove to be imaginative and untrue. He is no authority, he has been challenged and he has failed to respond.

27 4 “HPB’s magnum opus, The Secret Doctrine (1888), reads like a hashish-induced satire on The Descent of Man. with interplanetary spirits preempting the ancestral role of apes.”

The Secret Doctrine respects Darwin’s

work, but points out that human intelligence has had its own evolution.

Reincarnation of the immortal spirit Soul, claimed by every Prophet or Seer of the past, including Jesus is considered as a complementary fact of evolution.

Intelligence is shown to be innate in all creatures: atoms, plants, animals, mankind and has its apotheosis in a brotherhood of the Wise -- a goal which, like graduation, is attainable by all.

Intellectuality is not a symptom of the form or physiological structure of man. Wisdom is awareness and use of a knowledge of all laws present in Nature. Our Universities are emblematic of this fact.

28 1 “After HPB’s earthly remains were maneuvered into the grave...”

Mme. Blavatsky was cremated.

28 1 “Narrowly partisan letters even from Blavatsky’s own shade...”

Unprovable and improbable opinion these. Partisanship is not part of Theosophy.

29 1 ‘the celestial flummery of mock science provided by Blavatsky....-’

Apparently the author has not studied or understood either the statements or the root ideas of The Secret Doctrine or of Theosophical philosophy.

30 4 “surrendering one’s critical judgment”

This is precisely what Theosophical philosophy desires to eliminate. Prof Crews at the top of this column employs a phrase to describe it as a “do-it-yourself religion.”

While Theosophy is not a religion, the expression “do-it-yourself” is correct.

Theosophy continually emphasizes the independence and self-moving power of the mind of all humans.

As pupils in school or university, everyone progresses entirely dependent on his self-induced and self-devised diligence.

It provides evidence for a most important aspect of man’s constitution his immortality as a spirit-soul, and his potential of being a continually growing and self educated character.

Reincarnation is a process acknowledged by every Sage or Prophet as an actuality. Theosophy provides the evidence for self conviction of this fact.

NOTE: In all fairness to Professor Crews it should be noted that in the body of his article he has made certain correct and valuable statements. But the errors and misconceptions with which it is larded need to be highlighted for amendment on reconsideration.

DTB

Another Protest

The Editor, Rea S. Herdman,
NEW YORK REVIEW OF BOOKS,
250 W. 57th St.,
New York, N.Y.,
Re: Frederick Crews article:
The Consolation of Theosophy
Part 2 -,
NYBR, October 3rd 1996, p. 38

Dear Friend:

I have read an advance copy of your publication dated: Oct. 3rd 1996. And, I have carefully read what Prof. F. Crews writes in the 2nd installment of "The Consolations of Theosophy."

I find that the statements I made in my earlier letter, dated September 5th 1996, stand for those I might make on this second installment, where Prof Crews further reveals his limited knowledge of Theosophical philosophy.

However, reading the second installment, I would add:

His quite uncritical opinions concerning Mme. Blavatsky, reveal that he has made no study of her life. As such I must again protest, since they are the revival of slanders, already set to rest by documentary proofs in existence since 1891. It is reprehensible and cowardly to repeat those disproved calumnies. [see S. Cranston (Tarcher/Putnam), H.P.B.-The Extraordinary Life of Helena Blavatsky, etc..., 1993.]

"Those who do not know her ought not try to explain her!" exclaimed one of Mme. Blavatsky's closest pupils.

Professor Crews continues confusing Theosophy-a philosophy-with certain ridiculous psychological and mental antics of individuals, who may, (or who may not) have called themselves "Theosophists."

Such persons, may have based their

curious conclusions and applications on information which they may have acquired from various sources. It is unfair to make of inchoate perversion a basis for denouncing Theosophy, a philosophy that has presented a view of the integrated and cooperative workings of our World and the purpose of the conjoined evolution of its many beings.

It would be an error to assume that Theosophy has been discredited, (if that were at all possible) by his very superficial article. In fairness, anyone should first familiarize themselves with its basic ideas, and then decide. Had these been offered for consideration in this review that focuses its criticism on certain abuses which Theosophy, as a philosophy, emphatically rejects, we would, as readers, have had an opportunity to decide for ourselves the respective merits of the case.

I would be obliged if you could forward a copy of this letter to Prof. F. Crews, as I do not have his address.

Yours sincerely,

W. Dallas TenBroeck

Addendum

In its efforts to present a universal view of the philosophy and observations concerning the evolution of our World, Mme. Blavatsky went at great lengths to adduce proofs from classical and contemporary authorities of her time.

Her two major books: Isis Unveiled (1877) and The Secret Doctrine (1888) present these "in detail for consideration.

Theosophy is not a "religion." It seeks to make no converts.

It is a useful adjunct, a "point-of-view," which many of the best academic authorities are well acquainted with. It is not a revelation, but it does bring to consideration many facts which, as already said, in the past 100 years have served to spear-head our general advance in science and

in humanism.

Esotericism and Occultism

“Esotericism” and “Occultism” simply mean: secret. Everything is “secret,” until revealed. Children are led to conquer the esotericism of reading and calculating in school. Those were “occult” to the majority of persons only 3 or 400 years ago. At that time only clerics, scholars and business people had any use for reading, writing or calculating. The vast majority of the peasantry and the journeymen in towns did not and consequently were poorly educated if at all.

At our present time most of those who have passed through the general educational system will be found to have largely forgotten the details of what they were taught. We need only look at astronomy, metallurgy, Chemical and mechanical technology, engineering, and medicine to make our point. Matters relating to the production of the many implements we commonly use are rarely grasped by the average person, the clerk in an office, the farmer, the many specially skilled workers in factories who are taught a single job.

Immunization, antibiotics, the use of Xrays, the existence of the molecule and the atom, are part of our modern esotericism, our “Western occultism,” if you please. A knowledge of the depths of physical and chemical interactions on the electro-biological and the electro-chemical levels are still very secret to most, but to a few who have specialized they are valid facts. It has taken over 100 years of dedicated experimental work (which still progresses) to demonstrate certain facts occurring in Nature and the way in which they can be used for our general benefit.

The present widespread use of this information is evidence of the capacity of man’s curiosity in seeking to find the sources of things

as they are. His inventiveness and ingenuity in making practical applications of them has followed and flourished.

We need to secure a--- “proportion” in such matters before we condemn without inquiry! Or, we plunge ourselves back into the days of the “Holy (?) Inquisition, and the auto=da-fe.l’

A Moral plane to the Universe

Theosophy demonstrates the existence of a “moral” plane to living, with procedures, and laws as definite as those which Science traces in the illustrations just given.

The abuse of this knowledge ‘in aid of selfish aggrandizement leads to the attempt to use psychological and intellectual power at the expense of the weak and the poor in the World. To anyone with sensitivity that is reprehensible. We need only look at the many “problems” of our urban society to see the troubles that we have brought on ourselves by over-centralization.

The Theosophical Society

Was founded in 1875 at New York by Colonel H.S. Olcott and H.P. Blavatsky, helped by W.Q.Judge and several others. Its avowed object was at first the scientific investigation of psychic or so-called “spiritualistic” phenomena, after which its three chief objects were declared, namely:

- (1) Brotherhood of man without distinction of race, color, religion, or social position;
- (2) the serious study of the ancient world religions for purposes of comparison and the selection therefrom. of universal ethics; and,
- (3) the study and development of the latent divine powers in man.

What is Theosophy ?

Pilgrimage To India

Letter 17 Madurai, Tamil Nadu January 8, '85

Dearly beloved Marty,

“Theosophist” is a name by which many mystics at various periods of history have called themselves. The Neo-Platonists of Alexandria, 1500 years ago, were Theosophists; the Alchemists and Cabalists during the medieval ages were likewise so called, also the Martinists, and the Quietists of the 17th and 18th Century, and others of various mystic fraternities, such as the Templars, the Rosicrucians, the Waldenses and the Albigenses, the Brothers of Light, whether acting independently or gathered loosely in a fraternity or society.

All were devoted to, and lovers of divine Wisdom and Truth. They had and chose to take the name, rather than those who, appropriating some of the superficial qualifications, live lives or perform actions opposed to the principles of Theosophy.

Kenneth R. Mackenzie wrote: “Entirely speculative, and founding no schools [the Theosophists of the past centuries] have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought, among the higher degrees of Masonry,” among researchers in Science, poets, psychologists, thinkers and philosophers, for instance. The Theosophists of the current century have already visibly impressed themselves on modern literature, and introduced the desire and craving for some philosophy in place of the blind dogmatic faith of yore, among the most intelligent portions of human-kind. Such is the difference between past and modern Theosophy.

I will be glad to furnish additional information if this is desired.

D.T.B.

I just arrived here in Madurai after a 3 hour bus trip from Tiruchi'. This time I managed to avoid the bus station hustlers and carried my bike and bags up on the bus roof and down again by myself The panniers are not diffilcult, but carrying the bike on your shoulder, up and down the ladder is a little dicey. It's best to have the front wheel behind you so that it doesn't hit you in the head when it swings. If I ever do this again, I'll make a bike carrying harness for the purpose.

By this time, I've learned a great number of important things relative to travelling with a bike. Some points I'll give, Just for the record:

1. Everything removable must be taken off the bike when carrying it on buses and trains. Water bottles and pumps should be carried separately. I have been stowing water bottles in the panniers and strapping the pump to the backpack with straps especially added for the purpose. I carry the backpack with me on the bus and then it is the only item I have to keep track of on the bus.

2. On buses, the bike and panniers are carried on the roof together with the sleeping bag and pad. I use the lock and cable to secure the bike and panniers to the luggage rack railing. The sleeping bag is either left secured to the bike carrier with a bungee cord or the cable is passed through the draw string loop which is tied securely in a double knot. This is

very important because buses can lurch and spill unsecured luggage.

3. On trains, the bike must be checked 'in as separate luggage at the luggage office. An additional charge is made over the Indrail pass and is approximately Rs 15-20 for an overnight or 12 hour journey, and proportionately more for longer trips.

The railways require, in addition to their own luggage form to be filled out, an identification tag on the bike with point of origin, destination, owner's name, bike brand name and serial number written on it.

They do not supply tags, so the traveller must carry a ready supply of tags with a felt tip marking pen. The tags should be strong enough to resist tearing off at the eyelet, and are tied on to the handlebar. At the destination, the traveller presents the receipt stub, which was given at the point of origin, to claim the bike.

4. MY rail travel procedure is to arrive at least an hour before train tu'ne with the bike fully loaded and with pumps and bottles stowed away and go directly to the luggage office. (It isn't necessary to remove pedals or turn the handlebars as in air travel).

Next, fill out the luggage form and pay the freight charge. Fill out the identification tag and tie it to the handlebars with a double knot.

Remove the panniers, snap them together, bungee the sleeping bag (with the foam pad wrapped around it) to the rear panniers, find the correct platform and wait for the train. It is truly quite a load to carry panniers in both hands with a backpack on the back to the

platform, usually up and down stairs, and porters are available although I usually carry my own.

5. With an Indrall pass, the government has a reserve quota for pass holders. Without a pass, it's chancy to get reservations - even a week in advance.

But cost-wise, the Indrall pass is about three times as expensive as paying for rail tickets on an as-needed basis, assuming that rail travel is done about once a week. The pass for 90 days, first class air conditioned, costs \$300, which figures out to Rs 40 a day - at an exchange rate of Rs 12 per \$. But my experience has been - and I can't stress this too strongly - the Indrail pass is definitely worth the money because without it reservations are often simply unobtainable.

6. A cyclometer eventually proves to be an irresistible temptation and Will get ripped off. If using one, it should be removed for rail travel. Handlebar grips should be firmly secured with cement or otherwise. If they are the slightest bit loose they will be lost.

7. Additional luggage charges for the bike on the bus will vary from 113 to full fare, but bus travel is relatively cheap i.e., about Rs 10 for 130 km, - or about a cent a mile.

8. If your ears are sensitive to the sound of the earsplitting shriek of bus horns that is more or less incessant, earplugs might be a good idea. The sound must be experienced to be fully appreciated, but it's all part of the Indian travel experience.

9. A bike bell is an absolute necessity in the cities and even for rural travel. In heavily congested urban areas, the bell must constantly be rung as you proceed and a path miraculously opens before you, but you must be alert and dart and dodge around livestock, pedestrians, rickshaws, oxcarts, trucks, automobiles and buses. It's all done in good humor and nobody gets angry. It's surprising how soon one gets accustomed to it.

Yesterday afternoon at 4 o'clock, I went to see the 2nd main attraction of Tiruchchippalli - Rockfort - (the other being the Srirangam temple which I mentioned in the previous letter.)

Rockfort is a temple built on a 273 foot high monolithic rock, overlooking the city in all directions. It is reached via a 473 step staircase, partly cut in a tunnel through the rock.

Atop is a temple honoring Ganesha, the elephant headed Hindu god. It is restricted to Hindus inside, but a walkway around the outside gives excellent views of the city. Just below the temple is an expanse of gently sloping rock and grass looking north, east and south, overlooking the Cauvery River. The views are breathtaking and the feeling of spiritual energy combine to make it an ideal place to sit and meditate.

There is a camera charge of Rs 5 and an entrance fee of .50 and .10 for shoes, which must be left at the bottom entrance. Again, watch out for self appointed guides who will immediately attach themselves to you. One latched on to me and kept up an incessant chatter until I gave him 5 rupees just to be rid of him. A way around this nuisance would be to

establish a fee you would be willing to pay beforehand if you want a guide, and I think 2 rupees would be enough. The natives jack up their prices, especially to American tourists. They could then bargain or take it or leave it. The same goes for luggage porters, rickshaws and hotel agents - although you are usually much better off getting the advice of a disinterested native who is travelling with you, or finding your own hotel.

When travelling, I carry all my own valuables either on my person or in the backpack i.e., passport, plane ticket, traveller's checks in a special wallet with a neck strap worn under the shirt around the neck or in the backpack. Also in the backpack; camera, relevant maps, notebook, pencil/pen case, small bag containing 2x lens, flash and camera care kit, compass and calculator; and if arriving after dark, a flashlight or leg light and umbrella.

Another note: The velcro strips on the "Snugger" camera carrying harness have completely worn out so that the camera comes loose every time I bend over the bike to use the lock.

[A better and completely secure arrangement was devised after the trip, which completely replaced the velcro with plastic snap-release buckles.]

Also, a set of waterproof pannier covers would have been very good to have when I rode in the rain.

12:00 noon, Wed. Jan. 9. I just returned from the Shree Meenakshi temple, the principle attraction in Madurai. Roll #20, mailed with this letter, was taken in the temple interior with

available light, augmented with tripod and flash. It was one of the ASA 400 rolls but with the camera set to ASA 800. So, accordingly, the film processing should be “pushed” to ASA 800. I do hope they come out.

There were small, especially beautiful, carved figures in a display case. Also of interest was an exhibit of thought forms and human auras in color, visible to those who are clairvoyant, like C.W.. Leadbeater. There are a large number of pictures devoted to statuary. I hope they don't get boring. We can always cull them out later. At this point it looks like I'll have a lot of film left, because only 4 1/2 weeks

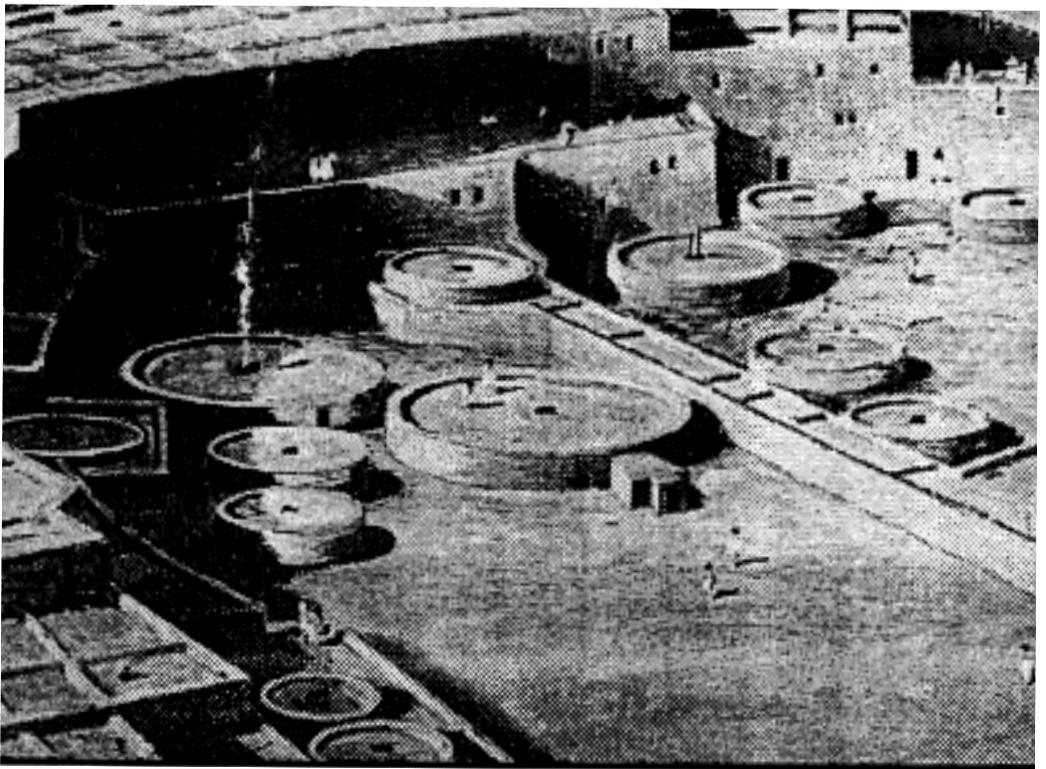
remain and I've only finished roll # 19 of the 50.

I wrote a letter to Jim Carley at Pedal Pushers, giving him bicycle related information and told him you have more. He may call you.

I'll get this and roll #20 off today. Rolls 15 and 19 are not yet complete and will follow later.

Only 31 more days my love!

Ever yours,



An explanation to HCT readers

This September, 1996 issue is *seven weeks late*. Producing the HCT with WordPerfect has become too difficult to continue.

It has been not unusual to require two days of struggle and frustration to obtain a satisfactory printout of the new issue. So the decision was made to abandon WP 6.1 as the desktop publishing software after the August '96 issue and switch to Adobe PageMaker 6.0, which is a bonafide desktop publishing program.

Installation of PageMaker has been a real nightmare. To begin with, the Pm6 Tutorials on a CDROM disk relied on audio, so a sound card became a necessary addition to the new computer.

When the sound card and its software driver was installed, the mouse quit working.

Then followed a full week of struggle, involving the mouse, the scanner, the modem and the sound card - long distance calls to vendors waiting on hold for 45 minutes!! The problem was a conflict of Interrupt Request priorities.

When all the above faculties were finally working, the attempt was made to produce the September HCT with Page-Maker.

With no one available locally, familiar with Pm6 - so radically different from WP, another week or more of floundering passed.

On top of all this, a major turnover in housemates in the co-op is taking place. Meanwhile my Parkinson's disease advances, slowing me down, placing additional limitations on my capabilities.

Had it not been for a surprise visit from Robert Hutwohl, this issue would still not have been in your mailbox! And I am duly grateful.

Master Morya says TRY!! Well here you have HCT Vol. 11 No. 9, the September '96 issue done on PageMaker.

Dick Slusser, Editor

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By floppy disk
3.5 or 5.25 inch (DOS format),
WordPerfect or MS Word
in ASCII format preferable.

By hard copy

Laser printer preferable,
NLQ Dot matrix OK
Good Quality Xerox OK

Unacceptable

Draft mode Dot matrix
Faint printouts
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Address all communications to:
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The HCT subscription year begins with the July issue and ends with the June issue of the following year.

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EDITORIAL

OBJECTIVES

THE HIGH COUNTRY THEOSOPHIST is an *independent* Journal and has the following editorial objectives:

(1) To serve the greater Theosophical Movement as a forum for the free interchange of ideas and commentary in the pursuit of Truth and to facilitate various projects in furtherance of Theosophical principles.

(2) 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.

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

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

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