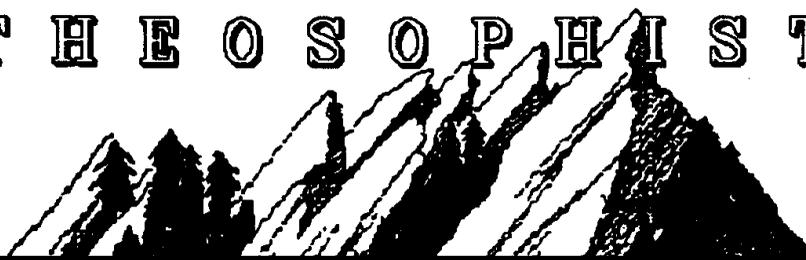


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AMONG THE ADEPTS
CONFIDENTIAL COMMUNICATIONS FROM THE
HINDU ADEPTS AND CHRISTIAN MYSTICS.
By FRANZ HARTMAN MD.
A POSTSCRIPT TO HIS REMINISCENCES
TRANSLATED BY FRITZ HAHN

THE TEACHINGS OF THE ROSICRUCIANS

Self-knowledge of truth is not derived through exterior revelations by ghosts, gods nor spooks. Even if an angel descended from heaven and told the most astonishing tales I could not be sure of the truth of his narrative as long as I did not recognize it 'within myself. Blind faith in theories and false belief in authorities are as greatly obstructive as a forever doubting scepticism. Only that which I really am and that which I actually know of myself, am I sure of.

True religion, according to Goethe, rests on the respect a man has for himself; and true Theosophy consists in the knowledge of our own divine Self.

This is the direct or "occult" knowledge, which does not originate in the brain, but comes from the profound depth of the heart; it does not embrace our personality only, but also heaven and earth.

In what otherwise fashion could man reach this self-knowledge but through inner tranquility of mind, sublimity



of soul, and ennoblement of his mode of thinking. How could he attain consciousness of the higher aspect of his self except he love the higher and eliminate the lower? How could the Spirit of God take root and become a power, unless he remain permanently in the spirit, perceive it, think of it, work with it?

Only there where all voices cease; when all selfish desire disappear; no egotistical appetites, prejudice, avarice nor envy rule; when no personal likes or dislikes of this or that bind the soul; then the soul becomes free and at one with the spirit of truth.

Not before will you hear the Voice of the Silence. Then the liberated ego will discern his own true nature and realize that it is not the apparent ego of personality. The man ascended to the higher existence perceives that the life of his mortal form is only like a dream-life.

What does the man reborn in spirit trouble himself about passions originating in his body, conditions in which he dwells, weakness to which he is subject, or ignorance which oppresses him!

He is conscious that he is not this body. He is not bound any more to this personal existence. He regards this form self as a doctor his patient, a master his pupil, or a builder his house. The doings of his house are no more his own. The doctor is not the patient, the builder not the house. He himself has become the master of his Selfhood, not in imagination, but through will, and in the recognition of his very Self.

The seed out of which grows this knowledge, power and freedom is the love for the Highest. It is rooted far down in the depths of

the soul and therefore called "occult."

It is not a product of the imagination and human science cannot know anything about it as long as science concerns itself only with external things.

It is the secret fire of the Rosicrucians, the divine spark of the Mystics, the "precious pearl" whose heavenly splendour penetrates to us as intuition and speaks to us as "conscience."

It is the task of every Christian to take care of the divine spark in his heart, so as to become, by the warmth of love for the Highest, a flame which illuminates the soul and understanding revealing by this light the truth in its full glory. This alone is the real "Occultism," the true religious and practical Theosophy.

THE CHRISTIAN AND HINDU FORM OF MYSTICISM

True Religion consists in a man respecting himself. -Goethe.

True Magic is such knowledge as results from the inner understanding of the inward being of things.

Mysticism, on the contrary, has two different causes and originates either from stupidity (Tamas) or from passion (Rajas).

The first sort has superstition for a basis; the other the passion to acquire occult forces and snatch forbidden fruit.

True Magic has for a foundation the

ability and power to distinguish the substance of things from the forms in which they manifest themselves.

Magic is only secret or “occult” for those who have not developed it, and the lack of it cannot be provided for by any substitute external interpretation. Lucid is for man only that which is clear to him within. So, for instance, the canvas of a painting, the colour thereon, and the frame the exterior; the essential and “occult,” the meaning of the painting.

It is open to everybody and nothing is secreted, but he who has no understanding of it cannot comprehend the meaning of a work of art, a poetic work, or a musical composition. Life sight and feeling are necessary to see and to comprehend: spiritual life, inner feeling and vision, the ability to comprehend the spiritual.

Whoever wishes to understand the Spirit of Truth which is hidden in the Holy Scriptures and Symbols, must have the Spirit within himself as only like can comprehend like. No creature can have self-knowledge from anything which does not belong to his Self, to his very own being.

If we consider humanity in general in her present stage of evolution, we will find it consists of unbelievers and the superstitious. Unbelief and superstition form the shell: but truth is the kernel in the centre.

The same is true of the individual. He vacillates between unbelief and superstition till he finds within himself the kernel, the True, his own Self, his Soul.

The unbeliever takes everything for

superstition which he cannot pluck to pieces with his fingers or crush with his feet.

The superstitious man regards everyone as an unbeliever who does not share his fanaticism and worship his fantasies. In the great kindergarten of humanity everyone rides his own hobby-horse and wants others to ride it also, or at least admire his horsemanship. Independent alone are the few who have outgrown leading-strings and found themselves in the Truth.

There exists only one absolute and eternal Truth, and consequently only one single Wisdom, which consists in Self-knowledge of Eternal Truth, and which manifests in man.

Therefore all the doctrines which result from this inner illumination and revelation are everywhere the same, whether flowing from a European or an Asiatic pen.

Truth in-the Holy Scriptures is always inspired by God, since God is Truth itself, and the same One in all men. Truth is always the same no matter whether revealed to a Christian, a Buddhist, a Brahmin or any other man.

But, like water poured into differently shaped vessels, manifesting itself outwardly in different forms and colours, so are the doctrines of Wisdom in their formal presentation in various systems of religion and their symbols. Different as to the character of the respective nations, at the bottom the substance is the same.

To the one who understands the substance of it, it is immaterial whether you

speak about “Jesus” or about “Iswar.” In either case the name designates the “Son of God,” the Lord within and above us, who “looks down from above,” the true divine Ego in every man, whose light illuminates all souls. He who wants to get knowledge from words must understand the meaning of them.

Learned blockheads quarrel about whether man has a soul. They cut up the human body, but did not find the soul in the pineal gland nor in the great toe, nor anywhere else, and therefore they concluded that belief in a soul is superstition.

The superstitious, however, talk a lot about their souls, and want to have them redeemed and saved, but they do not know the soul, and regard it as an unknown strange thing.

The soul of man is nothing else but his own true being, his individuality and inner spiritual individual self-consciousness, distinct from his personality, whose transient self-confidence and apparent self-consciousness are only the result of exterior sensations and sense-perceptions.

There exists hardly anything more stupid than a man who looks for his individual self-consciousness somewhere outside of himself and not within his own innermost. No more can he find it in exterior sense-consciousness, as this is only a reflection of the unrevealed true light in the innermost of his soul.

The great majority of mankind live only in the external sense-life and in fancy, not knowing anything about the inner self-consciousness of the soul.

The doctrines of mysticism and religion deal with the soul and the life of the soul. How can they be understood by those whose soul-consciousness-the consciousness of individual existence-is not awakened in them?

The spiritual dead or sleeping who do not realize at all what they are, neither understand their origin nor their ultimate destiny! They constantly need exterior stimulants to feel that they are existing, and their total knowledge of higher things depends on probabilities and hearsay.

Without this higher self-development which is not attained by shallow intellectual brooding but by absolute resignation, it is not possible to reach the self-knowledge of a higher existence.

Therefore the kingdom of the soul for the soulless is surrounded with an impenetrable wall, and so it is provided that the secrets of the Gods do not become known to the faithless who would misuse them.

But those who have the true faith aid the Spirit of Truth in this way that they are open to the Spirit, because faith itself is the effect of the Spirit of Self-knowledge in the soul of man.

From *The Canadian Theosophist*
Vol. II No. 5, July 15, 1921
(To be continued.)

An Esotericists' Journey in America **by Dr Yuri Gorbunov**

translated to English
by David Keane

Part 1 Welcome to America

Chapter 1 Excuse Me!

In America they live in various ways, but always independently from the colour of their skin. The poor come from unfortunate and dirty conditions, from the slums, with old houses and heaps of rubbish.

The rest are well off, clean, comfortable and happy. The middle class, known to consist of the vast majority, prefer security, comfort and neatness. We also prefer, if our income permits it, to find ourselves in such a country and not just in Russia. It is not so much this that strikes someone who, when being so used to the terrible internal conflict in the homeland, arrives in the States and starts to live in the fortunate country.

What is so striking is the politeness of the people, who get out of their car just at the shops, restaurants or post offices. American politeness reminds us of our Russia before the revolution, when everyone greeted each other as they greeted teachers or doctors. Wherever you go in America, you are always greeted with "Hi!".

If in that country you happen to be going on foot, an American upon noticing you, must stop the car, offer you a lift, take you to your street, and then for a long time considers how you are going and whether or not you have eaten.

Anyone passing by you in the shop, library or any public place would apologise with the words "Excuse Me", astonishing you with their unrequested politeness. In no time at all, you would yourself be thoroughly used to it, automatically taking on this American habit of politeness; whoever lives with wolves, becomes as a wolf, as everyone knows.

It is not courteous here to ask acquaintances or even family members, where money has come from. It isn't the done thing, to look frequently at your bank account, as there is nothing there to look at.

Concerning matters such as how poorly we live in Russia, here no-one wants to hear about it. That is simply your own problem. Everyone has equal opportunity. Work out your own problems yourself — with Yeltsin, Dzuganov, Zirinovsky or whoever you want. And earn your way beforehand. Who or what is there to stop you?

And remember, everyone who is preparing to travel to America, 99 is there pronounced "nainie nain". These two 9's conclude the price of any goods. Nainie nain and that is all!

Chapter 2 Washington Museums

I had thought that I had come to USA as a guest of my daughter, upon her invitation. But it turned out I came to meet American esotericists in San Diego, at a conference for theosophists and esotericists. But that happened later. At first. . . . From Stevensville where my daughter and her husband were living to Washington DC, by car along the

highway, takes roughly 40 minutes.

On the very first Sunday we went to view the capital city sights. In general, we had arranged to visit the quarter of the White House, the Congress Building, the Capitol and Lincoln's memorial.

It was a warm winter's day. Washingtonians and tourists strolled through the park, over the hill with the obelisk-tower built in honour of George Washington, and beside the pond. The two largest museums, of American history and natural history together with the National Art Gallery, were located close to each other on the one street.

To examine them, we of course began with the last of these. A monumental building, comfortable, spacious and beautiful, somehow reminding us of the A S Pushkin Museum in Moscow, with fine exhibitions of pictures by American artists and French impressionists that I would not describe. It was a special object of conversation. But it doesn't come under my subject.

Though I shall mention the gallery just a little more because just then was opened an exhibition of ancient Chinese art, which had only just come to America from the People's Republic of China.

At first I couldn't understand why in the gallery there were many Americans of Chinese nationality. Naturally, they were coming to look at that which they had never been able to look at before.

They came, so to breathe in the air of their ancient great culture to take in its energy

which permeates the material culture of any people.

I had first felt a similar energy in the Cairo National Museum to which I had been repeatedly, while working for a few years as an interpreter in Egypt in the sixties.

Black stone statues of Egyptian pharaohs and lords suppress with their might and grandeur, the small man coming back to look upon the ancient Egyptian discoveries.

You can yourself experience the awesome energy of this culture, when you stand beside the mummies, lying in stone sarcophagi, when you think of the past grandeur of the pharaohs, when all of a sudden you begin to reflect on the meaning of existence and the preservation not only of the human spirit, but also of the flesh.

The bodies of the pharaohs are so wonderfully preserved, despite the passing of thousands of years. As previously, they influence people with their unusually energetic power, literally binding the psyche of contemporary man.

Not all visitors endure such pressure. Some collapse in fainting. Others totally refuse to as much as enter that hall. Truly, the sight is not for weak-nerved or impressionable people.

It seemed to me, as an Orientalist, that God himself wished me to attentively inspect the Chinese antiquities in the National Gallery, as I was familiar with illustrations in volumes on historical paintings, which I had

studied when I worked out and read a course of lectures to university students on the history of Oriental Arts.

With great pleasure, I learned that I was knowledgeable about these old acquaintances, which now appeared to me in all their original splendour. I could not hold back my delight, and began quietly to tell my associates about the principles of Chinese aesthetics.

In this way, in distant America, on my first day's stay, I suddenly once again came across the Orient, a study of which I have dedicated my whole life.

On that January Sunday, it had not yet entered my head, that that meeting with these antiquities from China was not accidental, and there would be several more "accidents", before I finally understood about the true purpose and task for my arrival in America.

It seems to us, that we understand about the era in which we are fated to live. Also, that we correctly understand the causes of current events. However, regarding the past it is not so.

In India, the people have known this for a long time. There is established a tradition of calling the world in which we live, "maya", that is, illusion. Our brain is ineffective in helping to orient ourselves to the world of things and dense matter.

We recall, how it is just a few centuries back, when disciples were burnt on fires, just because they had proven that Earth circles around the Sun, and not the other way round. That is the way our brain works. It is

constantly deceiving us. If we do not learn to relate to it critically, we will never catch the true cause of happenings.

These causes lie beyond the limits of our physical world. Only just a few thinkers, before, as also now, go beyond the limits of this illusory world.

However people in mockery call them "mystics", "esotericists" or "occultists". People think of them as being a little crazy, not wishing to believe in their strange and seemingly incredible explanations of arrangements in the world.

In the same way, we do not wish to go beyond the limits of our illusions, beyond the limits of dense matter and our odd habits, which make us so like "our lesser brothers", but not like the prophets and initiates who expiate the sins of our mistakes.

Over the centuries it is just the coverings for our planet which change — the biosphere, the sphere of technology and the sphere of information, but not human being as such. It remains just as it always has been, whether 2,000 or 40,000 years ago.

We read of myths and legends of Gods and past heroes. Their passions and deeds seem to us so close and understandable. We are very much like them. With the mystic it is all clear: it is somehow beyond the mind and non-material, it is inexact and indefinite thinking. For the majority of people it is somewhat mysterious and dangerous.

As they write in the dictionaries, it is a

religious practice, the aim of which is to experience ecstasy through direct union with God, the Absolute, the Cosmos.

Atheists regard it as unnecessary, a ridiculous diversion, as “opium for the people”. The Soviets mercilessly suppressed occult knowledge. To write about the Ageless Wisdom was forbidden.

What a surprise I received, when in the middle 80’s I succeeded in meeting (apparently also by accident) with workers for the publishing house for the Soviet Academy of Sciences, in one of the Moscow clubs.

The audience were showering the publishers with questions. Particularly often it was asked, “Why don’t they publish books on astrology and other occult sciences?”.

It was not the questions which struck me. Rather, what struck me was that many of those present, or so it seemed, studied and knew about the “frivolous companion to astronomy”, occult sciences, and probably had access to samizdat (underground) esoteric literature.

After the crash of the Bolshevik experiment, enterprising publishers made a fortune through publishing such literature. After a few years they had re-published practically all that had been published in the Russian language prior to 1917, not buying rights, and then they began the translation of esoteric literature from foreign languages.

Not used to being spoiled by occultism and theosophy, the most thirsting readership

in the world never lacked the money for such literature.

The “forbidden fruit” seemed to them sweet. I also sold off part of my sizable library, in order to acquire books on Agni Yoga, theosophy and comparative religion. My passion for theosophy led me firstly to a conference in Dnepropetrovsk, and then to America.

Chapter 3 Conference in Dnepropetrovsk

I read “The Secret Doctrine” and “Isis Unveiled” by H. P. Blavatsky greedily and hastily. They gave forth more questions, than they gave answers to.

And so, on finding out about the conference, dedicated in lighted remembrance of the Great Mother of contemporary theosophy, which was naturally arranged for Dnepropetrovsk where she was born in 1831 (it was then called Ekaterinoslav), I set out along the road.

In mid-September 1991, the Dnepropetrovsk weather turned out warm, almost summer like. It could not be any other way on that day. As those honoring the words of H. P. Blavatsky flew into the town from various republics and cities of the Soviet Union, the inhabitants firstly were surprised to find out about she, who was such a great compatriot.

From India, Radha Burnie, international president of the Theosophical Society flew in, and from Moscow V Sidorov, president of the international association ‘Peace Through

Culture', and author of several books about Nicholas Roerich, a poet and author. For the first time in the all-union forum, were gathered Roerich adherents, students and people who during Soviet times, had secretly undertaken the study of Theosophy.

A group of young theosophists headed by Dimitri Popov presented the question of the re-establishment of the Russian Theosophical Society as an independent association within the body of the International Theosophical Society. V Sidorov insisted on the creation of an association of friends of H. P. Blavatsky, including the international organisation 'Peace Through Culture'.

The conference did not get official recognition. The International Theosophical Society refused to admit the Russian Society. When I wrote from America a letter to Adyar headquarters, they courteously replied, that the question of the possibility of creating a Theosophical Society in Ukraine might be resolved by two European Presidents — in Paris and in Magnitogorsk (in Russia).

Today in the world there are quite a number of independent theosophical organisations. It is doubtful whether anyone really knows, how one differs from another. The fundamental ideals proposed by Helena Petrovna for the forming of an International Theosophical Society, support all theosophists.

Small differences between groupings is natural, though not essential. The range of oriental studies, introduced into theosophical circulation, are so broad, that they allow most

of the separate associations to co-exist and live together. Their number will increase with the years, and they all call humanity towards unity, brotherhood, love and goodness. That it was possible to hold two conferences (the first on "The Spiritual Unity of Humanity" in April of the same year, was organised by the Philosophical Society of the Soviet Academy of Sciences and was held in Sochi), gifted by the Central Committee of the Communist Party of USSR, and dedicated to the year of Blavatsky, and that UNESCO had declared the Year of Blavatsky, tells us a lot; for in Russia the process of democratic change had irreversibly begun.

In recent times, through reading theosophical books, it had been possible to be declared mad and put into a mental hospital, but now the Soviets hold international conferences, dedicated to our great compatriot, and opposed to any division of humanity according to class, nation, race, or adherence to any of the various religions or sects.

Schools and directions in present day theosophy are many. It demonstrates the complex synthesis between Western and Eastern philosophy, and the synthesis of religion, mystical studies, occult knowledge and science.

The principles of a materialistic outlook, and of a vulgar materialism which limits to the physical and does not understand spiritual essence, were subjected by H. P. Blavatsky and her followers to ruthless criticism.

Aspiring to assert the primacy of spirit over matter, and of Absolute Mind over

Absolute Being, they called people to listen to the precepts of the sages and Mahatmas (Great Souls), to live according to truth and the laws of the White Brotherhood and Masters of humanity.

H. P. Blavatsky wrote of them as, “Adepts of the higher degrees, elevated Beings, who have attained full control over their lower principles. They live in such a manner that they are beyond the hindrances of human flesh, and they possess knowledge and strength according to that stage which they have reached in their spiritual evolution.”

The foundations of Theosophy, laid by Blavatsky, received further development through the works of her followers.

Slavic theosophy was introduced through the works of Helena and Nicholas Roerich. She took the beginnings of her foundation work from two sources: from Slavic folk religious tradition of the Altai Belovodje (White Waters) and the Indian religious and philosophical tradition, symbolised in the Himalayas, with their snowbound peaks and home to the legendary Shamballa, inhabited by the Masters of humanity, or the White Brotherhood.

Blavatsky and Roerich wrote and spoke of it, as all their works were written under dictation from these Masters. And so Theosophy is Divine Wisdom, or the Wisdom of God.

Chapter 4 San Diego

Over the past year, I would often reflect on why, since childhood, I was forever being

attracted towards esotericism and philosophy. Probably, it took the living through of more than one life, before the wild wanderer-seeker emerged as a theosophist and Orientalist in the later years of my life.

I recall, that our family came to live on the outskirts of the town Kanko in Northern Korea in 1945-46 in a quarter inhabited by victorious Soviet officers with their families.

The outskirts part of the town where we were living, had previously been occupied by Japanese officers with their families, each in a separate house. The town was surrounded by hills, green, fine, friendly — an open space for boys.

On the highest hill, about a kilometer from our suburb, stood a Buddhist temple. We loved to play around that temple. Probably, it was there that my preparation began for the jump in development of my consciousness, which made me choose, after a long and agonising searching within myself, the path firstly as a military translator, then historian and philosopher, and finally to Oriental knowledge and esotericism. It was this path that has led me to San Diego.

Chance fortune led me to David Keane in distant Australia. He had found my address in the yearly Forum for Units of Service published through World Goodwill, well known throughout the world as an esoteric organisation, formed by Alice Bailey in the 20's in America and highly popular today in the West.

In its aims and activities, it is close to the

Roerich Society. In a similar way in which Helena Ivanovna Roerich wrote, together with Master Morya, the volumes for “Agni Yoga”, so also did Alice Bailey with the Tibetan create the 24 volumes of similar works. Both teachings are given to us through Shamballa.

Both appeared to continue the work of “The Secret Doctrine” by H. P. Blavatsky. We began to correspond, and David suggested to me that I translate a discipleship course in meditation through correspondence training, following the teachings of the Tibetan Master. I agreed.

When I was preparing to visit my daughter, he wrote to his acquaintances in America about my arrival, recommending me to them and asking them to render to me help and support. I wrote to him, that I had founded a School of the Mysteries in Simferopol, and that I wanted to find in America a suitable contemporary program of esoteric training for my school.

Following my request, I received a response from Michael Robbins, co-founder and director of The Seven Ray Institute and The University of Seven Rays.

In March, Michael phoned and invited me to attend the eleventh yearly conference at his university at San Diego. I agreed. They paid for my ticket and I came. That’s how I turned out to be in San Diego.

The hotel, specially arranged for those attending the conference, stood directly over the shore of the Pacific Ocean. Could I possibly have imagined in my distant childhood years,

that in my later years, after surviving all the ideological twists of the “Cold War”, I would find myself on the opposite shore? But that is just the way it has happened.

So things are arranged by a higher force, which we all are subject to without exception, independently of whether we believe in it or not. This was what I was thinking about in the early morning on the day after arriving by air, while I was admiring the ocean from an embankment with palm trees and city skyscrapers in the background.

While local joggers running or walking past welcomed me with a “Hi” or bowed their heads. And with pleasure I returned their greetings. Afterwards, my acquaintances showed me a few of the local sights, the most important being the famous Zoo Park, one of the best in the world. When it was first suggested that I be shown it, I hesitated and even felt a little offended, that I should be as a child who had not seen animals.

But as it turned out, I had never before seen such a fine zoo park on hills, and I was thankful to be provided with such a splendid gift. But the most generous gift, ever given to me, a theosophist and orientalist, during the past quarter century, began at that very conference.

It showed me as a fact, those people who constitute the New Age movement. With my own eyes, I became convinced of their unconventionality, their goodness, their high moral qualities, their preparedness to serve humanity through faith and truth. I in practice became convinced to a new degree, of the theosophical world-view, the living ethics and

the beneficial influence of the Masters of humanity.

Chapter 5 The New Age

I am calling this new world-view, not by its Russian name, but by its English name — the “New Age”.

Firstly, so as not to confuse it with the world view of that era, beginning according to the communists with Great October. Secondly, this is the way this world view is called in the West.

The roots of this movement find their beginnings in the theosophical movement, which was organised by H Blavatsky in the 1870’s in America, Europe and India.

The necessity for its creation was dictated, on the one hand, by the rapid development of materialistic science, secondly by the incredible decline in the moral foundations for the human race, and thirdly by the inequitable relationships between European and Asian nations.

The “Mahatma Letters” were published over 100 years ago. Expressing thoughts rarely heard in European educated circles, it was dictated through letters. For example, on Science it states:

“Exact experimental Science has nothing to do with morality, virtue and philanthropy, therefore can make no claim upon our help, until it blends itself with the metaphysics. Being but a cold classification of facts outside man, and existing before and after him, her domain of

usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her methods, she little cares.” **

Adherents and opponents to theosophy were from the beginning, substantial in number. Today there are no fewer, if not more, than there were a hundred years back.

Then, as well as now, the Mahatmas called for the forming of a “Brotherhood of Humanity”, a real Universal Fraternity “which would make itself known throughout the world and arrest the attention of the highest minds.”

They chose H. P. Blavatsky, and after a lengthy collaboration with her, entrusted her with the task of forming such a brotherhood by way of the organisation of the International Theosophical Society.

She went through a special occult preparation in one of the temples in Tibet, before she was sent on her special task in Europe.

Her mission was firstly such, as to bring to humanity some of the secret knowledge of the Ageless Wisdom, known by the Masters. For the time was coming when this secret knowledge should be brought to the public, during the age of opening up of serious science, scientific invention, stormy revolutions, and world war; all of which would divide humanity into three unequal parts.

They knew, that in America and Europe were arising powerful scientific-industrial complexes, that the information revolution

was beginning, which would allow direct communication between the spiritual centres of the planet through the numerous esoteric organisations throughout humanity, and that on the planet was beginning a period of turbulent spiritual activity.

The theoretical basis for this activity becomes; “a needed universal religious philosophy; one impregnable to scientific assault because it is itself the finality of absolute science; and a religion that is indeed worthy of the name, since it includes the relations of man physical to man psychical, and of the two to all that is above and below them.” **

Before H Blavatsky was presented a second task; to create an organisation for the dissemination of this philosophy. From her slight hand began the broad planetary social movement, the “New Age”, consisting as it does today, in tens, if not hundreds, of streams — various associations a portion of which possibly wouldn’t know of their origins in it.

Even during H Blavatsky’s life, there began squabbles and splits in the organisation she had founded. She painfully lived through these, while understanding that at the given level of humanity’s development, waiting for anything else was not possible.

Our race must learn planetary and cosmic unity, and must master true phenomena.

“Its chief aim is to extirpate current superstitions and skepticism, and, from long sealed ancient fountains to draw the proof that man may shape his own future destiny, and

know for a certainty that he can live hereafter, if he only wills; and that all ‘phenomena’ are but manifestations of natural law, to try to comprehend which is the duty of every intelligent being.” **

The Mahatmas spoke in their Letters of the need to create the Theosophical Society.

“When one regards the magnitude of the task to be undertaken by our theosophical volunteers, and especially the multitudinous agencies arrayed, and to be arrayed, in opposition, we may well compare it with one of those desperate efforts against overwhelming odds, that the true soldier glories to attempt.”

The essence of the New Age seems to be the Platonic idea that thought directs the world. This was well known in Atlantis;

All New Age associations work with thoughts. They justly consider, that thoughts definitely reach out to all humanity, being of planetary and cosmic scale; maintaining them influences all of humanity and the whole planet. How are these thoughts maintained?

These thoughts of:

“man’s true position in the universe, in relation to his previous and future births;
his origin and ultimate destiny;
the relation of the mortal to the immortal;
of the temporary to the eternal;
of the finite to the infinite;
ideas larger, grander, more comprehensive, recognising the universal reign of Immutable Law, unchanging and unchange-

able, in regard to which there is only an Eternal Now, while to uninitiated mortals, time is past or future as related to their definite existence on this material speck of dirt.” In order that new noble thoughts gradually conquer the minds of men, they must be spread with the help of group and planetary meditation conducted simultaneously in different countries, in all continents, apart from Antarctic.

** First letter from Master K.H. to Hume

Chapter 6 David Keane

Life also led David in distant Australia into the New Age movement.

After school, he studied quantum mechanics at university. He was called up into the army during the time of the terrible war in Vietnam. He refused to become a soldier, taking a stand of open non-compliance. Then he worked as a labourer and public servant.

All his life he was forced to overcome incredible difficulties. He married — his wife was afflicted with severe epilepsy. When his daughter was born, she was found to be deaf. He needed to care for them both. Then he himself became ill, forcing him to go on invalidity pension. He and his wife separated, and he moved to another city. It seemed that all things were turning out as failures. Why? — he agonised over this natural question.

He found the answers in theosophy, in the books of Alice Bailey and the Tibetan. He started studying the Russian language, when the “iron curtain” between East and West collapsed.

He began to seek out those of similar thought, in developing and socialist countries. He founded a small group of co-workers under the name “East West Network Association”, and began to produce an information newsletter “linking between East and West”.

David believed in the success of what he was doing, and this provided for him strength, allowing him to struggle with his failing kidneys. In September 1997, he wrote in his newsletter:

“My marriage had just broken up, I had no house, car nor assets apart from a small typewriter, my health was extremely poor and it was as much as I could do to attend kidney dialysis three times a week, I was living in a remote corner of Australia, and I was totally inexperienced in esoteric and networking matters. . . . Because I was retired from work and had some spare time I started to learn Russian language.”

To find co-workers in Russia and Ukraine while living in remote Australia, was not so easy. But David found them. And shortly afterwards his newsletter was appearing in Moscow in the Russian language. Astrologers Karine Dilanian and Boris Boiko organised the translation and distribution.

David Keane wrote in the second issue of his newsletter:

“The East West Network Newsletter was born in response to an appeal for communication and networking for servers in the Light

between Russia and the West. Then when we were asked to link with groups in East Europe, we felt we could not refuse. Now we have received letters of appeal from servers lifting up the One Work in Siberia, Africa and China. And again we find we are called to open up our hearts to these groups also. The message of oneness that we share needs to be lived.

The Newsletter has a purpose of reaching around the world, to re-awaken those less fortunate who are not able to receive information that others receive. A new Light, a new Dawning has come, and we offer our Newsletter to help distribute this new Light to those less fortunate. The purpose is to spark in the minds and hearts of men and women the importance of “group life”, or community or unity. The purpose is to help them re-awaken to the message of their own heart — that we are all ONE.

This message reveals that we are all connected despite our outer apparent differences; that as we realise our Oneness with each other, the more will the flame of love burn bright and the sooner will the great re-awakening of humanity take place.

This future re-awakening is called by some the Externalisation of the Hierarchy; by some it is called the Reappearance of the Christ; some

seek the coming of an Avatar; others seek the Christ Light burning brightly in their own hearts, irradiating the flame of love-light in the third eye. Our task then is to communicate these things, to spread the Good News, to remind people of what they inwardly already know.

Yours in Love and Light,
David Keane.”

From his pension, David allocated a regular small sum of money for the material help of co-workers in Africa and Russia. Part of this donation he used to acquire books which he sent to his contacts, including inside Russia.

Not everyone in the group felt assured of the success of the new enterprise. They gradually left the work, leaving nearly all the financial burden loaded upon the shoulders of the founder.

David did not despair, but continued the work he had begun until March 1988. He understood, that without material support for co-workers in countries with miserable levels of living, corrupted by atheistic ideology and ignorant “leaders” as he found was the case in Russia and Ukraine, then to unite East and West would be impossible.

He sent some books, and they disappeared without a trace in the post office. He sought travelers to Europe who could courier the books with them. To send money through the postal services into Russia or Ukraine was, as he understood, foolishness.

He patiently sought out people, who agreed to bring over money, provided as material support for a few students studying esotericism independently through English publications, in particular the books of Alice Bailey and the Tibetan.

David and I gradually became acquainted with each other. When we first made contact, he understood Russian quite well. We exchanged letters, each writing in his native language; I in Russian and he to me in English.

David understood that the circle of co-workers could expand only by way of establishing an esoteric correspondence school, in which courses are provided like those provided in similar schools in the West.

Probably, the choice was towards me, because I already was familiar with esoteric philosophy, I am proficient in the English language and because I had formed a Mysteries School in Simferopol in 1994.

The establishing of communication links between the East and West was an idea obviously possible only after the conclusion of the "Cold War." Then in Russia the Roerich Movement was widely emerging, Russia began to join into the Western economic system, the people became free to attend church or admit to any viewpoint.

And even though having the facility of mass information, with all its attention given over to the new politics, socialism and economic processes, the development there of the new spiritual foundations for the New Russia, a multi-national society, was hidden and un-noticed.

The change in consciousness and thinking of the people is going un-noticed by the eye.

David has devoted his service activity to the study of these changes. David possesses a fine intuition. He foresaw, that it would be inevitable for a connection between the East and the West, to become established on spiritual realms.

He deeply believes in the words of the Masters. In their words, the New Russia holds the seeds for the new world religion. No-one knows, when that religion will appear in the light.

One thing is obvious: the New Teaching will be born on Russian soil. It clearly defines the fundamental problem confronting all of contemporary humanity, and not before just part of it.

Today the most important problem, is to build the spiritual bridge between East and West. To the resolution of this problem, David Keane, our friend so distant and yet so close, has devoted his life.

(To be continued)

Errata

Geoffery Farthing wrote in the May '98 HCT; "I have looked up the Dara Eklund index and again find nothing relevant." [page 8, left column].

Dara Eklund writes to say that the referenced S.D. index was compiled by Boris de Zirkoff, with assistance by Ms. Eklund. Geoffery Farthing, please note.

**A Comment by Wane Kell On the Article
QUESTIONING FARTHING'S MANIFESTO
by K. Paul Johnson**

I think that Mr. Johnson has missed the point of Mr. Farthing's MANIFESTO and the following ADDENDUM, published 6 months later.

As I understand Mr. Farthing, he recommended that the Theosophical Society membership determine for themselves what THEOSOPHY is.

Its source is, of course, the writings of Mme. Blavatsky. She never claimed authority, but, contrariwise, disclaimed it. She neither invented, nor claimed as new, the doctrines of Karma, Reincarnation, Devachan, Cycles, etc.

If one desires to go that source, then one can secure a view of the development of the "message" she said she brought from the Masters of Wisdom, which she named Mahatmas (Great Souls). A disservice to the membership of the T S has been to frequently say:

"Madame Blavatsky is too difficult to read. The 'Secret Doctrine' is too difficult ! Take this other book, it will tell you what Theosophy is !"

It may take years for a sincere student to find that they had been misled by another's hobby.

The claim made for Theosophy was that it was universal. It is a record of the history of the living of innumerable classes of beings, including mankind. And it offers a perspective of the laws and events of the constant interaction of these cooperative beings of many kinds. And,

also, of the rules and laws of growth in intelligence and consciousness that all develop together by means of this aggregation. It covers all departments of nature and concerns itself with the powers and faculties that each human being can develop through self-effort. It is posited that Adeptsip lies at the end of the process of moral self-development.

It does not claim to be a "religion." It does indicate, on study and reflection, that all religions emerged from the work done at various times and places by its Scientists (the Adepts), by Those whom H.P.Blavatsky called her "Masters." She made no claims to be a revealer. She stated that Theosophy, as a system, was the basis and substratum of all the great world philosophies and religions. And, therefore all found their unity in that single Source.

Consequently, tolerance ought to reign among the votaries of the fellow faiths of the World: a true "Brotherhood." And, she pointed, as evidence, to the great degree of moral similarity to be detected in each of them. Further, she indicated that the historical development of each of them, could be compared to a great tree, as they apparently sprang from the same root and trunk, and, as branches, each sprang, as a successive reform, from an earlier branch, and from each other.

It is evident, she averred, that the great Teachers and Prophets who are honored in our World Religions, all form the Great Brotherhood of the Wise.

What Mr. Farthing is trying to present to the membership of the T S and to all who read his Manifesto, is that there is, independent of any "Theosophical Organization," or "Theosophical body," certain statements of fact that

ought to be familiar to those, who today, profess to be “theosophists,” or, “Students of Theosophy,” or to be those interested in the study of the impact that Theosophy has made on our world since its renewed presentation through Mme. Blavatsky.

Mr. Farthing deplors the lack of basic and “core” knowledge among the membership of the T S. He points to the fact that inquirers are usually diverted from the study of Mme. Blavatsky’s writings, and thus their acquaintance with “the core teachings,” is an actual disservice to them.

It is a matter of fact, he says, that their lack of knowledge of the historical perspective of the recent Theosophical Movement during the last 125 (or so) years has prevented them from enjoying that freedom of fact and thought horizon, which is so valuable as an initial condition for all who approach Theosophy.

He does not encourage “belief.” He does encourage study, and acquiring a free and unbiased working knowledge of original theosophical “Objects,” “Doctrines,” and facts. Then each can make their own decisions.

He notes the provable fact that between the writings of Mme. Blavatsky and those who wrote on “theosophy” following her, there are differences of several kinds.

He points to the divergence (from the first presentation of Theosophical doctrine) in the writings of later writers.

Those facts can be verified. For those who know what the original teachings (“core teachings”) are, the differences are plain.

In fact in 1925, Miss Margaret Thomas wrote and published: THEOSOPHY or NEW-THEOSOPHY. It is a short booklet in which the writings of Mrs. Annie Besant and Mr. C.W. Leadbeater are contrasted with statements made by Mme. Blavatsky.

It is currently available from The Edmonton Theosophical Society, P.O. Box 4804, Edmonton, Alberta, Canada. Knowledge is power. Ignorance is not always “bliss.”

Whether readers are encouraged by Mr. Farthings’ statements to find out for themselves or not, is a matter for individual decision.

Ever since we all went to school, we have progressed independently, depending entirely for results on the amount of effort we put into our learning. To accept the statements made by another without verification, is “blind faith.” Our ignorance is not dispelled, but may be intensified, depending on the truth of the information.

HPB made no claims to authority. She offered propositions, and left it to the individual’s choice, as to whether he would study diligently, and decide about value for himself. What she said and wrote a 100 years ago, when Theosophy was to be represented, and offered as a reconciliation of Philosophy, Religion and Science; Its propositions are worth studying today. The most simple and condensed version of Theosophical principles and their suggested implementation and practice can be found in Mme. Blavatsky’s “*The Key to Theosophy.*”

Without Theosophy, no “society” or “body” calling itself “theosophical” has any clear basis for its continued existence. It is THEOSOPHY, taken either as a philosophy, or a set of propositions, or a record of the history of research done on our world,

that sustains and maintains the onward progress of all student bodies.

We are those who are now responsible to see that the gap of the cycles is filled with our support, research and devotion. This is as I understand it.

Wane Kell

26 May 1998

**Geoffery Farthing writes from
Fetcham Surrey England:**

Herewith some remarks on Paul Johnson's comments on my 'Manifesto'. I agree with nearly all he said but it does seem that I have not made myself clear on one or two points.

I am wholly in favour of the complete freedom of members of the Society or anyone else come to that to read or write what they like without interference or censure.

What I am against very firmly is a lot of literature that came out after H.P.B.'s death purporting to be Theosophy.

In my view there is only one Theosophy and that is based on the deepest knowledge of the nature and processes of Cosmos. Only the Adepts have this knowledge but they did make some of that knowledge available through H.P.B. for the first time at the end of the nineteenth century. Their statements were

precise; they were not opinions or beliefs or conjecture. In my view the Masters KNOW what they are talking about, and insofar as she reproduced their teachings accurately, so did H.P.B. Much material that came later is not in accord with what the Masters said; therefore I hold it must not be described as Theosophy.

I am aware that many people take the view that anybody's opinion is Theosophy but I cannot go along with that.

A decision that the Bailey and Steiner writings are 'fringe' can only be taken if one has studied both the Masters' Theosophy and that as given out by them. Not everything that the latter two writers is inconsistent with Theosophy. They do, however, make statements that are incompatible with it.

My view is that it is the students' responsibility to discover the original teaching and what the others have said and to decide for himself which to believe. Apart from this firm view that I hold on Theosophy I do not disagree with most of what Paul Johnson has said in his notes.

Yours very sincerely,

G A Farthing

I need not here go into my reasons for my own views in the matter, they are only of interest to me.

A Great Loss - John Cooper

We were shocked and saddened by news of the sudden and unexpected death of John Cooper while at work on the first volume of his *Collected Letters of H.P. Blavatsky*.

John has earned the love and respect of theosophists throughout the entire movement for his whole-hearted dedication to the cause "To live to benefit humanity."

John approached life with a gentle sense of humor, focussing his energies on history of the movement, aloof from sectarian political issues. We were honored to include John as an HCT subscriber.

Following below are e-mails received announcing John Cooper's passing

Hi Dick,

I just wanted to pass on to you word that John Cooper died. I received a note from Jim Santucci today about it. I am including a letter from Gregory Tillett he sent to Jim, who sent it to me. Possibly you have seen it already.

Best wishes, Robert Hütwohl

Dear Jim:

It is my very sad duty to let you know that John Cooper died earlier this afternoon. He had been at the University of Sydney where he was due to give a

lecture and, apparently, suffered a heart attack and died very quickly.

John was one of my oldest friends. He came up from his home at Bega yesterday afternoon, and called in to see me last night - with his usual generous gift of books.

He was going to meet his daughter, Danny, of whose very great success in the film industry he was so proud.

John's death leaves a terrible gap in the scholarship of Theosophy, no less than in scholarship as a whole.

He was always generous, freely giving of his knowledge and his enthusiasm for research into Theosophical history.

I know we all remember him with deep respect and affection. Perhaps you might let others of John's friends and colleagues in the USA know ?

Gregory Tillett

from Gladney Oakley
Greetings,

A Memorial Service will be held in Sydney at 3:00 pm Sunday May 17 1998 for John Cooper, survived by son Damian, daughter Danielle, and wife Shirley at the Theosophical Society rooms at 484 Kent street, Sydney, 2000, NSW, Australia.

John passed away suddenly with no warning signs while sitting at his desk at the University of Sydney on Tuesday between noon and 2pm. No cause of death has been determined at this time.

Email reminiscences of John which arrive here (caponas@ozemail.com.au) within 24 hours will be read or given to Shirley privately, out at the Memorial Service, where appropriate.

John had virtually finished the writing, editing and proofreading of the first volume of his three volume work to contain The Collected Letters of HPB, publication being planned through Wheaton.

An irreplaceable man; a fine theosophist.

Sincerely
Gladney Oakley

A partial listing of the legacy he leaves us must include *The Theosophical Movement and its Importance* (Video, Olcott Library - T.S.A. Wheaton);

Articles in *The Eclectic Theosophist*:

- #63- Trip to Himalayas,
- #71 Reviews The Anugita,
- #79-Perspective on theosophy,
- #81 "Damodar K. Mavalankar,"
- #82 "On Beatrice Hastings,"
- #83 BCW-13: "A Puzzle Solved,"

- #85 "Thersites of Freethought,"
- #92 BCW XIV,
- #93 - *MLs* and 'The Judge Case,' "
- #96 Spierenburg on G. de P.,
- #97, #98, #100 on The Elder Brother,
- #101 on Farthing networking proposal,
- #101 on history,
- #103 "Yeats on HPB,"
- #104 on "1900 Letter,"
- #105 Theosophical Crisis in Australia,
- #114 reviews Krotona of Old Hollywood,
- #122 "Collected Letters of HPB."

Articles in *The High Country Theosophist*:

- Sept. '90 Review of Video;
- Aug. '93 Damodar -Light on a mystery;
- Nov. '94 (Autobiographical) Farm life;
- Dec. 94 - John Cooper in India;
- Jan. '95 - Obituary Theosophical historian, W.A. Carrithers;
- July '96 HPB Letters, visit to Tibet and Nepal;
- Aug. '96 HPB letters -update;
- Mar.'97 Hartmann book published;
- Sept. '97 Book review: *Initiates of theosophical Masters* by K.P. Johnson.

Autobiographical Sketch John Cooper at home

My wife Shirley and I live on a 133 acre farm about 260 miles south of Sydney. The farm is on Dr. George Mountain which is between Bega and the coast.

We are on the coastal side of the mountain and from the higher parts of our farm we can see the Pacific Ocean. Some 40 acres are cleared and the rest is wild bush with kangaroos, wallabies, kookaburras, goannas and snakes.

Here we have two dogs, one cat, three horses, fowls, vegetable garden, four dams and from our windows we can see bush in all directions. We have two houses, two sheds -- one for tools and wood and the other for Shirley's weaving and my writing.

My wife is a professional; weaver and much of each day is spent in the shed. The rest of the time is occupied with chores. Our farm is in the middle of a National Park so our nearest neighbor is some two miles away.

For part of each year I travel to Sydney each week to lecture in the School of studies in Religion at the University of Sydney. Courses I have taught include The Gnostic Tradition,, Buddhism, Hinduism and next year a new course on the Zoroastrianism and Gnostic Traditions.

Here I have the most complete Theosophical library in Australia with a complete set of *The Theosophist*, *Lucifer*, *The Theosophical Review* and hundreds of other journals and thousands of books on Theosophy and the Western and Eastern religious traditions.

At the moment I am working on *A Short*

History of the Theosophical Society in Australia for its centenary in 1885 [1995? ed. HCT].

I am finding the writing hard going as a length of about 140 pages prevents my going into details and I need to cover some 120 years and such subjects as William Terry, Professor John Smith, Ernest Scott who married the daughter of Annie Besant, the visits of Annie Besant on three occasions, Leadbeater and Wedgewood in Australia, the manor, Radio Station 2GB and a host of other items.

I am also editing from here *The Collected Letters of H.P. Blavatsky*, which will be published by Wheaton in three volumes.

The work of collecting the letters is just about completed with research undertaken by friends in America, India, England, New Zealand, and Europe.

Every attempt has been made to locate the original letters and if this is not possible, to check out the different versions of the letters, so as to include the fullest version. Then the dating of the each letter has been checked with background material, and the reason given for the dating. Next, the letter is annotated so that the reader can follow the argument and the final work will be to fill in the chronological background and provide cross references to *The Mahatma Letters, Collected Writings*, etc.

This is all very exciting and time consuming work and I am hoping that the text of the first volume will be finalised by the end of this year.

Now it is dawn and I must get to work. Enclosed is a bank draft for \$22 to cover a foreign sub to the HCT for two years. Congratulations on your magazine.

I enjoy reading of your India trip. But did you ever get to Almora where we lived for a time at the end of 1980?

Warmest regards to you, John.

[No, I'm sorry to say, Almora is one of the many places in India I missed seeing. John's letter was in response to our request for some personal background and his current endeavors. We trust that our readers will appreciate his fine letter as much as we. Ed. HCT].

Reprinted from
The High Country Theosophist
November 1994

**BROOKINGS THEOSOPHY STUDY
GROUP**

**16209 W. Hoeffeldt #C
Brookings, OR 97415**

May 24, 1998

Dear Friends,

We are looking forward to the annual "gathering" of students of Theosophy on August 7th, 8th and 9th, in Brookings, Oregon and Smith River, California (side-by-side coastal communities.) We do hope you will elect to be present with us and participate in the informal discussion is concerning the promulgation of Theosophy and the furthering of the Cause of the Theosophical Movement.

On Friday evening, August 7th, 7:30pm to 9:30pm, there will be a Public

Meeting in the conference room at the Brookings Beachfront Inn. The subject of the meeting will be the Three Objects of the Theosophical Movement as set forth by H. P. Blavatsky in the *KEY To TJ~EOSOPHY* There will be a panel discussion and we hope for a lively exchange of ideas with the audience.

Some lodging can be provided in students' homes. Food will be available for all. Prior to the Friday evening meeting there will be a pot-luck buffet at 4.00pm at 14390 Ocean View Drive, Smith River, California. Brunch will be served Saturday morning at the same address, followed by informal discussion and exchange of ideas and suggestions in regard to present and future Work for Theosophy.

There are numerous inns and motels in the area, as well as camping and R.V. accommodations at Harris Beach State Park. It is wise to make reservations early. The State Park reservation number is 1-800-452-5687.

All students of Theosophy and friends are welcome. For more information please call (541) 469-1825 or (707) 487-3063. If we are not at the Theosophy Library or at home, please leave your telephone number and we will return your call.

Sincerely and Fraternaly,

Brookings Theosophy Study Group

Submission Guidelines

By floppy disk

3.5 or 5.25 inch (DOS format),
WordPerfect, MS Word
or RTF format preferable.

By hard copy

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

Unacceptable

Draft mode Dot matrix
Faint printouts
Strike-overs
handwriting on printed sheet

Address all communications to:
Richard Slusser
140 S. 33rd St, Boulder, CO U.S.A.
80305-3426
Phone (303) 494-5482
E-Mail: dslusser@nurealm.net

Subscriptions

Paid New Subscriptions received during the period July I - May 31 will be sent back issues, beginning with July/Aug. previous If received in June, subscription will begin with July/Aug.

Rates: \$12.00/year U.S.A.
\$15.00 Foreign (Surface)
\$20.00 Foreign (Via Air)

Payment must be in U.S. currency (Dollars) payable to Richard Slusser.

Free yearly Subscriptions are available on written request if cost is a hardship.

High Country Theosophist is Free on Internet

Current bi-monthly issue
<high_country@yahoo.com>

Back issues
<<http://www.theosophy.net/hct/index.html>>

EDITORIAL

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.

OBJECTIVES

(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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