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"WE COULD SWEEP THE WHOLE WORLD..."

W.Q. Judge

Extracts from address given by W.Q. Judge, as chairman of the Second Annual Convention of the European Section of the T.S., London, July 15, 1892. The entire address is included in *Echoes of the Orient*, Vol. III That volume will be available early in January 1988—ED.

... We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization. That civilization could early be swept away, and what would be left? ... But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it...

We are working with and for the great unseen but actual Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief we can never weaken.

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no inquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H.P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of

thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief—we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens before us!

THE CLEANSING OF THE TEMPLE

As stated earlier this year, the book *The New Testament Commentaries of H.P. Blavatsky*, annotated and compiled by H.J. Spierenburg, will be published before the end of 1987; but as we go to press we are unable yet to quote price, final work on the extensive Index being not yet finished. In our next issue full statement will be made.—ED.

The sources drawn from in this important task are: *Isis Unveiled*, *The Secret Doctrine*, *Collected Writings of H.P. Blavatsky*, *The Key to Theosophy*, *The Theosophical Glossary*, *The Voice of the Silence*, *The Inner Group Teachings of H.P. Blavatsky*, and the 1986-edition (First Draft) of *The Secret Doctrine*.

The volume will be of some 200 pages, plus thirteen pages of Index to the New Testament Texts, Old Testament Texts, the Rabbinical Texts, and seven pages of index to the works of H.P. Blavatsky; and these followed by an extensive and meticulous General Index.

Here we select, as brief sample, HPB's commentaries on *John* 2.19 and 2.20, and *1 Corinthians*, first giving the Biblical verses.—ED.

"Jesus answered and said unto them, Destroy this temple, and in three days I will rise it up.

"Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?"

H.P.B.'s Commentaries on *John* 2.19 C.W., XI, 89: "Initiation was spoken of as 'walking into the temple',

and 'cleaning', or *rebuilding the temple* referred to the *body* of an initiate on his last and supreme trial (*Vide St. John's Gospel*, ii, 19). The esoteric doctrine, also, was sometimes called by the name of 'Temple' and popular exoteric religion, by that of 'city'. To *build a temple* meant to found an esoteric school; to 'build a city temple' signified to establish a public cult."

CW, XI, 503: "Jesus answered and said unto them, Destroy this temple, and in three days I will rise it up.

"That is to say, that he had passed through Initiation, and had died to his old life, and risen again from the 'dead' in a 'new birth'."

H.P.B.'s Commentaries on John 2.20 CW, XI, 503: "Then said the Jews, Forty and six year was this temple in building, and wilt thou rear it up in three days?

"Wilt thou with the three Fires do more, then, than with the forty-six?—There are in all forty-nine Fires, 7x7."

And now the verses from *1 Corinthians*: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

H.P.B.'s Commentaries on *1 Cor. 1.12* CW, XI, 166: "Let each of us work in his own way and not endeavor to force our ideas of work upon your neighbors. Remember how the Initiate Paul warned his correspondents against the attitude of sectarianism they took up in the early Christian Church: 'I am of Paul, I of Apollos', and let us profit by the warning. Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner Life. But none can enter there save the man himself in the highest the truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold."

ON THE DIFFERENCE BETWEEN DOGMA AND DOCTRINE

Joy Mills

This article is from *The American Theosophist*, June 1987. The author, a lifelong student of Theosophy, is Director of the Krotona School of Theosophy in Ojai, California.

Much has been said and written through the years about theosophical education, in terms both of program content and methods of presentation. Schools of one kind or another have been established in various part of the theosophical world, and a number of such schools designed particularly for adult education in theosophical principles as well as for training in theosophical work are now in operation. Among these are the School of the Wisdom at Adyar, the Krotona Institute School of Theosophy in Ojai, California, and the annual one-or two-week European School of Theosophy, held

alternately in England and in Germany. In addition, an increasing number of sections within the society are developing "mini-schools" varying in length from weekends to one or two weeks.

At the meetings of the General Council of the Theosophical Society, held at Adyar on January 1, a discussion among the Councillors present gave particular attention to the dissemination of theosophical knowledge through such schools. Quoting from the minutes of that meeting, "All the members of the Council were of the view that educational programs should not be centered on personalities or be controlled by a particular group of persons with their own special points of view." While it is certainly recognized that the works of H.P. Blavatsky as well as such documents as *The Mahatma Letters to A.P. Sinnett* constitute what may be termed the "original literature" of the theosophical movement, it is also recognized that these are not the only sources for theosophical study and contemplation. Underlying that literature, there is a large body of source material comprising the scriptural texts of all the major religions as well as commentaries on such texts. There are the philosophical writings of such essentially theosophical thinkers as Plato, the Neo-Platonists, Lao Tzu, Sri Shankaracharya, etc.—philosophers both Eastern and Western, many of whom are quoted by Blavatsky. In addition, there have been the later interpreters of the theosophical worldview, interpreters who were within the "fold" of one or another of the theosophical societies that owe their inspiration to the pioneer work of Blavatsky and her major associates, H.S. Olcott and W. Q. Judge. The intent of the view expressed by members of the General Council was to suggest that theosophical educational programs should concentrate on fundamental principles rather than on the personalities of the later interpreters, and loyalty should primarily be to that search for truth and to those fundamental principles for which the Theosophical Society exists.

Further, as the minutes of the General Council meeting indicate, it was agreed that "The aim of classes and study programs should not be to indoctrinate students and inculcate certain set ideas in a dogmatic manner, but to encourage enquiry and discussion so that they learn to go deeper into questions of importance, ponder on them and obtain a clear insight of their own."

It is that spirit of free inquiry which International President Mrs. Radha Burnier emphasized in her presidential address to the 1986 convention at Adyar. And it is that spirit which must characterize every serious student of theosophy. To appreciate the implications of free inquiry, it is necessary to understand the

difference between doctrine and dogma, for while the Theosophical Society is certainly without dogma, Theosophy is doctrine, in the true sense of that word. Therefore, the society exists to promulgate a doctrine, leaving each member free to inquire into the doctrine, to accept or reject any or all aspects of it, but it is scarcely possible to deny the existence of such a doctrine in a society which calls itself "Theosophical."

Theosophical education is, then, concerned with theosophical doctrine, but always in a non-dogmatic manner. What, it may be asked, is meant by "theosophical doctrine"? The statement developed under the title, "The Theosophical Worldview," and which is published on the back cover of every issue of *The American Theosophist*, is probably the most comprehensive and at the same time the simplest and most direct expression of theosophical doctrine. That statement is capable of expansion in a number of directions; it contains an almost infinite number of possible avenues for individual and group exploration. It permits every individual contacting theosophy the widest latitude of interpretation and points to an essential truth: theosophy in its totality can never be fully or completely defined, but its nature is such as to lead the earnest seeker after truth ever further on the path of self-discovery and self-understanding. It is a worldview that derives its beauty, its consistency, its integrity, from a recognition of a non-dual source from which all arises.

The exploration of theosophy, through theosophical educational program sponsored by the various "Schools of Theosophy," is a never-ending quest. The development of a methodology or methodologies for such educational programs is also a continuing quest, and certainly cannot be spelled out in some final form other than to say that the method of study must always be one of free and open inquiry. In pursuance of that quest, the Krotona School, for example, offers a wide variety of programs, in an effort to meet the needs and interests of the members of the society as well as of the public who attend its classes and seminars.

Not only are there the regular programs featured through the three terms of the year (Fall, Winter and Spring), as well as the two-week training workshops, but newly instituted and already proving highly successful has been a program of "independent studies" designed for members who wish to spend varying periods of time at the Krotona School when the school itself is not in session but school staff are available for consultation and guidance. Such "independent studies" programs are worked out in advance between the member-applicant and the director of the Krotona

School; the aim is not only to provide the serious member with an opportunity to deepen his or her knowledge of theosophical principles and concepts along lines of particular interest, but also to formulate the outcome of studies in such ways as can be shared through the local branch, study center or federation. The excitement of discovery as new insights unfold and understandings deepen is thus matched with the joy of sharing ideas with others of like mind in seeking to know the nature, purpose, and destiny of existence. So, the Krotona School continues to invite members to participate in its programs and to join with its staff in the exploration of all that true theosophical education may mean. (For further information on the Krotona School programs, write to: Krotona Institute School of Theosophy, 46 Krotona Hill, Ojai, CA 93023.)

PSYCHIC RERUN

The following is excerpted from 'On the Lookout' section in the ULT periodical *Theosophy*, October 1987.

Practitioners in spiritualism, popular in the last century, were called "mediums." In this century the comparable psychic fad is *channeling*, conducted by "channelers." Mediums held seances hoping to contact spirits of the dead; channelers maintain they are *channels* to "wise" beings who have departed this plane for higher ones. Extravagant claims are made for the information attained by this means, yet a veteran psychic investigator, writing on the history of channeling in *L.A. Resources*, a directory of "new age" alternatives, has his doubts. "I have frequently noticed," he says, "among even the very best psychics . . . that their sources give only information which is *known* either to the client, or to someone somewhere." He recalls a typical experience to illustrate his point: "My feeling was that something quite extraordinary was happening, but the data were certainly known to the client, even though he was surprised to hear it."

Ram Dass, another veteran of even longer standing in "new age" practices, was asked to give his views on channeling by an *L.A. Resources* writer. In his opinion channelers really don't know who or what they are "tuning in on":

It may be a deeper part of themselves or another being. Who can say? I really don't feel I have to make that decision. Now I've been cautioning everybody, I think I've said it at almost every lecture, that just because a being doesn't have a body doesn't mean they are wise. I think there is a tendency just to believe the stuff because

it seemed to be coming from a higher truth. But I don't think that's true necessarily. I think it's very important to keep discriminative wisdom and an intuitive discrimination in what you accept from a channel.

Asked about a "being" called Emmanuel (channeled through a woman), whose message he found interesting enough to write about several years ago, Ram Dass said:

I think I'm attracted to Emmanuel because he agrees with me. That sounds so arrogant, but I think that's what I mean by intuitive validity . . . Emmanuel is very predictable. In fact, I've already gotten to the point now where I don't really feel that I would gain a great deal by more information from Emmanuel. It's almost as if I can predict pretty much what he will say . . . I don't think you ever know whether it's genuine, I don't even know what genuine means. All you know is that there is information and your criterion has to be: do you intuitively find it useful . . . And only you know that. Nobody can tell you it is.

When asked about some of the dire predictions made by channels, Ram Dass said he found them uninteresting: "If you live fully in the moment, you quiet your mind and open your heart and deal with the suffering around you, that's the optimum that you can do, whatever is going to happen in the future."

UNIFICATION OF THE THEOSOPHICAL MOVEMENT

In response to G.A. Farthing's Proposal (*Eclectic Theosophist*, No. 100, p. 8) about efforts towards theosophical unity, we share these several comments received since our last issue.—Ed.

W.R. Laudahn, Ojai, Calif.—"Regarding Geoffrey Farthing's Proposal, I would tend to agree with John Cooper's comments. I'd like to see some kind of an umbrella organization with a title similar to THE UNIVERSAL THEOSOPHICAL FEDERATION. This would not, of course, supplant existing theosophical institutions, only complement and unify (or Federate) them. It would remain to be seen whether or not this implementation would make any significant difference. Hope remains, what have we got to lose?

A. Courtois, Sr., Kepellen, Belgium.—"Referring to John Cooper's excellent response to Mr. Geoffrey Farthing's proposal, on p.5 of your Sept.-Oct. 1987 issue, I wish to state that I fully agree with both. I have been active in various ULT's for many years, and of course I cannot speak on behalf of ULT, for it does not have leaders or a governing body, rejecting, as it does, personal authority in matters moral and spiritual. However, ULT Associates are perfectly free to discuss such issues

among themselves and take individual action. And although ULT is basically an association of free individuals interested in genuine Theosophy and in furthering its aims, it does have to make decisions sometimes! We do this on the basis of our Declaration of Principles, or on that of original theosophical texts, on tradition, precedent, or advice of more experienced students, by consensus or just plain common sense, which is not to say that personal authority and responsibility never play any role at all, but of course, that is simply human. Most ULT Associates are dedicated to the proposition that the true basis for unity among theosophists lies in the original objects and in similarity (not 'identity') of aim, purpose and teaching. I think that Mr. Farthing's proposal goes in the right direction. In fact, ULT allows anybody to attend its meetings and consult its libraries, provided people come in with proper attention and tolerance. I'd feel shocked to be refused entrance at public meetings of any Theosophical Society on grounds of not being a member!

"This being said, 'tolerance and fraternity' do not mean that people have to accept any statement as 'theosophical'.

A lot of nonsense has been said and published under the guise of Theosophy. Study, work and unity along the original lines will tend to eliminate rubbish, leaving individuals free to believe whatever they prefer. We have a duty to define Theosophy "before the world", and therefore we should be careful in our presentations of it. The program of work as originally intended will leave plenty of room for both collective discipline and individual freedom, on condition that students learn to go to the original teachings rather than follow the personal 'authority' of so-called leaders. "Ein Volk ein Reich, ein Fuhrer" has no place in "The Theosophical Movement", but "Theosophists of the World, Unite!"

"Another point, I do not agree with the publication of previously esoteric texts without proper and well-documented approval of the original writers, but if you do publish such matter, I think you ought to call it 'formerly esoteric'. By publication, it ceases to be esoteric, even if ever it was.

(Though not an official answer to Mr. Farthing's Proposal, the following paragraphs from a General Letter from Miss Grace F. Knoche to her members, The Theosophical Society, Pasadena, under date of August 17, 1987, may be considered pertinent to the general subject:)

Grace F. Knoche: "The present General Letter is an attempt to place the networking activity in perspective . . . How then, do we as individual members and

as a Society fit into the networking picture? Certainly our TS as an integral part of the Theosophical Movement has a role to play; we are not isolationist. The leader and headquarters staff are fully in accord with the network principle, for anything that augments the practice of brotherhood has our support. The question is, how extensively should the Society become involved in the organizational aspect of networking? Speaking practically, we must be selective, because we have certain long-range obligations that must be fulfilled. Were our TS to participate actively in every conference, seminar, workshop, and symposium which may be organized, we could not fulfill the duties before us. On the other hand, we must be equally scrupulous to guard against separatism, as this would spell dogma and doom. Wherever it is possible to take part in a networking project or event, we shall do so.

"Individual Fellows of the TS are, of course, free to follow whatever avenue of theosophical service appeals to them and fits into their karmic circumstances. . .

"Theosophists have always agreed that our philosophy ought to be shared more widely and with greater effectiveness. But the need today is so compelling and so widespread it is self-evident that no one theosophical organization can meet it alone. The time has come to draw upon the dedication and altruistic intent of theosophists of every shade and hue so that together we may find workable means of maximizing theosophy's potential for changing 'the basis of men's lives from selfishness to altruism'. (H.P. Blavatsky to the American Conventions)."

B.J. Whitbread, Edmonton, Canada: "Since there is esoteric depth to 'To Know, To Will, To Dare, and To Be Silent', and the hardest to adopt is 'silence', it seems to be that G.A.F. misses the esoteric and chooses the exoteric only in his efforts to make what the Masters, with the tools available, set up theosophically as a learning course for us all—or for those who have acquired the wit to hang on until the inevitable wisdom is ours to understand, tolerate, and be brotherly in spiritual unfoldment. (Otherwise our efforts express themselves) in exoteric inconsistencies, and we forget the esoteric angle which has the undertone of surety. And this it is which is partially missed by the greatest of would-be re-arrangers, from Sinnett and Hume down to now. It's: 'Tend to your own knitting', and then spiritual unity will grow despite all verbal-mental-regretful oratory. It's an individual proposition, this getting from ignorance—both savage and erudite—to the ultimate attainment of altruistic social wisdom, the wisdom the Avatars periodically exemplify, resulting in religious effort appropriate to the throngs who respond to emo-

tional ecstasy, giving those prone to priestcraft their day in the shade, awaiting the unsuspected pangs of simony with its awakening mercy."

(And this further note has come from Geoffrey Farthing, under date of August 4, 1987:)

"Since writing to you with my suggestion that members of any one of the major organizations with the Theosophical Movement should automatically be members of the others, I have had conversations with a number of members of the various organizations. In the main the younger members are enthusiastically for the proposal. The older members generally like the idea but are anxious as to how it might affect their organizations. One of their concerns is, will such an associate membership mean that members have voting rights in all the organizations—I suggest not. I think such rights should be reserved for the organization that they subscribed to initially. In this way the identity and autonomy of each organization will be preserved.

"I thought you would like to know these initial reactions."

(Finally, just as we go to press, the October issue of *Le Lotus Bleu*, official organ of the TS of France (A dyar), and edited by F. Caracostea, comes to hand. Its first article is "A Conversation with Mr. Surendra Narayan," international Vice-President of The Theosophical Society (Adyar). Though it should not be regarded as an 'official' reply from the President of T.S., Adyar, as its main topic relates to theosophical Networking and co-operation, we include selections from it now among the melange of comment and commentary so far received on this important subject. We are indebted to Fred Sonnabend for this translation, literary, he says, rather than literal. Editorial note states that the printed interview has not yet been checked or revised by Mr. Narayan:)

L.B.: What do you think of the current co-operative trend, called Net-Working, within the theosophical movement? Of the various seminars organized co-operatively by different theosophical groups on such topics as *The Secret Doctrine*, the spreading of theosophical teachings, etc.?

S.N.: What does Net-Working mean?

L.B.: Well, a magazine called *Theosophical Network* and a movement by that name were born in 1984. This is quite different from the fraternisation idea launched by Gottfried de Purucker inasmuch as net-working does not aim at amalgamating all the different groups into one single organization.

S.N.: Which means, I suppose, "together differently".

L.B.: Yes.

S.N.: I think it's a very good thing. Since its beginning the Theosophical Society has stressed the concepts of brotherhood and freedom of thought. I think net-working is a very good idea so long as all groups have the identical object of brotherhood, so long as the work, attitudes and goals of the different groups are not divisive nor lead to friction, misunderstanding and intolerance, but rather, permit different opinions and individual freedom of thought and action. On this basis I can visualise no serious problem. Problems arise only if there is a tendency to impose narrow views, if for instance, someone says: "What I think should be a model for everybody, my reasoning is the only correct one and what others think is wrong". In such a case, one does not really follow the theosophical principles of tolerance and brotherhood.

L.B.: Do you think the leaders of different theosophical organizations should actively promote net-working, or just let it develop on a "laissez-faire" ("as it comes") basis, which is the current situation?

S.N.: What do you mean by "leaders of organizations"?

L.B.: Well, the President of the T.S. (Adyar), the leader of the T.S. (Pasadena), those "responsible" for the United Lodge of T., the executive officers of these groups.

S.N.: Are you asking the question in order to find out whether they should try a rapprochement so as to work more closely together?

L.B.: Do you know that the concept of net-working has been developed by individual members of the T.S. (Adyar), the T.S. (Pasadena), the United Lodge of T. and even by some unaffiliated persons? And I somehow feel there has not been much response from the "chiefs" (laughter). So, I would like to know whether you think these "chiefs" should do something in this direction, or just let things develop by themselves.

S.N.: I find it difficult to reply because I do not know enough about it all, I do not know what the different chiefs think in terms of a larger vision of things. However, currently I view the position

as follows: you know, there is no real division between the different groups. No group schemes against, or dislikes, another, or does not co-operate with another where co-operation or mutual understanding is possible or desirable. I see neither cleavage, nor differences, nor narrow-mindedness. But, what the "chiefs" of the different organizations should do, I find it difficult to say. . . I would simply say this: as long as the main work is done in the right direction, it does not really matter much whether or not the chiefs meet or work as a team. The world is vast, there is room for all the different organizations to make their respective contribution to the broad aim of Universal Brotherhood, and to the idea of the unity of all living things. So long as we focus on these objects, there is opportunity for work.

L.B.: My question actually covered more than what you have read in it. You remember, of course, that in 1975 John Coats invited all the branches of the theosophical movement to the T.S. (Adyar) World Congress in New-York. One can say that, in a way he then laid the foundation for a kind of unification, not of the various organizations, but of sentiment, and perhaps he planted the seed for "un je ne sais pas quoi" (a "I not quite know how to put it") but perhaps for something which could eventually grow?

S.N.: Has "this" grown or not?

L.B.: I do not know. . . Perhaps with certain members, but not, to my knowledge, within the internal structure of the different organizations.

S.N.: Personally, as I already said, I do not attach much importance to structures as long as the fundamental work continues in the right way. It really does not matter.

L.B.: The term "structure" does not describe my thinking. When John Coats made his offer he was the International President of the T.S. (Adyar). I do not think, at least I do not know, whether Radha Bournier is much interested in this matter. I do not know what the attitude is of those in charge of the other organizations.

S.N.: Neither do I. I don't know. I have never discussed the matter with her (Radha Bournier).

L.B.: 112 years later the T.S. is less well-known than

during its earlier years. Do you think the T.S. has attained its goal? And should it re-become the sort of light-house it used to be?

S.N. I find it difficult to answer this question. Perhaps she (the International President) has some ideas, some thoughts on the subject. This is a task that should not be a concern only of the T.S. as such. It is a task which should be accomplished by individuals even if they are not members of the Society. In the vaster domain of Life's multifarious aspects—and here I personally think a good start has been made, at least in theory, by the current pioneers of science who stress the concept of the totality of life, the inter-relationship, the unity of all that is on the material as well as on high levels—the idea that intelligence beyond the physical seems to be at the basis of the Kosmos has been well demonstrated by those pioneers' complex and subtle experimentations . . . The task should be pursued, perhaps in different fields, on different levels, so that, sooner rather than later, we may become, as Tennyson puts it in one of his poems, a "Parliament of man, the Federation of the world." This pertains to the external aspect, but with regard to the internal, the root, one should find there the sense of unity proclaimed by all the religions, a sense of unity that science is in the process only of perceiving gradually.

L.B.: Is there anything you would like to add?

S.N.: (laughter) I have nothing to add to what has already been said by the elite of thinkers.

L.B.: I mean, on the subject we have discussed.

S.N.: Just this, and it links up with what I mentioned at the beginning. We each one of us, whether or not members of the T.S., should try to remember two things if we want to be efficient in our work: openness of mind and lots of heart. Whatever the work at hand, whatever we try to do, we shall be, I should say the result must be, effective, so long as we show openness of mind and lots of heart. In spiritual or altruistic work most problems arise because often, consciously or even more often unconsciously, we tend to be narrow in mind and heart. While we need to embrace humanity and to listen to all, we must not believe or accept as truth all that is given out, but consider objectively all ideas submitted to

us without rejecting them outright through prejudice. Most problems arise because of prejudice. We all tend to believe that we are broadminded but, often, this is not the case. One tends to project oneself not only physically, but in terms of ideas, judgments, prejudices . . .

CENTENARY HISTORIES

Ted G. Davy

The following is a review article by the editor of *The Canadian Theosophist*, and reprinted from its issue of July-Aug. 1987.

In 1975, The Theosophical Society celebrated its one hundredth anniversary. A history of the Society was one of the events proposed to mark the occasion. If memory serves, controversy surrounded the initial selection of a historian, but finally the General Council requested L.H. Leslie-Smith, a prominent English member and an experienced writer, to undertake the task. This he did, but his work, although commissioned by T.P.H. Adyar, was not published. Belatedly, *100 Years of Modern Occultism* has now been released by the Theosophical History Centre.

In 1986, The Theosophical Society in America celebrated its one hundredth anniversary. Again, and appropriately to observe the centenary, its history was been chronicled. Written by Joy Mills, former National President of the American Section, and former International Vice-President, it bears the title *100 Years of Theosophy*. It has just been issued by T.P.H. Wheaton.

The similarity of titles is interesting. Of course they promise more than can be delivered, which is inevitable in view of the relatively few pages available for activity covering a whole century. The late Leslie Leslie-Smith was quick to point out that his work was a "brief sketch . . . in no wise a history, not even a condensed history." (p. v) And in all fairness, Joy Mills' book should really be classified as a *historical survey* rather than a full-blown history. In each case, length alone precludes dealing with important events in anything more than an abbreviated form. This is a problem, for even with the best of intentions, which obviously inspired these labors of love by both authors, such a situation can easily result in imbalanced reporting.

Brevity aside, both of these works are seriously deficient in that no references are proved. A double pity, because their usefulness to future historians is thereby greatly reduced. More: what of their credibility among scholars outside the Society? The smaller book contains no index, and because of its size and nature, doesn't really require one. *100 Years of Theosophy* does, but

unfortunately its index is incomplete and generally very unsatisfactory.

An objective history is an ideal which is seldom realized. Let's be frank: an objective Theosophical history is next to impossible, at least if written by anyone having the slightest connection with the Movement, and experience shows it is unlikely to emerge from outside, either. Not that anyone expects a history to be merely a diary of uncontrovertible facts. Nevertheless, it is disappointing to come across so many subjective opinions in the two books under review when insufficient information has been presented that would allow the reader to reach an independent conclusion.

For about a third of the period covered in her history, as a National Director and later National President of The Theosophical Society in America, Joy Mills was very close to the events on which she reports. Indeed, in the 1960s and '70s she could be said to be one of the history-makers. Not an unusual situation in the field of history writing, to be sure. The advantages are obvious, but there are drawbacks, as the general history reader knows.

As a member of the Society, knowing full well that in it as in any other human endeavour the path is seldom smooth, I feel uncomfortable that both authors seem to go out of their way to paint a rosy picture, to present individuals in the best possible light. Bestowing praise on fellow Theosophists is all very well (though unnecessary), but credibility would be less in doubt *if* praise were tempered with criticism where deserved.

Most of the individuals involved in controversial episodes (and other controversial individuals in the Society!) have now been dead from fifty to eighty years. Surely the time has come when their contributions to the Movement can be assessed without people getting upset? If they held the Society back, if they distorted the Society's program and ideals, etc., etc., why not say so with the same frankness as when reporting their commendable actions and characteristics? No one is perfect, and the exceptional difficulties heaped on those given authority in the Theosophical Society mean that mistakes are inevitable. Including unbrotherly actions. Why can't these be reported dispassionately?

Leslie Smith is slightly less inhibited than Joy Mills. At least he concedes that Mrs. Besant might have had faults (p. 47); and even refers to "the rigid attitude of those in authority in the Society in America." (p. 45) Fair enough. Yet for the most part, he heaps praise on praise. It came as no surprise to read his blanket exoneration of the series of charges brought against C.W. Leadbeater over the years. Judging from the nature of his references to the charges, it seems unlikely he

really understood the real nature of the problem. Admittedly, he wrote before *The Elder Brother*, by Gregory Tillett, was published, but he does claim to base his conclusions on reading "all the documents" in the case.

Incredibly, both publications fall short of observing the maxim of "giving praise where praise is due" one hundred percent. When it is considered how much the Theosophical Society generally, and the T.S. in America in particular, owes to William Q. Judge, it seems irresponsible that his tremendous contribution is given such shabby treatment as in these two histories. This is going to hurt a lot of people. Knowing both authors—intelligent, kind-hearted, dedicated Theosophists, possessing so many good qualities—I cannot understand this slight on both their parts.

Canadian members and Lodges were under the jurisdiction of The Theosophical Society in America until 1919, when the Canadian Section came into existence. The period from 1886 to 1920 in the American Section's history is therefore of greatest interest to us. Unfortunately, the constraints under which Miss Mills wrote mean that these exciting years are squeezed into 66 pages. In such a short space, it is impossible to do justice to even a handful of the more important events.

The 1895 conference, for instance, so important in the forming of the sides that crucially affected later history, including Canada's, rates little more than two pages. The drama it generated, as fascinating as anything in the history of any modern organization, is entirely missing. Year after year is dealt with in a similarly curtailed way. This is not a criticism—as the old pre-metric saying went, you can't put a quart into a pint pot.

A quotation from a statement by A.P. Warrington, one-time General Secretary (National President) of the T.S. in America, might give the impression that the initiative to form a separate Canadian Section came from the Canadian members in 1919. (Mills, p. 60.) Whereas, the fact is that his predecessor, Weller van Hook, had written to the Canadian Lodges as early as 1911, telling them, in effect, that there were by then sufficient Lodges in this country to establish a national Section. The hint was not taken then, nor on at least one other occasion prior to 1919. Indeed, during those years Canadians seemed no more disgruntled with the administration than were members in other parts of the American Section, and perhaps intuitively knew when they were well off! However, the early years of Theosophy in Canada were not without their interesting episodes, and it is to be hoped these might one day be recorded.

The brevity of *100 Years of Modern Occultism* and

the various inadequacies of every general history of the Society and Movement so far published, serve to underscore the *urgent* need for a comprehensive text, complete with references. The lack of such a work means that anyone trying to write the history of a Section or of a particular period is severely hampered when reporting local and specific events. For naturally, all the parts are affected by what happens to the whole. (Although admittedly, within the Movement, let alone the Society, the tail does sometimes wag the dog!)

So for all their shortcomings, it is to be hoped that these two latest histories will have a beneficial long term effect. If they serve to interest members (who certainly should be interested) in the history of their organizations, the demand will be sparked for more and more comprehensive works. Judging from the success of the Theosophical History Centre over the past two or three years, I am far from being alone in believing this would be a good thing for the Theosophical Movement.

100 Years of Modern Occultism. A Review of the Parent Theosophical Society, by L.H. Leslie-Smith. London: Theosophical History Centre, 1987. 69 pp. Price, including postage, \$8.00 U.S.

100 Years of Theosophy. A History of The Theosophical Society in America, by Joy Mills. Wheaton, IL: The Theosophical Publishing House, 1987. Price \$9.95 U.S.

ITEMS OF INTEREST AND NOTES FROM THE EDITOR

A Banner Publication Year

Yes, it's been a vigorous publication year for Point Loma Publication, Inc., beginning with the last days of December 1986 and on through the months of 1987. Readers of our *Eclectic* will have noted production: *What Death Really Is: Questions We All Ask* (G. de Purucker); *From Atom to Kosmos: Journey Without End* (L. Gordon Plummer); the 12 volumes of *Esoteric Teachings* (G. de Purucker); *H.P. Blavatsky's Commentaries on The New Testaments* (Comp. and annotated by H.J. Spierenburg); *Echoes of the Orient*, Vol. III of *Collected Writings of William Q. Judge* (Comp. by Dara Eklund). Let them be read. Let them speak for themselves. We know they will be a sound and lasting contribution to theosophical literature for years to come.

PLP will publish a new up-do-date catalog early in 1988. (P.O. Box 6507, San Diego, California 92106.)

The Measure of H.P. Blavatsky (1831-1891) . . .

This is the title heading a full-page advertisement-statement in the *Los Angeles Times*, Book Review section, Sunday, September 27, 1987, p. 7. And continuation of the title reads: *Is In The Books She Wrote*. All in large type. Placed by the United Lodge of Theosophists, evidently to counteract by true fact mis-statements in a 7-page article in the *Los Angeles Times Magazine* of Sept. 6 titled "Shirley MacLaine's Mysticism for the Masses," which in its pages carried a boxed three-quarter page commentary, "Roots of the New Age" with a picture of H.P.B. and statements about her which in mildest terms could be characterized only as "careless, irresponsible and largely fictional."

This ULT spread also lists the books by HPB they publish (*Isis Unveiled*, *The Secret Doctrine*, *Index to the S.D.*, *The Key to Theosophy*, *The Voice of Silence*, *Transactions of the Blavatsky Lodge*, and *The Theosophical Glossary*), giving prices and headquarters addresses in Los Angeles: 245 West 33rd St., and in New York: 347 East 72nd Street. It also answers the question "What Is Theosophy" with these apt quotations from HPB:

The arid soil upon which our present generations are moving at the close of this age of spiritual starvation and material satiety, is in need of a rainbow—symbol of hope—above its horizon. Now is the time for action by all who see the sterility and foolishness of an existence blinded by materialism. It is for them to devote their best energies, all their courage and all their efforts to bring about an intellectual reform. This reform cannot be accomplished except through Theosophy, and, let us say it, Occultism, or the Wisdom of the East. Many are the paths leading to it, but Wisdom is forever one . . .

Real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, and the dark clouds will roll away, and a new humanity will be born on earth. Then, the GOLDEN AGE will be there, indeed.

T.P.H., London, has new Manager

The Theosophical Journal (London), Sept-Oct. 1987 issue, announces: "After nearly twenty years of devoted service as Manager of Theosophical Publishing House Ltd, Mr. Beverly Blower has moved to another post. We wish him success in his new field. From 1st August 1987 the new Manager will be Mr. Leslie Price. We welcome Leslie to his new sphere of work for Theosophy."

Mr. Price continues as Editor and publisher of *Theosophical History*, and all matters concerning that publication should be addressed to him at: 136 Cheaton Avenue, Croydon CRO 8DD, England.

Lectures and Studies at London TS Hqtrs. and Tekels Park

Among the many interesting subjects of public lectures, open study groups, and special events we list a select few: Public lectures at 50 Gloucester Place: 15 November: Freud and the Occult (Leslie Price); 29 November: The Comte de Saint-Germain: The Master Rakoczy (Jean Overton Fuller); 6 December: Ape Before Man—or Man Before Ape? (Adam Warcup). Open Study Groups: "The Voice of the Silence" (Leader: Jeanine Miller); "Man, Son of Man" (Leaders: Harold Hudson and John Minor); "The Secret Doctrine", vol. I. Cosmogogenesis (Leader: Alan Hughes); Theosophy: Your Questions Answered (Leaders: George and Madge Hooper).

Special Events at Tekels Park, Camberley, Surrey, include: 2-day study of "The Key to Theosophy", led by Ianthe Hoskins; 2-day study "The Aspirant & The Road to Truth", led by Adam Warcup, Geoffrey Farthing, and Gordon Allan; 1-day study: "A New Vision: The Convergence of Metaphysics, Theosophy and Science", led by Corona Trew and Peter Scott-Howes.

Informationsblatt uber Theosophie in Deutschland

These two booklets, No. 7: October-December 1987, show that Theosophy is very much alive in Germany. The first of 42 pages lists the name and address of all Theosophical lodges and groups, times of meeting, persons to contact for information; records conventions and summerschools, speakers and their subjects, time and place of meeting. We note with especial appreciation in this booklet an overall review of the 12 Esoteric Teachings of G. de Purucker, which Point Loma Publications is publishing this year, and a full listing of their 12 titles. The second booklet (of 22 pages) concentrates on the wide range of theosophical literature in both German and English available today, and lists the books and magazines published by various centers.

The editors, Hans-Dieter and Helga Rex, have in the clarity and organization and fullness of this work produced a most valuable "Informationsblatt" for the many theosophical groups in their country, one that could be usefully studied by Theosophists of other countries as well.

Theosophical History

One must subscribe to this independent quarterly journal (launched in January 1985) to realize the important work it is doing. We quote from one of its issues:

It reports on the expanding historical study of Theosophical Movement—the persons and impulses associated with H.P. Blavatsky who founded the Theosophical Society in 1875. It prints original papers and hitherto unpublished archives; reviews; and news of research throughout the world. It also reprints important inaccessible material. Without dwelling on personalities for their own sake, it seeks to aid the historical assessment of such pioneers as Alice Bailey, Annie Besant W.Q. Judge, J. Krishnamurti, C.W. Leadbeater, G.R.S. Mead, and Rudolf Steiner. By arrangement with the Society for Psychical Research, most issues carry an unpublished item from its files on theosophical phenomena. The journal is sympathetically neutral to the different expressions of Theosophy, and seeks to promote the common historical enterprise by Theosophists and non-Theosophists alike.

Send subscription (1 year \$20.00 USA; foreign L8; 2 years, \$40, USA; foreign L12) to: Leslie Price, c/o 50 Gloucester Place, London W1H 3HJ.

The April 1987 issue is especially interesting to many because of its 11-page article, "Dr. Gottfried de Purucker, an Occult Biography" by H.J. Spierenburg (transl. by J.H. Molijn); as well as Geoffrey Farthing's review of the recent book issued by Theosophical Publishing House of London, by E. Lester Smith, titled "Our Last Adventure."

Le Lotus Bleu: La Revue Theosophique

We note with special interest in its August-September 1987 issue under "Questions and Answers," the pages given to H.P. Blavatsky's answers to: "Is Suicide a Crime?" and "Is Foeticide a Crime?" Because of ignorant and misty pusillanimous facing of these subjects today it is important to call attention again and again to the theosophical answers given originally in *The Theosophist* IV, No. 2, 1882, [also *BCW* IV, 257-261], and *The Theosophist* IV, No. 11, Aug. 1883 (also *BCW* V, 106-08). HPB's answer to the Inquirer's question is straight and clear: "No man, we repeat", she states, "has a right to put an end to his existence simply because it is useless. . . There is far more courage to live than to die in most cases."

And again: "Theosophy in general answers, 'At no age as under no circumstance whatever is a murder justifiable!' and occult Theosophy adds: 'yet it is neither from the standpoint of law, nor from any argument drawn from one or another orthodox *ism* that the warning voice is sent forth against the immoral and dangerous practice, but rather because in occult philosophy both physiology and psychology show its disastrous consequences. . . foeticide is a crime against nature.' "

L'Eta' Dell' Acquario

We were happily surprised to note in No. 48 (March-

April 1987) of this journal "sperimentale" in the "new plane of consciousness", of which Bernardino del Boca is Editor (Via Lamarmora 37, 10128 Torino, Italy), a reproduction of a beautifully framed picture of G. de Purucker. It accompanies an article titled "Aham Asmi Parabrahman," and the reader is notified that these were the last public words spoken by the Theosophical Leader. The date was September 20, 1942. The Headquarters of Society (Point Loma) had moved from San Diego to Covina, California, in May of that year because of "war conditions" of that time. (See also our *Eclectic*, Jan.-Feb. 1987, and *Wind of the Spirit*, P. 276, published by Point Loma Publications, Inc.)

We visualize, with the added value of the historic decades, that pregnant moment of 57 years ago, hear again the ringing voice, and the closing words: "This idea of the cosmic ocean of life, of which we are all droplets in our inmost and in our highest, was in the mind of Gautama the Lord Buddha when he spoke of that ultimate end of all beings and things; for, as he said, all beings and things are in their essence Buddha, and some day shall become Buddha themselves, when, as phrased so beautifully by Edwin Arnold, the dewdrop slips into the Shining Sea. CONSUMMATUM EST."

Krotona Institute of Theosophy Fall Program

September 26 was its opening day, marked by a lecture, "The Bright Hawk's Flight": Balance in Meditation," by Dr. John Algeo, newly elected National First Vice-President of the TS in America, and Professor of English at the University of Georgia. Courses will include: Celtic Mythology and Spiritual Traditions (Dr. Yves Marcel, graduate of the University of Paris); Word-Weaving: Creating Your Own Myth (Joy Mills); The Yoga of Science (Dr. Chon-Ton Phan, a professor of plant physiology at the University of Montreal); Joy Mills will continue "Studies in The Secret Doctrine", and Diana Dunningham-Chapotin will continue to lead a Study Circle on "The Fundamentals of Theosophy."

For more information, write to Krotona Institute, School of Theosophy, 46 Krotona Hill, Ojai, Calif. 93023.

Theosophical Network: a Worldwide Effort

A word of strong support is due the newlyborn bi-annual publication *Theosophical Network*. Its summer 1987 issue—16 newspaper size pages—is packed with an amazing amount of theosophical information and material, including articles ranging from "What Are We Really Doing for Humanity?", "Deny Nothing, Affirm all," "Ethics for a New Age", "Some Words on Daily Life, Written by a Master of Wisdom," "H.P.B.

on Fraternization and Networking," "Organ Transplants," "Theosophical Publishing," and many others. It should be in every TS Lodge and center worldwide. But, like a lusty infant, it needs feeding. It needs support. It needs articles. It needs comment on what it already is and hopes to be. And it needs, naturally,—financial help as it's a non-profit effort, its editor and any helping him doing so on a wholly volunteer basis. Send subscriptions and contributions to: Rick Nurrie, Editor, P.O. Box 155, Muskogee, Oklahoma 74402.

FROM LETTERS RECEIVED

Diana Dunningham-Chapotin, Ojai, Calif.—*The Eclectic* is one of the few theosophical journals I read from cover to cover and I especially treasure its free-ranging honesty. However, may I once again point out that, wherever possible, hurtfulness should be avoided? Can we not phrase our observations and criticisms in a constructive way?

In reporting on the Theosophical History Conference, held in London in July of this year, one of your correspondents used strongly judgmental language to describe the papers delivered: "By far the worst thing was _____'s paper on 'Theosophy and Religious Ritual' ". How must the person concerned have felt upon reading this? I suggest it would be far less hurtful and no less truthful to say, "For me of dubious quality was a paper delivered on Theosophy and Religious Ritual. The reason I say this is . . ."

In another recent *Eclectic*, the same correspondent referred to a number of members of the Adyar Society as "the citizens of the Besantine Empire". If we are trying to bring together the theosophical movement as a whole, is such sarcasm taking us toward that end or toward a defensive retrenching of positions?

As Editor, I know you must make your own decisions as to what correspondence you are going to publish and I am sure you are concerned with providing as free and unrestricted a forum as possible. I would recommend, however, that in the interests of loving concern for others, you return to your correspondents for a little re-working, letters containing hurtfully-phrased material.

Willy M. Schmit, The Hague, Holland.—It was nice to read "A Friendly Salute" by Ted G. Davy (Ed. *The Canadian Theosophist*) about *Eclectic* No. 100. Indeed I think there is no other periodical that is read immediately after its arriving and with so much interest. . . Many thanks for all you have done for your brother-theosophists.

R. Zuk, Toronto, Canada.—(Relative to the subject of *intuition* in articles in *Eclectic* No. 99 and No. 101): Intuition is clearly defined in the *S.D.* in its Index. We choose a few: "I: spiritual and Buddhist, 329 fn; spiritual to be developed, 644; II: divine, of man required to grasp esoteric truths, 516." We quote from the last item: "What is absolute and complete truth as well as the esoteric meaning about this universal myth? [that of the so-called Fallen angels]? The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions. . ."

I marvel at what (in my own finite mind) H.P.B. knew and how she knew what to say, and what she was "up against!" How can anyone not respect and hold the highest esteem for her endeavors and teachings? All the best, also in your work on Volume III of the Judge book, *Echoes*. It's really tremendous the amount of work the "Point" is doing. Congratulations.

(And these relative to the 1900 Letter signed "K.H." published in *Eclectic* No. 101, and the 12 vols. of Esoteric Teachings.)

Leslie Price, Croydon, England.—I am very pleased that the 1900 Letter is now published. It takes a thorn from the flesh, lances an abscess, and ought to have been done years ago.

W.R. Laudahn, Ojai, Calif.—The complete Letter from an Adept was appreciated. It called for putting down "the cant about Masters" and the rising of "devotion and service to that Supreme Spirit alone of which one is a part."

Joseph E. Ross, Santa Barbara, Calif.—I was delighted to see and read the article "Service to That Supreme Spirit Alone . . .". It is truly time that all these letters should be published in their original state with *no omissions*. Where may one find these letters from the Masters of the Wisdom in their complete form such as Letter No. 46?

J.H. Dubbink, Bilthoven, Hollan.—Many thanks for copy of 'Eclectic' No. 101. Especially page 1 is terribly revealing. The sentences in bold type give some very good explanation of what was meant in passages printed by Jinarajadasa. The obliterated sentences square with what one can still read in the facsimile. Conclusion: the authenticity of both the 'edited' form and the newly published passages conform one another. It is a great pity seeing Annie Besant, who was for many years a leader in different progressive movements in England and in India, standing guilty of an outstanding '*suppressio veri*'. She suppressed the publication of information inimical to her policy and the thought and the 'clairvoyant' information from C.W.L. A member of the Adyar Society since 1931 is of course not glad in seeing a leader of that Society exposed in such a way. Nevertheless, '*Amicus Plato*' (Plato is my friend), '*sed magis Veritas*' (but still more the truth, as a Latin proverb says).

J. van de Sluis, Rotterdam, Holland.—Many thanks for *Eclectic Theosophist* No. 101. I was surprised at contents: first the letter of Mahatma K.H. to Annie Besant, a woman so talented and having done so many good things for humanity. . . How good that the 12 Esoteric Studies are published; they are so important for real Theosophy. are they not? A really unique *Eclectic*.

Mark Jaqua, Napoleon, Ohio.—Re publication of the 12 volumes of Esoteric Teachings. Just wanted to rush off my hearty congratulations and support on this occult event of the century.

Elsmarie Schoppe, Paderborn, Germany.—It was a surprise to get *Eclectic* Sept.-Oct. and see the result of your busy work in the production of the 12 vols. of GdP's Esoteric-Teachings; but it was joyful news. Sometimes my thoughts go out in the direction of the future and the responsibilities involved in all this. I hope we all will study these holy Teachings with right effort and dedication to become better helpers of mankind.

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Correction

A letter from Jonathan Green, Assistant to the Publisher, Shambhala Publications, Inc. (Horticultural Hall, 300 Massachusetts Avenue, Boston, MA 02115), points out that Shambhala is the publisher of *Waking Up*, the book by Charles Tart, commented on in the extract we included under "Signs of the Movement" from 'On the Lookout' in the May 1987 issue of *Theosophy* (ULT, Los Angeles). The Institute of Noetic Sciences, however, does hold the copyright on the book and it is "An Institute of Noetic Sciences Book."

CONTRIBUTIONS

For the following contributions received since our last reporting, our most grateful thanks. (Point Loma Publications, Inc. is chartered by the State of California as a Tax-Exempt Non-Profit Religious and Educational Corporation. Contributions from friends worldwide thus help substantially to keep the 'wheels' moving, and are greatly appreciated.): C.A., \$20.00; H. & N.S., \$10; B.J.W., \$20.00; G.S., \$2493.00; J.S., \$5.00; G.C.L., \$20.00; V.M.R., \$131.00; W.M.S., \$1052.00; S.K., \$25.00; M.N., \$15.00, A.S., \$150.00