

# The Eclectic Theosophist

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## STRONG AND CLEAR

As one reviews the words of H.P. Blavatsky to the Theosophical Conventions in the U.S.A. nearly one hundred years ago, we find admonitions strong and clear, and in a sense prophetic. They accent those wise values which today ever call for thoughtful reflection—and practice. Here we select a few, giving them sub-headings.—ED.

### *A Center of Work*

... Each man should strive to be a center of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a center from which information and spiritual influence radiate, and towards which higher influences are directed.

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize....

[The Society] has to guide the spiritual awakening that has now begun, and not to pander to psychic cravings which are but another form of materialism....

— To the Second Annual Convention of the T.S.,  
American Section, April 22-23, 1888

### *Work for Humanity*

... the Ethics of Theosophy are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man — the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal. Learn, then, well the doctrines of Karma and Reincarnation, and teach, practice, promulgate that system of life and thought which alone can save the coming races. Do not work for the Theosophical Society, but *through* it for Humanity.

— From the Message to the Fourth Annual Convention  
April 27-28, 1890

### *That True Light That Will Lighten the World*

After all, every wish and thought I can utter are

summed up in this one sentence, the never dormant wish of my heart, "Be Theosophists, work for Theosophy!" Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from another... My own span of life may not be long, and if any of you have learned aught from my teachings, or have gained by my help a glimpse of the True Light, I ask you, in return, to strengthen the Cause by the triumph of which that True Light, made still brighter and more glorious through your individual and collective efforts, will lighten the World, and thus to let me see, before I part with this worn-out body, the stability of the Society secured.

— From the Fifth Annual Convention, April 26 and 27, 1891

## INITIATOR OF A NEW ERA

Henry T. Edge

H.P. Blavatsky has restored to man his confidence in himself as a being endowed with divine creative power. Religious formulas had deprived man of this confidence by teaching him to assume a suppliant attitude before a supernal power of capricious will and partial mercy; and science was threatening to represent man to himself as the helpless victim of inexorable and indifferent forces. The true worth of man was seen only by a few isolated seers, whose heretic voices could not avail; but H.P. Blavatsky made the essential divinity and perfectibility of man the cardinal tenet of her teachings, and showed how it was a component part of the whole system of knowledge which she expounded.

She was the initiator of an era; and the historians of the future will look back at her mission as the starting point of many new lines of progress. Many were the keynotes she struck. The contents of her chief writing, *The Secret Doctrine*, whether her own or communicated to her, are in either case equally inexplicable except upon the hypothesis that she was the Messenger from a source of real knowledge. H.P. Blavatsky has restored to man the consciousness of his own essential divinity; demonstrated the oneness of man with the universe; shown the existence of an ancient wisdom; made us aware of

the existence of its guardians—the Masters of Wisdom and Compassion; and changed the entire mental, spiritual, and psychological outlook of humanity.

—Extracts from an address given in the Temple, Point Loma, May 7, 1933. (Dr. Edge was a personal pupil of H.P.B. who came in 1900 to teach at the Theosophical School in Point Loma, California, in 1900.)

## THE PILGRIM AND THE WAY

Jeanine Miller

The Following are extracts from an article in *The Theosophist* (Adyar, India), May 1984, presenting a stirring spiritual picture of evolution. Only lack of space prevents quoting it in full. Miss Jeanine Miller is a member of the English Section T.S. (Adyar) and a research librarian at the British Museum. — ED.

Who is the pilgrim and what is the way? In the ultimate sense of the idea and from the point of view of the Secret Doctrine the pilgrim is the Monad that circles round the worlds in manifestation, assimilating experiences in the various kingdoms it traverses in accordance with cyclic law, until it reaches the human kingdom. Here, successive incarnations as a human being furnish it with the experience required for the mastery of all levels of manifested existence necessary for vivifying and transforming matter and thus redeeming it. This is the purpose of the monadic pilgrimage.

We see the magnificent panorama of monadic life breathed out with the original outbreathing of the ONE — the primordial impulse or thrust into manifestation — moving down from plane to plane of the One's own shadow, primordial or root matter, into denser and more crystallized expressions of matter, moulding the substance of each plane into specific patterns. We see the universe unfolding into its seven planes and its seven sub-planes in an unceasing process of becoming, of re-revolutions, of spirit enwrapping itself more and more in matter, forming through it units of consciousness, aggregates of lives, as it assumes various forms or vehicles. We see matter being transformed and becoming more etherealized under the influence of spirit into which it eventually merges back. We see the two becoming the ONE from which they had originally differentiated. We have a vision of life spiralling down the screen of the cosmos into solid matter and up again to the invisibility of spirit.

This is the great wheel of revolution or of *samsara*. It is the everlasting outbreathing and in-breathing of the One, the pulse of life which is recognizable not only in the cosmos as a whole, but mirrored in every chain of planets of our solar system as the life-wave circles round seven times in successive outpourings and withdrawals. It is seen in every

globe and in every round of cycling life within each planet with its seven races and sub-races. It is seen in every individual in his states of incarnation and dis-incarnation, in every 'life' with its subjection to growth and decay, appearance and disappearance. While, within it all, undiminished, unmoved, and eternal, pulsates for ever the Absolute, 'unthinkable and unspeakable' (*Mandukya Upanished*) . . . .

Who is the pilgrim-soul upon the path now? He is not the personality, which is but a mask (*persona*) assumed and discarded again and again, or the *atman* which remains beyond all conditioned existence; he is that essence of being — that ray put forth by the *atman*, manifesting again and again through and by means of, vehicles — whose seat is the human heart, whose horizon is the cosmos, who opens up the timeless in us, who steadily and relentlessly uplifts us and takes us step by step back to the timeless, the infinite, the *atman*. For the pilgrim-soul dwells within our heart and links us to that Angel Star or Dhyanī Buddhi, our 'Father-Soul' of which *The Secret Doctrine* gives us a glimpse (II p. 296); and trust, faith, hope, and love must ever be our sustainers on our way back to the Father-Soul. . . .

Only in facing the depths of ourselves — our shadow above all — can we develop an understanding of human nature that will eventually blossom forth into an all-enfolding compassion. . . .

Each must face himself—his whole self—alone, the darkness as well as the light, the smallness as well as the greatness. Until a human being has come to grips with himself in naked solitude he has not yet reached maturity. For it is only in those moments of solitude when the soul stands poised to take its plunge into the inner abyss that we can discover our inner being and can come closest to every other human being—our brethren, our own selves. Only then can we know the meaning of brotherhood and of oneness.

*Prepare thyself, for thou will have to travel on alone. The Teacher can but point the way. The Path is one for all, the means to reach the goal must vary with the pilgrims. . . . Even Buddhas but point the way. — (The Voice of the Silence)*

Among the many, at a certain stage, is the path of aloneness—the counterpart, on a higher level, of the path that seemed to have separated us as individual units. Each has to walk the path by himself, and each has to sound his own silence.

There is an emptiness within ourselves—a dark desert that stands guard upon the threshold of divinity. At a certain depth in our inner being we come to this emptiness where reigns a great stillness that frightens the immature. But just, as Lao Tsu puts it, the emptiness in the cup is exactly what

makes the cup useful, so the emptiness in ourselves is the space through which wells forth that dynamic flame-power or, as the *Yajurveda* describes it, that "creative light without which nothing that is done can be done." This is the urge that drives us ever onwards; it is that dynamo, unseen and unheard, yet all-powerful, wherein lies all-enfolding peace and the bliss which is all-consuming love. The silence is a power we must conquer by merging in it, and, conquering it, find ourselves transmuted into the quickening flame at the very core of our being. . . .

In the silence of the heart the pilgrim presses on to merge in the bliss of his Parent Star, the Inner Ruler Immortal.

### THE WORK AND DESTINY OF THE 'MONAD'

Continuing the printing of letters from our archives of responses by Dr. G. de Purucker to questions sent him on theosophical teaching, we include here one on the difficult and esoteric subject of the Monad — what it really is, its duties, its destiny. The addressee in this instance is not given. It could possibly have been Boris de Zirkoff who often sent questions on difficult points of teaching to GdeP. The letter is dated 30th January 1934. — ED.

Dear ----

Answering your letter of January 29, 1934: I am not astonished that you find difficulty in the question that you lay before me. The teaching is indeed extremely recondite, but yet simple—recondite only because so strange to Occidental minds. If I understand your question correctly, the gist of it is the following: How is it that the Monad, in essence a spiritual-divine entity, needs to pass through the lower kingdoms, such as the mineral, the vegetable, and the animal, and later the human, when, as just said, being so lofty an entity in spirituality, the supposition is that in far past aeons of evolution it must already have passed through all these kingdoms. Is this the idea? The answer is simple enough, and it is as follows: While it is true that the Monad, *per se*, is a divine-spiritual entity, it yet, as is obviously the fact, is connected with our planetary chain, and therefore with the solar system, by karmic links out of which it has not yet grown.

Now let me try to take an illustration as an analogy, which may help you. The human being essentially is a spiritual Monad. But it nevertheless needs to descend into the realms of matter, i. e., into realms grosser than its own native sphere, in order to gain experience there because of karmic links of destiny. And this is because it has not yet completely learned all the lessons of our present planes in the solar system on which we are working; or rather we have not yet learned fully all the lessons in this

present schoolhouse of life. The little child in a school-room is essentially a reincarnating monad, but it is still a child in this life. Its intelligence grows as the years pass. Just so does the unwrapping or unfolding of the deific powers of the Monad proceed as the Rounds pass from the first into the second, the third, the fourth, the fifth, the sixth, and the seventh. The Monad at the beginning of every re-embodiment of a planetary chain, because it is a part of that planetary chain and will be so unto eternity, although the planetary chain itself is evolving, must pass when the Manvantara of the planetary chain opens through all the lower kingdoms, thus helping to form them, to shape them. Once this is done, on the next Round it passes through these kingdoms much more quickly because it has unfolded some of itself, and the road is ready. The Third Round still more rapidly in the lower kingdoms, but more slowly in the higher kingdoms. In exactly the same manner does the Reincarnating Ego find itself obliged to enter the human womb as a life-spark; and it must pass through all the phases of gestation, although it itself is essentially a spiritual being. It must do this in order to build up a human body in which it can work, yet it stands apart from the embryo, which it merely enlivens with a portion of itself, like Krishna. In exactly the same manner must the Monad build up for itself vehicles on the different Globes and through the different Rounds.

And next, remember that it is not the Monad *per se* which does this, i. e., as I have often pointed out, the Monad does not itself descend or fall, but gains these lessons through rays from itself in the manner that I have before explained, just exactly as the Reincarnating Ego does not itself physically enter a womb, but builds up its body in the womb by reason of a life-ray from itself. Even in the full-grown human being the Reincarnating Ego is not actually in the body, but is in intimate ray-contact with the brain and nervous system and heart and the other organs. In far distant aeons of the future our whole planetary chain will itself have evolved into a solar system and will then find its Solar Manvantaras, including all its uncounted armies of beings, on a higher plane than the present one. Just so in the far distant future will the human Monad no longer find the need of using bodies of gross matter which we call flesh, but will frame for itself highly ethereal bodies living on highly ethereal planes of the Kosmos. I hope that this explanation will make things clearer. If not, I will try to help you again if you find a difficulty, but I have given you all the teaching in a thumb-nail sketch and your letter shows me that you really understand it.

Think of the passage of the Monad through the Globes and during the Rounds as a process of gestation if you like, and then you can look upon the

Monad as finally being born into its own ethereal spheres after the end of the seventh Round. Think of the growing entity, of the growing embryo. Embryology is a good illustration. Here we have the case of a spiritual being needing to pass through all the kingdoms of Nature in the human womb: the mineral, vegetable, beast, and finally human, before it can frame for itself a body to work with on this plane. Now this is exact, but on a larger scale, in the Globes and in the Rounds. And furthermore, these bodies or vehicles that it frames for itself are in themselves also evolving entities learning and growing, ultimately in their turn to become Monads. Thus it is a case of helping oneself and helping others also.

*Yours in haste,* G. DE P.

## THE NEED FOR DISCRIMINATION

*Helen Todd*

The following are paragraphs from the last chapter of *Esoteric Man: The Aeons-Long Journey* by Helen Todd, No. 10 of Point Loma Publications Series of theosophical studies.

The salient characteristic of this age is its eagerness to strip away the veils of mystery from all aspects of life and thought: to "bring things out into the open" that all peoples may share all knowledge; even to solve, in the chemical laboratory, the very secret of life itself. Knowledge is power and with it man can transform the world, say some of our most sanguine and humanitarian thinkers: We can wipe out poverty, hunger and disease, thus ushering in an age of plenty, prosperity, happiness and peace for all: Of course there are those other voices, which can be heard asking questions: Who and what is man that he thinks he can do all these things? Is he equal to this responsibility? He may have the knowledge; has he the Wisdom?

The extreme extraversion of the present time undoubtedly indicates the return of the old cycle connected with certain periods of the Kali Yuga. And in line with the karmic law it has become an era also when certain explicit doctrines have been given out, under the direction of the Guardians of this Treasure, by H.P. Blavatsky and others. This is teaching which holds the keys to much that was formerly taught openly only to the relatively few, while to the uninitiated it was only hinted at or presented in the form of allegories, parables, myths, fables, "dark sayings," glyphs and symbols.

Those who are students of man-made history do not question the caution used in methods of dissemination of the teachings in former times. They understand the frailty of untrained human nature and are aware that even a holy truth can be made

to serve evil ends. They have witnessed the follies and atrocities that have been committed in the name of religion; and they know how fertile the human psychological make-up is in creating distortions of a teaching until the original is completely destroyed.

And what of the present age? Human nature is still largely unregenerate. But we are assured that no more teaching is ever given out than is appropriate for the cycle which calls it forth; and a survey of our Theosophical literature must convince us that we have a magnificent body of teaching which adequately answers the needs of modern man if he but turn to it, and if we as students have the discrimination to understand what those needs are and how to meet them. Discrimination, let us add, is an attribute of the spiritual self—a quality that should become ever more active in those who approach their studies with reverence and devotion.

## IF ONE WOULD BECOME A TRUE CREATOR

The following paragraphs are from an article titled "Spirit, Mind and Matter", in *Hermes*, September 1984 (universal Theosophical Fellowship, Santa Barbara, Calif.)

. . . Ultimately, spirit is matter in its subtlest sense; matter is spirit in its densest sense. There is one Universal Life, force, energy, essence, which transcends all the dichotomies that arise from the physical senses. Owing to the conditioning of human consciousness through its physical activity, the very means of recognizing what is visible or gross or specific or concrete, in opposition to that which is general, abstract, invisible and ethereal, is distorted and dichotomized. When perception is full, these false divisions are discarded. Instead, one can perceive the multiple and intertwined lines of evolution, understand their relation to each other and to their unmanifest origin. To detect this continuity within the kaleidoscopic variety of living forms is to recognize the meaning of different forms and different rates of progress.

This reflection upon the unreality of the polarity between consciousness and form must not be allowed to ossify into a static idealism. Instead, it should be the starting-point for a meditation upon the possible changes in the relationship between spirit and matter in manifestation. For it is through an understanding of this shifting dynamic balance that one may discover the keys of self-conscious creativity and evolutionary growth. The sense of evolutionary initiative which is involved here is so metaphysical that it must initially be understood in terms of some supremely suggestive metaphor. Hence all those traditions which conceive of Nature as a consummate artist, or the Logos as the grand architect of the universe.

Nature is not blind. Nor is it the servant of some capricious and extra-cosmic god. Subject to neither an imposed theology nor an invented teleology, Nature unfolds from within. The potential in invisible Nature includes ideation and subtle energy, the spiritual will to create which is identified with Kamadeva, the creative power of that which was at the very dawn of manifestation. This creative designing energy in the heart of the cosmost does not act arbitrarily and then disappear. Once released, it becomes present in every member of an entire series of transformations. It continues to abide within every spiritual atom and Monad. The atomic energy of the atoms of the physical plane is merely a reflection of the One Universal Life-energy that is inherent in the subtlest planes of substance and ideation. In every subtle atom in Nature, there is memory, will and sensation.

Naturally, these terms should not be understood in the narrow context of mundane human expressions of sensation, memory and will. To do so would be to corrupt philosophic pantheism into crude idolatry. Even during the nineteenth century, vitalism was seen as a major conceptual alternative to mechanism. Whilst contemporary thinkers are little closer to understanding life-atoms and the life principle in universal Nature, microbiologists and particle physicists are becoming progressively impressed by the immense intricacy and complex intelligence that is reflected in every single particle, atom and cell. But still they cannot make sense of this at the micro or at the macro level. How is the intelligence in the atom to be connected to the intelligence in the human brain and heart? By beginning with the metaphor of the artist, the designer and the architect, who marshals matter in line with the designs of intelligence, who produces forms with beauty, merit and function, one can gain some sense of the needed continuity between spirit and matter. It is necessary, however, to go beyond the stage of imaginative metaphor if one would understand the evolution of natural forms of life. One cannot cooperate with Nature until one solves the riddle of that creativity within one's own inner vestures. If one would become a true creator, then one must first, as the saying goes, "meet one's Maker." That Maker does not lie outside oneself.

## AND WE QUOTE

### *A Strange, Living Stage*

All the basic metaphysical principles are involved and come into play in this phenomenon of evolution: unity, time, space, motion, polarity, fields and planes, cycles. Each principle is activated and comes alive in the ever-changing world as it evolves to express more

and more of the divine potential. Space and time, or the space-time of relativity theory, are the stage on which the drama of evolution unfolds. But it is a strange, living stage in which the actors are of the stuff of the stage itself, somewhat as in a motion picture the images are at base no different from the screen. Time arises with the first thrill of life that awakens within the depths of Dark Space. In that moment the whole stupendous evolutionary cycle begins, perhaps somewhat as modern cosmologists describe in their theory of the "Big Bang". Motion and change set going an endless chain of being which puts forth ever more complex links, on and on into unimaginable stretches of time. At last the whole enormous scheme is drawn back once more into a *pralaya* or night of Dark Space, when once more "Time was not for it lay asleep in the Infinite Bosom of Duration." Till then the time and Bright Space of a living universe will support evolution as it develops ever more sensitive forms.

— Shirley J. Nicholson, extract from "Evolution,"  
*The American Theosophist*, January 1985

### *"False Certainties"*

Plato held that getting rid of false certainties is more important (and more difficult) than overcoming simple ignorance. H.P.B. said that humans are ceaselessly self-deceived. But they also taught the potential divinity in man, and the eternal dialogue between the higher and lower nature. Learning, in any true sense of the term, means coming to terms with the human situation. Learning does not really begin until something is accomplished in this direction. The beginning of learning means the finding of ideas or principles which can be relied upon even in the midst of admitted uncertainty. Such ideas may be called "first principles," and are named "Fundamentals" in *The Secret Doctrine*. They remain applicable no matter what state of illusion or uncertainty we are in. They are "absolutes," we could say, for coping with relativities. They are tools for use by our imagination.

— From lead article, "What is Uncertainty?" in  
*Theosophy*, July 1954, (United Lodge of Theosophists)

### *Has the Theosophical Society fulfilled its purpose now?*

If there is no future for the Theosophical Society in today's world, it cannot be because there is no need for its teachings; it must be because of its inability to bring *theosophia* to the world in order to feed the spiritually hungry and uplift the depressed. And this can only be due to a blockage in the channels through which the living waters of truth are distributed. Every member is, or should be, such a channel. Therefore, any question about the future of the Society should be directed inwardly by each member to himself.

We must ask ourselves whether we are helping the Society to the best of our ability; if we are not, it means that less of the living wisdom is flowing into the world. The Society's strength and vitality lie in the honest endeavor of its members.

— Carnn Citroen, extract from "Is There a Future for the Theosophical Society?", *The Theosophist*, (Adyar, India), February, 1984.

### Thought and Act

As no thought can perish, so no act is without infinite result. We moved our hands when we were dwellers on the earth, and, in so doing, we gave vibration to the atmosphere which engirdled it. This vibration was indefinitely extended, till it gave impulse to every particle of the earth's air, which henceforward, *and for ever*, was actuated by the one movement of the hand.

— Edgar Allen Poe: *The Power of Words*

## A WORD ON BLAVATSKY SOURCE MATERIALS: APPENDICES B. C. W. VOLUME XIV

Dara Eklund

The following is from the late Boris de Zirkoff's assistant and present compiler of *Blavatsky Collected Writings*. She informs us that Vol. XIV, probably the last of the numbered series (except for a complete Index of all 14 volumes), will be published before the end of 1985 by Theosophical Publishing House, Wheaton, Illinois. — ED.

In collating the appendices for Volume XIV of the *Blavatsky Collected Writings* as outlined by Boris de Zirkoff, his assistants have noted and benefited from the research of a number of other Theosophical students. We have mentioned before in these *Eclectic* columns that Mr. de Zirkoff chose wisely the title "*Collected Writings*" rather than "Complete." As time goes by we see articles or letters both in this and other journals of "never before printed" items coming to light.

This writer knows for sure that the editor would at times ponder long the inclusion of certain materials, as for example some of the E.S. papers. When he placed the Esoteric Instructions in Volume XII, he deliberately excluded second-hand items such as student notes, and those sections where it was clear that the directive was not from H.P.B. In the case of several dialogues (such as "Conversations on Occultism") he would include series that were preponderately H.P.B.'s, unless it was an interview for another Journal, as *The Path*, where the editor would be developing the teachings more fully in print, as instructed. When compiling *Echoes of the Orient*, I was advised by Boris that no harm would be done if a dialogue appeared in either the teacher's or the

student's collected writings, or *both*.

In Appendix I of the forthcoming Volume XIV there is a section of the Wurzburg MS. printed for the first time. It was entitled "To the Readers" and the opening portion was printed by Jinarajadasa during his reprinting of the First Draft of the *Secret Doctrine* in Vol. LII of *The Theosophist* (August 1931 pp. 601 *et seq.*). During Boris de Zirkoff's trip to India in 1977 permission was granted by International President of the T.S., John Coats, for him to print the unpublished second portion in *The Collected Writings* series. When he returned from Adyar in January of 1978 Boris appended this item to his MSS. for Volume XIV. Even in placing it in the Appendix for Vol. XIV we need to note that it was really an integral part of the original draft of the S.D. and students comparing the 1888 edition of H.P.B.'s monumental study will find many parallels with her Introductory remarks.

Besides two other articles discovered after the main chronological sequence had been embarked upon, we have recently been sent some notes Mr. de Zirkoff was certain could be located at Adyar. These were sent to us by Michael Gomes, a Canadian researcher, and are notes which H.P.B. appended to her sister Vera's journal, including several rather long footnotes. This MS. was to be used by Mr. Sinnett, along with H.P.B.'s marginal remarks, in his *Incidents in the Life of H.P. Blavatsky*. While he incorporated many of them, not all were used. Although the manuscript is by now quite faded, Mr. Gomes gave us a synopsis of the text H.P.B.'s notes pertain to. In Vol. XIV we have filled in words from earlier researchers who saw the manuscript at first hand when it was less aged. One of those students was Mrs. Violet Christie.

In 1926, Mrs. Violet Christie pinpointed the several crucial parts omitted by Sinnett. As a collator of the significant portions, it is far more interesting to learn *why* Sinnett left them out. For an insight, we quote below Mr. Jinarajadasa's introduction to the Christie series, appearing in March 1926 on p. 733 of *The Theosophist*. Referring to a small part of H.P.B.'s MS. which had been given to him by Miss F. Arundale, he states:

... "The principal fact which is interesting is that, as H.P.B. wrote her autobiography, she referred constantly to her link with the Masters. Mr. Sinnett evidently thought it more judicious after the Coulomb attack to say as little as possible on this aspect of H.P.B.'s life. The manuscript is not worth printing in its entirety, as most of it has been utilised almost verbatim by Mr. Sinnett . . ." C.J.

However, the parts quoted by Mrs. Christie from Vera's journal were very well annotated and include H.P.B.'s early days in Cairo (where she was nearly assassinated), the abrupt closure of her *Societe Spirite* in Egypt, and orders from her Masters to come to

America. Some interesting notes on genuine mediumship follow, and her express wish to gain scientific rather than speculative or fanciful documentation for spiritualistic phenomena. Violet Christie also quotes from a French article on "Science and Theosophy" which relates the prophecy of the St. Simonists who . . . . "So far back as 1821 had begun announcing to the world the advent of a woman from the East, who shall unite the two populations of the East and West, and shall become the *Mother of the reformed society*." The article of M.C. Fouvety goes on to state:\*

"Deceived by their impatient fancy, some of the St. Simonists started and went in 1831 to the far East in search of that *woman-type*. Vain were their travels over Egypt, Syria and Asiatic Turkey . . . They had started on their journey too early: had they gone East 50 years later and pushed further on to India — they would have found in Madame Blavatsky — a Russian woman (from the East) . . . . We had recently the means of ascertaining personally how many Hindus feel for her an affectionate veneration, and prove it by regarding and even calling her their wise and affectionate Mother."

So, as often noted by Boris de Zirkoff, every researcher stands on the shoulders of others who come before him, and those of us who garner the benefit of their patient labors can indeed be grateful. While philosophers, mystics and metaphysicians are often inclined to an historical approach, we see today a growing number of students delving into the history of the Theosophical Movement, and can look forward to the day when all these dredged up documents from the past will be written into a definitive volume.

### ON BEING A THEOSOPHICAL LECTURER

Vicente R. Hao Chin, Jr.

Being a good theosophical lecturer does not mean that one has to be a good orator. But there are certain traits that appear to be important for one to be able to convey a message effectively as a theosophical speaker. Each speaker must ask himself:

1. "Am I familiar with the subject matter?"

A speaker who has mastery over his subject already possesses half the qualification for delivering an effective lecture. Speakers who try to fool around the subject are deceiving the audience and will be sensed by them. On the other hand, a well-prepared lecture is always deeply appreciated by listeners even if it is delivered poorly.

2. "Am I sincerely trying to apply the message of my lecture in my own life?"

The theoretical speaker will tend to be less effective than the practical person. The latter knows the *value* of his subject, while the former knows only cold *information* about it.

3. "Am I clear and organized in the presentation of my message?"

Clarity is many times more important than oratory. Listeners attend a talk to learn, not to be impressed by a declamation. Was the central idea well understood?

4. "Am I interested in the audience?"

A speaker who monotonously reads or mumbles his lecture or talk shows lack of appreciation of his audience. One must sense whether the listeners are bored, impatient, indifferent, or hostile.

— Vicente Hao Chin, Jr. is National President of the T.S. in the Philippines

### VIII: QUESTIONS — YOUR ANSWERS

We reach this month the expansive subject of *Cycles: in Universe and Man* (Theosophical Manual No. 8 by Lydia Ross, M.D.), the universal law affecting all from the great 'out-breathing and inbreathing' of worlds and solar systems, to the very infusoria and minutest forms of life. Dr. Ross, was a member of the T.S. from the early days of W.Q. Judge, and was a member at the Point Loma Headquarters in both medical and literary departments. — Ed.

#### I: INTRODUCTION

1. In what way does the law of periodicity, or the doctrine of cycles give reason why things happen as they do?
2. Give examples of cyclic action (a) familiar to our everyday life, (b) on a universal scale.
3. What essential thought or thoughts do you derive from this chapter? Please enumerate.

#### II: MAN AND NATURE ALLIED IN CYCLIC PROGRESS

1. How does the Law of Cycles prove the unity of man and nature? Give examples. (pp. 10-12)
2. What is meant by the recurrent 'events' of time? (pp. 12-13)
3. In what ways has man become divorced (in thought and attitude) from Nature? (p. 15)
4. What were the dominant qualities of what are called the Root-Races? (p. 18) How did man's condition (selfish, warring, etc.) affect his surroundings and environment? (p. 17)
5. Is man a helpless pawn of circumstance? (pp. 18-19)
6. Name familiar things that reflect the law of recurring periodicity. (pp. 20-21)
7. What possibly is the directing urge for the migratory flight of birds, the migration of some fishes and animals, and of the North European

\* "Science et Theosophie" in the *Bulletin Mensuel des Sciences Psychologiques*, quoted extracts from "H.P.B.", *The Theosophist*, March 1926, pp. 737-38.



lemming? (pp. 22-24)

### III. MAN'S BODY A VAST SOUNDING BOARD

1. What are the two nervous systems? their functions? (p. 26)
2. Are the ratios of periodicity in the solar system also reflected in our body? Give examples. (pp. 27 & 29).
3. What are the figures denoting length of the time periods called *yugas*? (p. 28)
4. What is the "Platonic year", also called the sidereal year? (p. 28)
5. In what way may Life and Death be regarded as the systole and diastole of the cosmic heart-beat of the Spiritual Self? (p. 30)
6. How does a study of radio-activity of rocks and minerals indicate a life-history or cyclic course of our physical globe? (p. 31-32)
7. Relate to the various Root-Races the evolution of our five senses. Which have the longest wavelengths? which the shortest? When will our latent sixth and seventh senses evolve? (p. 34-35)
8. What was meant originally by the 'third eye'? What is its history past and to come? (pp. 36-37)

### IV. CYCLES IMPRINTED ON THE EARTH

1. What points of analogy can you give between the development of a globe on the one hand and a man-child on the other? (p. 42)
2. How long ago was the development of mineral and vegetable on this earth? When was its most active development? (p. 43)
3. When did the "separation of the sexes" occur? (p. 43)
4. Why are there no fossilized remnants of the Lemurian or Third Root-Race? (p. 43)
5. How are worlds (and Races) periodically destroyed? (p. 44-45)
6. Is "matter" itself somewhat affected by its association with conditions of human life? Give examples. (pp. 45-46-47)

### V. RECURRING CIVILIZATIONS AND ARCHAEOLOGY

1. What thought does this chapter stir in you?

### VI. LANGUAGE CYCLES

1. When was the first inflectional language developed? What was it called? Who "invented" it? What celebrated Hindu grammarian restored and perfected it? (p. 66)
2. How is it that some barbarous peoples employ an elaborate language? (p. 70-71)

### VII. SPIRAL PATHWAYS AMONG THE STARS

1. In what way is our solar system a big cosmic family? Enlarge on this. (p. 73)
2. Who directed men's minds in the early days to the invention of the arts and sciences, and what

did these teachings include? (pp. 73-74)

3. What is meant by "entering the sign of Aquarius"? (p. 75-76) What is meant by a Messianic cycle? What happens then? Who opened the present Messianic cycle? What great Teacher inaugurated the previous one? (p. 77)
4. Do the Masters of Wisdom meddle in politics? (p. 77)
5. Who was the great Atlantean astronomer? (p. 78)
6. What is meant by the phrase "Man is an embryo divinity"? (p. 79)

### VIII. CONCLUSION

1. What are some results of the self-directed effort of certain men to train themselves to advance more rapidly than the average? (p. 81)
2. What is the 'Moment of Choice', and what then occurs? (p. 81)

### BOOK REVIEWS

*The Occult in America: New Historical Perspectives*, edited by Howard Kerr and Charles L. Crow, University of Illinois Press, Urbana and Chicago, 1983, 234 pp., Index, cloth, \$16.95.

Theosophists will find this work a useful and timely reference. Although, of the ten chapters, only one is specifically devoted to Theosophy — Prof. Robert S. Ellwood's "The American Theosophical Synthesis"—a number of scattered references to Theosophy and Theosophists are to be found, most of them favorable. The purpose of the book is aptly put by editors Kerr and Crow in their Introduction:

From the 1960s on, excellent studies of particular movements or themes have appeared in ever-growing number . . . some of them by contributors to this volume . . . As yet, however, there has been no serious presentation of the occult presence throughout the nation's past. Thus *The Occult in America*. (p. 2)

Ten of the twelve contributors to this volume are either associate professors or professors, but this reviewer feels that some of them, despite their academic qualifications, could have done a better job in their analyses. Little fault is to be found with Robert Galbreath's "Explaining Modern Occultism" chapter, and readers will no doubt admire his skillful defense of occultism against the charge raised by some critics that it is 'irrational'.

R. Lawrence Moore, in his presentation "The Occult Connection? Mormonism, Christian Science, and Spiritualism", feels it necessary to draw attention to "Madame Blavatsky's Theosophical Society" for he is of the opinion that the latter is "the closest approach to a systematically occult group in nineteenth-century America," and "suggests some guide-



lines for judging what tendencies in Mormonism, Christian Science, and spiritualism made them vulnerable to the charge of occultism" (p. 136) It is to Moore's credit also that he feels it necessary, in a footnote, to trace the words 'occultism' and 'occultists' to the usage given them by A. P. Sinnett in his laudable 1883 work *The Occult World*. One is disappointed, however, with Moore because he omits the fact that Mr. Sinnett was a Theosophist.

Mary Farrell Bednarowski devotes her chapter "Women in Occult America" to those "movements with occult characteristics," namely spiritualism, Theosophy, and feminist witchcraft." Reference is made to several leading female Theosophists, Madame Blavatsky and Katherine Tingley being the most prominent. Bednarowski's chapter provides the reader with additional information on three themes also considered in separate chapters preceding her worthwhile analysis.

Professor Ellwood's contribution, already briefly mentioned, leaves much to be desired. At best, he seems to display an ambivalent attitude towards the significance of Theosophy. Ellwood focuses on the years 1875-78, and what was of historical importance from the time the Theosophical Society was first founded in New York until the two principal founders, Colonel Olcott and Madame Blavatsky, departed for India. Ellwood considers "basic theosophical teaching" primarily as they appeared in Blavatsky's first monumental work *Isis Unveiled*. He also feels it necessary to divert the reader's attention to "Neoplatonic occultism", transcendentalism, and spiritualism. It is indeed unfortunate that Ellwood's somewhat favorable analysis of *Isis Unveiled* is marred by his unwarranted reference to the plagiarism charges first raised against it in 1895 by W. Emmett Coleman. Ellwood seems convinced that Madame Blavatsky plagiarized extensively, but fails to fully document a single instance of plagiarism. No specific pages are cited and no parallel texts given.

The concluding chapter "UFOs and the Search for Scientific Legitimacy" by David M. Jacobs is a well-considered, objective statement of the UFO phenomenon since 1947. Jacobs seems to feel that the theories advanced thus far have not fully explained "the totality of UFOs". As a result, the latter have become a real 'mystery' with 'occult qualities' that seem to stand in the way of 'scientific explanation'.

— RICHARD SATTELBERG

## ITEMS OF INTEREST AND NOTES FROM THE EDITOR

### *Theosophical Network Newsletter*

Spring issue of this first newsletter carries the following "Statement of Purpose":

"The purpose of the Theosophical Network is to disseminate information about Theosophy and theosophical activities and to facilitate inter-communication between people who share a common interest in Theosophy.

"The goals of the Theosophical Network are (a) to enhance communication and encourage interrelating of ideas within the Theosophical Movement, and (b) to encourage initiative and cooperation in similar projects and research.

"To further these goals, the Theosophical Network will (a) publish a quarterly newsletter, (b) publish an annual directory, and (c) provide a computer information service.

"While working cooperatively within the Movement, the Theosophical Network is independent and unaffiliated with any Theosophical or other organization."

In this first issue there are also articles: "Networking" by Ted Davy, reprinted from *The Canadian Theosophist*, March-April 1984; by the editor: "Interdependent Arising: The Network Practice"; by the Vietnamese poet and Buddhist monk Thich Nhat Hanh: "Being Awake" (referring to Bodhi, the Awakened Mind — the Buddhist principle in theosophical literature); and the first chapter of a book of commentary by Eugene Jennings on Stanza One of Cosmogony in HPB's *The Secret Doctrine* — in the light of science, physics, and the S.D.

Subscription to the Theosophical Network Newsletter is \$5.00 (\$6.00 foreign). This annual subscription includes the newsletter, directory, and an optional listing in the directory. Address subscriptions to: P. O. Box 261358, San Diego, California 92126.

### *Bibliography of Biographical Studies on H.P. Blavatsky*

We have received this useful 15-page bibliography compiled by Jean-Paul Guignette (5, rue Baudin, 93100, Montreuil, France). It covers a listing of (1) Books or pamphlets constituting biographies of H.P. Blavatsky; (2) Books or pamphlets providing a particular testimony on the life or person of HPB — some incidents in her life; attacks against her; defences of her; (3) Works on the life of HPB and the history of the Theosophical Movement; (4) Particular studies on HPB.

This should be a helpful item for all theosophical libraries as well as to individual students. The compiler modestly states he does not consider he has included every possible source. "No doubt," he writes in his Preface, "as it stands, the present bibliography does not cover the whole ground and may be improved upon in the future — thus, all suggestions are welcome." As a start, he includes several blank pages for the student's own annotations.

### *Newsletter from the Philippines*

We are pleased to receive in exchange the monthly Newsletter from the National President of the T.S. in the Philippines, and find it news-worthy in every way, a vital theosophical 'messenger' reporting theosophical activity and growth in that Section. It contains monthly editorials, "Thought for the Month", comment on world events under the title "Sitting by the Stream," Book reports and Book News, announcement of new Correspondence Course, lecture and study-group schedules, Reports from the President, the Treasurer, and Board Decisions. We note that the 1984 stated annual theme was "To be in the world but not of this world"; for 1985 it reads: "Theosophy is the Science of Life, the Art of Living."

### *Bulletin of the Theosophy Science Study Group, India*

This is published six times a year, with original articles on Theosophy, Science, and extracts of scientific and technology

developments bearing on investigations "of truth, occult science, parapsychology, and human values."

Effective February 1985, subscription rates for U.S. are \$6.00 annually (\$10.00 for 2 years); for UK £ 3.50 (6.00 for 2 years); Life membership, U.S. is \$45.00; UK £ 25.00. Please make checks payable to The Theosophy Science Study Group, India, and send to Dr. A. Kannan, Editor, c/o The Theosophical Society, Adyar, Madras 600 020, India.

### *Theosophical Research Journal*

This is the official organ of the Theosophical Research Institute, which is issued quarterly (P. O. Box 270, Wheaton, Illinois, 60189-0270); annual subscription, \$5.00 (U.S.A.); foreign by surface also \$5.00; \$6.00 by air.

### *Practical Theosophy*

We note that *Theosofisch Forum* (orgaan van Het Theosofisch Genootschap, originally of Point Loma) regularly lists all Theosophical Societies, lodges, groups, etc., in the Netherlands, on the back cover of its monthly issues, with addresses and phone numbers. These include (in translation): The Theosophical Society (PL) with addresses in The Hague, Capelle a/d/IJssel, Heemstede, Marum, Rotterdam; School for the Study of Esoteric Philosophy: Leidschendam, Arnhem, Alphen, Oosterbeek; Theosophical Society in Netherlands (Adyar), with address in Amsterdam; United Lodge of Theosophists, Voorburg, Amsterdam, Berchem; Theosophical Information-and-Bookcenter, The Hague; Theosophical Society International and Theosophical University Press Agency, The Hague (Pasadena); The Theosophical Society Point Loma/Covina, The Hague. Such eclectic listing is Theosophy-in-action.

### *The Coulomb Case 1884-1984*

The December 1984, January, and February 1985 issues of *The Theosophist* (Adyar, Madras) carry articles by Michael Gomes on "The Coulomb Case". Mr. Gomes is a research student who lives in Canada, and this study is the result of seven months' investigation in Indian archives. The author introduces his study with these words: "1984 marks an anniversary which will not be celebrated by Theosophists. Yet the events of a century ago were to have a major impact on the public image of the Theosophical Society and a dramatic effect on the career of its chief founder, H.P. Blavatsky."

These 30 pages (with 115 substantive and clarifying footnotes) will be of great interest to theosophical students researching the Society's history of a hundred years ago. We are grateful to Mr. Gomes for sending us a bound copy for our Library.

### *Southern California Federation News Letter*

The Spring first issue of this 20-page news-letter (J. Ekins, editor) is full of interesting information reflecting the surge of energy in this area of the theosophical world. It opens with a summary of "1984 in Perspective", reports the many activities within the Federation, and concludes with a listing of the Federation's sixteen lodges and active study centers. It is also brightened with pictures of individuals and places, candid shots that will bring back (we're sure) cheery memories to many readers. Among its listing of Videocassette Programs are: "Buddhi Yoga in the Bhagavad-Gita" — (Dr. Ravi Ravindra interviewed by Dr. Renee Weber — 32 min.); "The Essence of Theosophy" — (Joy Mills and John Algeo: suitable for public or members meeting — 32 min.); "The Purpose of the Theosophical Society" (Radha Burnier, to the Olcott Staff in April 1982 — 50 min.); "Buddha Nature" (talk given at Olcott by the Dalai Lama in 1981 — 50 min.)

Of special interest was the report of the Student's Confer-

ence in Toronto, Canada. Gen. Sec. Ted Davy gave the opening address. Other speakers, besides those of the host Canadian Section, included members of the United Lodge and of the American Section; and Jerry Ekins and April Dennis gave a half-day workshop, with a historical slide history of the modern Theosophical Movement. It was "another networking event".

Other items in this issue are: (a) notice of "The All California Conference" to be held over the July 4th weekend at Far Horizons Theosophical Camp in California, to be hosted by the Northern California Federation; (b) report of a "University Course in Theosophy" taught last Spring by Dr. James Santucci at California State University, Fullerton, which focused on the writings of Blavatsky, especially *The Secret Doctrine*, *The Key to Theosophy*, and also W. Q. Judge's *The Ocean of Theosophy*; (c) an article, "One Hundred Years Ago" referring to the terrible difficulties HPB experienced in India in the year 1884; and (d) a contribution by Victor Endersby, veteran Theosophist, titled "Protector Invincible."

### *More Practical Theosophical Network*

The Long Beach, California, Branch of the Theosophical Society (Adyar) gives public lectures during the months of January to July, and again from October to January, and their speakers are from not only their own Lodge but also from the United Lodge of Theosophists, from The Theosophical Society (Pasadena), and Point Loma Publications. For example, in January and February this year fortnightly speakers were: Dr. Robert Bonnell, Lodge President (Adyar), "Plato, Light of the West"; Wesley Amerman (ULT), "Theosophical Symbols"; Rob McOwen (ULT), "Why Immortality in an Ever Changing World?"; W. Emmett Small (Point Loma Publications), "The Riddle and Mystery of Death"; Sydney Taylor (Adyar), "Forget Not Your Heritage"; George Uribe (lawyer), "Law: Prescriptive and Descriptive."

### *Krotona School of Theosophy*

Spring session of the School opened March 18. Guest teacher was Jack G. Patterson, former General Secretary of T.S. Australia, and recently elected head of the Society in his native New Zealand. He will speak (eight sessions) on "A Search for Meaning in Life". Another visitor-speaker from abroad was Michel Chapotin, Vice-President of the T.S., France, who gave a half-day audio-visual presentation on April 5, his subject being "Man: Where Are You Going?". Yet another from abroad was Sten Von Krusenstierna, Swedish-born and now resident in Australia, who lived for many years in Indonesia. His subject for a 2-day seminar was "Javanese Mysticism." And Dr. Ravi Ravindra, professor of physics and religion at Dalhousie University, Nova Scotia, gave a 5-day seminar on "Yoga and Consciousness", concluding with a dialogue between Dr. Ravindra and Dr. Alastair M. Taylor.

### *The Divine Pyramander of Hermes*

Fellow-publisher Wizards in San Diego received the following inquiry from Dallas, Texas:

"I found a very curious book in the local university library and I am wondering if it is still available and how much for. It's *The Divine Pyramander of Hermes*, translated by Dr. Everard, with a white and gold cover, hardback. Also please send me your latest catalog."

The price of the book, for other interested readers, is \$10.00. It's a translation of an ancient Arabic manuscript, and topics covered include cycles of creation and destruction, nature of man's soul, rules for liberation. (140 pages). For this and others of the Secret Doctrine Reference series order direct from: Wizards Bookshelf, P. O. Box 6600, San Diego, California.

### *Mahatma Letters Study Guide Available*

For individual or group study this Guide by Virginia Hanson to *The Mahatma Letters* may be purchased for \$4.95 from: Theosophical Publishing House, (Order Number is 1403), P. O. Box 270, Wheaton, Illinois 60189-0270.

### *Omission*

Our error (or could we blame elementals or gremlins always mischievously active in printshops and editorial offices?!). In the Jan/Feb 1985 *Eclectic*, p. 9, listing speakers at the July 21-22, 1984, SD-2 Symposium in San Diego on HPB's *The Secret Doctrine*, the name of John Draais was inadvertently omitted. The title of his paper was "What's the Matter with Gravity?" With other lectures it is included in the printed proceedings of the symposium, which can be obtained from: Wizards Bookshelf, P. O. Box 6600, San Diego, Calif. 92106 (\$6.00).

### *Theosophical Fraternization*

In this year of active theosophical "networking" it is of interest to go back 40 years to a notice headed as above in *The Theosophical Forum*, November 1945. Theosophical networking or fraternization was alive then, and the seeds have been sprouting shoots (in degree!) ever since. The report reads:

"For the past several months in Los Angeles public Theosophical forum-meetings have been held under the auspices of individuals or associates of the United Lodge of Theosophists, who have invited members of the Theosophical Society with Headquarters at Covina, to attend and take part in giving the addresses and answering questions from the audience. We welcome this evidence of fellow feeling as between members of different Theosophical Societies who, setting aside the points of disagreement, see the sound sense and brotherliness in co-operating in presenting to the world the fundamental teachings of Theosophy as enunciated by the original Founders of the Society.

"Another evidence of goodwill and understanding of true Theosophical endeavors and accomplishments were the visits, already reported in these pages, of Miss Joy Mills of the Wheaton Staff (Adyar) to our Covina Headquarters, and of Mr. and Mrs. G.A. Barborka and later Miss Eloise Reiniger to the Wheaton, Olcott Headquarters. We note with particular appreciation the following among the items considered and approved by the National Board of Directors of The Theosophical Society in America (Adyar): 'Decision to purchase principal books of Dr. de Purucker for the National Library student shelves.'"

### *Passage En Europe . . .*

Under this title *Le Lotus Bleu*, January 1985, published an interview with *Eclectic Theosophist* editor, responding to questions from Daniel Caracostea. My wife and I had been warmly received by the General Secretary, Mm. Francoise Caracostea, and Mr. Michel Chapotin, Vice-President of the Section, at the Headquarters, 4 Square Rapp. The interview in its five pages sketches briefly Point Loma's historical beginnings from 1897 on, Katherine Tingley's founding of the Raja Yoga School and Theosophical University, the education there, and later aspects of the work under the direction of Dr. G. de Purucker, emphasizing especially since 1929 his historical and dramatic inauguration of an era seeking friendly relations with all other theosophical Societies. It was the time also when Boris de Zirkoff began his work of compilation of the *Collected Writings* of H.P. Blavatsky.

In response to the question whether now there would be further volumes after the 13 already published, he said that since the death of Boris, his assistant Dara Eklund was continuing the work of final compilation and that Volume 14

would be published probably in January or February 1985. (Wrong. We are now informed it will be later — but that it will be this year!) "There will surely be another volume composed of Letters," I added, "but I do not know whether this will be part of the series of *Collected Writings*. . . ." (We are now told it may be more than one volume and will be part of the *unnumbered* series, such as *Isis Unveiled*, etc.)

In answer to the question, "Have you anything to add?" I said: "I would simply say we are in a new age. The era of the Fish has ended, and the era of the Water-Bearer Aquarius has begun. It is also the cycle of 2160 years which we may, I believe, call the era of Theosophy, and Theosophists have the duty to see that the theosophical ideas reach humanity, ideas which should act as a leaven in the world. And this is not simply the name Theosophy but the main theosophical *ideas*. We know that some have taken root: reincarnation, karma, and others; but sometimes in a manner twisted and not always sound. Therefore the duty of Theosophists is to tell that which is *really* Theosophy and to show the powerful help it could be: to the children of the world, to adults, to older people, so that they all will know something of these basic ideas: that life is eternal, that you are more than a mere human being, but a being of eternity, with all eternity to grow, to evolve, and share. It seems to me that the entire world should know that and that each Theosophist should be happy to do what he can towards that goal. Consequently, I hold that divisions should end and we should all be united."

### *The Last Adventurer: The Life of Talbot Mundy*

As we go to press we have received from the publisher Donald M. Grant, Inc., West Kingston, R.I. 02892, the above named book by Peter Berresford Ellis. The fascinating story takes us from Talbot Mundy's birth in England on April 23, 1879, through adventure in India, Africa, New York, Maine, Palestine, Nevada, to California days as a Theosophist at Point Loma, then on to Mexico, Spain, England again, and to the final days of 1940 in Florida. As with all Grant publications, the book is beautifully produced, 10 x 7 in., 279 pages, 16 pages of photographs (\$25.00). From the dust wrapper we quote: "*The Last Adventurer* is the result of several years of research and study by that remarkable literary sleuth, Peter Berresford Ellis, a prominent biographer and a successful fiction writer under the name of Peter Tremayne."

## FROM LETTERS RECEIVED

*E.A.D., London, England:* In your sometimes brief quotes from sources perhaps outside of theosophical writings you demonstrate how you can 'trust' these apparent outsiders, as it were, laying no claim yourselves to be in exclusive possession of truth. To me this attitude itself is a beautiful thing. You are, as it were, saying that wherever some truth is revealed it is everyone's right to learn of it and accept or reject it; and that if you quote from someone who is not regarded as an 'authority' the truth revealed is not thereby diminished. So it seems you truly live up to your journal's title *The Eclectic Theosophist*.

*V.R.H.C., Quezon City, Philippines:* I cannot tell you how fascinated I was in reading them (the 2 bound volumes of *The Eclectic Theosophist*) transfixing me up to the wee hours of the morning . . . It is, I believe, one of the most significant theosophical publications I know. What impresses me most is the underlying editorial spirit that pervades the choice of articles . . . Now I see the wisdom of the word 'Eclectic' in



"The characters are fantastic and abnormal, wild to savagery, but in some cases preternaturally wise," commented *The Manchester City News* (Manchester, England) when the book was first published.

"The Lama, Tsiang Samdup, is a wonderful conception of the mystic, an Adept who has fathomed secrets far beyond human philosophy, and who pours fourth a continual stream of occultism and wisdom.

"One of the most thrilling descriptions we have ever read is the chapter, 'Under the Brahmaputra' . . . A work of fiction entirely out of the common . . . Mr. Mundy has produced a literary and philosophic masterpiece."

#### About the Author

"Talbot Mundy was actually born William Lancaster Gribbon," writes Peter Berresford Ellis in his Introduction to this new edition. The year was 1879, Hammersmith, London, England, and the day — shared by Shakespeare and Cervantes — was April 23.

"He was the eldest son of a prominent London businessman. He was sent to Rugby School, the famous English boarding school of *Tom Brown's Schooldays* fame, but he left the school after one year . . . His mother suggested that he train for the Anglican priesthood, but the boy answered by running away to Germany where he joined a travelling fair. He never returned home to live.

"Followed those adventures in India, South Africa, Portuguese East Africa (now Mozambique) and British East Africa, which gave him background experience to draw on in his creative work. In 1909 he was in New York and writing for *Adventure* magazine, which launched him into almost immediate popularity. In 1914 his first book *Rung Ho!* was published to wide critical acclaim. Forty-two books rapidly followed, but with the publication of *King of the Khyber Rifles* [later made into a movie] his reputation as a best selling author had been assured."

Lexitone cover, 392 pages, \$7.25. Published by Point Loma Publications, Inc. P. O. Box 6507, San Diego, California 92106

your title. It is a most inspiring example of the spirit of theosophical brotherhood. It is remarkable how you handle controversial topics without allowing them to become destructive.

May I ask what has been the status of the Theosophical Encyclopedic Glossary of G. de P.? It would be a great treasure to all theosophists.

*I.Z., Boulder, Colo.* — It is so rare to find a writer in the 20th century who wrote from an authentic spiritual reservoir. May Kenneth Morris' spirit be currently journeying to noble realms. . . . In "Red Peace Blossom Inlet" and "The Night of Al Kadr" there is more religious essence than in most books on Taoism or Mohammedanism. Perhaps this was precisely what Morris was striving for.

*J.F., Houston, Texas* — Read Charles Ryan's Manual (No. 1 *Theosophy: A General View of Occult Doctrine*). Everything in it is so relevant to today. Seems like he was way ahead of his time in his thinking. . . . How can anyone believe anything else? Can't wait to read the rest of the set.

### "THE ECLECTIC THEOSOPHIST" BOUND VOLUMES

As stated early last year, two bound volumes of *The Eclectic Theosophist* are now obtainable. Volume I: includes Nos. 1-41; Volume II: includes Nos. 42-80. For another two dollars subscribers can have included in Vol. 2, the issues of May-June 1984 through the issue of May-June 1985. These volumes should be of interest to librarians, archivists, theosophical historians, and those "who like to browse". Order from: Point Loma Publications, Inc., P. O. Box 6507, San Diego, California, 92106. Each volume \$15.00.

#### *Some Are Thoughtful*

— when their address is changed, and notify us. Others neglect to do so, and the postal forwarding charge has now gone up to 37 cents. Help us by keeping us informed. *Thank you.*

### CONTRIBUTIONS

The following contributions have been received since our last report and are here most gratefully acknowledged: W.D. McD., \$200.00; D.L.G., \$25.00; M.P., \$25.00; A.D.M., in memory of N.J.B., \$10,000.00.