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ONE HUNDREDTH ANNIVERSARY OF THE AMERICAN SECTION

One hundred years ago The Theosophical Society was ONE SOCIETY, as it was when founded in 1875. What has since historically become known as "the Split" occurred in 1895, when, because of internal troubles and serious attacks on Mr. Judge, the American Section of the Society became an independent body called "The Theosophical Society in America", under the Presidency of William Quan Judge. The official Convention was held in Boston, April 28-29, where by vote of 190 delegates against 9, the motion of separation then felt to be required was adopted. Judge's own attitude at the time is forever marked by his official announcement, written without sign of bitterness or denunciation: "The Unity of the Theosophical Movement does not depend upon singleness of organization, but upon similarity of work and aspiration; and in this we will 'KEEP THE LINK UNBROKEN'."

Col. Olcott's response was equally highminded. Recognizing the "indisputable right" of the American Section to take the action it did, he proffered his "best and official wishes for the prosperity, usefulness and honorable management" of the newly constituted body." In fact some two years earlier he had written to Judge: "If you want separate Theosophical Societies made out of Sections, have them by all means. I offered this years ago to H.P.B. and even to A.P.S. [Sinnett]. (*Report of the American Convention*, 1895, p. 23).

The Theosophical Society in America moved its headquarters from New York City to Point Loma, California, in 1900. Judge had died in 1896, and Katherine Tingley had become its head, and shortly thereafter the name of the Society had been changed to "The Universal Brotherhood & Theosophical Society."

On December 5, 1929, at a Convention to modify its Constitution, the name reverted to "The Theosophical Society", and the words "Point Loma" usually follow it in parenthesis. That same year Dr. G. de Purucker had succeeded Katherine Tingley as Leader of the Point Loma T.S. One of his first acts was to inaugurate what was called the Fraternization Movement, an historic effort to break down barriers

between the various theosophical organizations and to work towards inter-organizational cooperation. It received at first the immediate and cordial endorsement of Dr. Annie Besant. History records the story from there on. The initial impetus "officially" failed after some years, though in quiet and practical ways the idea was kept alive and active as between individuals and groups of all branches of the Movement. Perhaps the original plan was indeed too idealistic, not realistically facing incalculable human problems of the day. One need not quibble historically about all this. What has happened has happened.

We now read in the pages of *The American Theosophist*, December 1985, that this coming July, from the 11th through the 16th, the American Section T.S. (Adyar) will be celebrating its 100th Anniversary. Their International President, Mrs. Radha Burnier will be the guest of honor. It will be of deep interest to see how the American Section of the Adyar Theosophical Society meets the situation historically in this official celebration. All true Theosophists will wish those 'in charge', as well as those participating, full meed of wisdom and of vision.

Judge's work, his very life, speaks for itself — for those who have studied his books, recognized the organizational genius that brought to birth scores of theosophical active lodges across the USA, for those who understand and know something of the real being he was. "By their fruit shall ye know them". Let that 'fruit' truly be known and appreciated.

—W.E.S.

WE ARE SLOWLY EMERGING

Leonard Lester

The crucified Titan, Prometheus, chained to the rock, torn by the gnawing vultures of desire, still towers as a living symbol of humanity. Out of the gloom the shadowy form rises gigantic, godlike; the noble brow takes the first, faint hues of dawn; the steadfast gaze lit by foreknowledge, penetrates the future, knowing the sunrise is at hand and his deliverance sure.

Consider the life-sum of man's thought, of his physical energies — to what goal are these directed?

Is it the goal supposed to end with the tomb, or is it lighted with the flame of an undying aspiration, to which a single earth-life is but as a day in the soul's 'eternal pilgrimage'? Man is essentially divine and his awakening intuitions invoke the light of that Truth to which he naturally aspires as the source of his being. This is the basis of spiritual devotion, and all religions are, or originally were, its ministrants.

There are cyclic periods in the evolution of humanity when this light is obscured. Out of one of such obscure periods we are slowly emerging. And it is in response to the spiritual hunger of man's heart that the teachings of Theosophy have been given. For it is just the guidance of these teachings that is needed to restore the lost equilibrium, to kindle in man's inner life that vitality which living Truth alone can impart. They are the lost canons of proportion in the art of character-building.

—Extract from "The Year's at the Spring",
The Theosophical Path, Vol. XXXIX, No. 3

BEAUTY AND JOY — AND EASTER

Kenneth Morris

Nowhere is the universality of Christianity better proved than in this its festival of Easter. They took the old Pagan festival — and I wish we could accord the grand word Pagan its full honor, hear in its full beauty: Plato was a Pagan, Socrates was a Pagan, Confucius and the Buddha were Pagans — they took the old Pagan festival of Flora, of Persephone, of Eostre, of the Flowers and the Resurrection, and made it an observance of the Christian Church; not, as I think, in order, so to say, to 'catch the pagan vote'; not because they were unmindful of the injunction against picking and stealing; but simply because it represented a fact in Nature, a reality; because it was, then as long before and always, 'an outward and visible sign of an inward and spiritual grace.'

Nature, in her springtime mood, proclaims the Resurrection and the life; and we are also a part of Nature — a cut off part, an isolated and miserably lonely part, shut off in our conceit from the great spiritual and elemental tides that flow about us. And because of that isolation, how necessary it is that we should draw near, at such times of her exultation, to our Mother the Earth! How necessary, how salutary, that we should enter into her great joyful moods; and affirm that we, too, despite all our between-whiles antics, believe in Beauty and Joy; believe that these are the goal of evolution; and that we shall come to them at last, and enter upon human perfection, even as the rose and the daffodil have entered upon flower perfection; that we shall be as near Nature and reality as they, but with all our noble

human qualities added. For the time will come, and we are to work towards it, when even the lilies of the field, in all their glory, shall not be arrayed as one of us.

— Extract from "A Theosophical Interpretation of Easter", *The Theosophical Path*, XXXIX, No. 4

IDEAS AND IDEALS

Willy M. Schmit

Extracts from a talk given at the Arnhem Convention (The Netherlands) on October 6, 1985, attended by several Theosophical groups, with the main theme: "Work, Work, Work For Theosophy!"

With the general theme of this Convention in mind, we cannot do otherwise than go back in thought to the year 1875, when H.P. Blavatsky, Col. H.S. Olcott and W.Q. Judge founded the Theosophical Society. A long period of preparation preceded this foundation, perhaps beginning with H.P. Blavatsky's birth, more probably much earlier.

It has never been a secret that the real Founders of the T.S. are two Mahatmas. Also, that the "Chiefs" of these real Founders thought the endeavor premature, but the great effort was made, and H.P. Blavatsky began her work after a long training as a Messenger of the Masters.

In 1877 her first great work *Isis Unveiled* appeared, followed in 1888 by her masterwork *The Secret Doctrine*. As the word 'Doctrine' indicates, the book deals with distinctly defined teachings; it is based on knowledge, as exact as any other exact science.

The *Mahatma Letters to A.P. Sinnett* gives us the opportunity of getting acquainted with these real Founders. Reading these letters we are moved by their lofty character: their wisdom, knowledge, patience, deep insight into human nature, their compassion and gentleness. The Letters breathe a spirit of strength and certainty of knowledge which we also find in *The Secret Doctrine*. Whole parts of both works make such an impression that we read them many times, till they are grafted into our memory. An example of one of such many passages in the *M.L.* is the pronouncement regarding the aspirant that they are bound "to approach every such an one if even there be but the feeblest glimmer of the true 'Tathāgata' light within him." Then we feel the urge to help in our turn our fellow beings; it is the feeling of compassion.

These are the two Masters behind the Theosophical Movement; human beings as we are, but with infinitely more developed capacities than ours. They are the living proof of the possibilities hidden in the human heart. It is also when reading these Letters that we are able to discern between real Adeptship

and real Occultism and that which so often parades as such.

What is the importance of the promulgation of these teachings? To give back to man the realization of his being a part of the cosmos and to indicate his right place in this cosmic unity. It is the *universality* of the teachings that may enable us to expand our consciousness; they are applicable to all situations and all entities. It is this general application that we must exercise as a criterion.

The Esoteric Doctrine is a Doctrine of *Ideas*. These ideas are eternal, as are also the 'endless' forms, which are only finite as forms but not in their ideal forms; as such they existed as Ideas in Eternity, and when they pass, they will exist as images. Therefore we read in the *S.D.* that all that is, was, and will be, can be said to BE eternally.

In *The Mahatma Letters* we read that the Masters study *Universal Ideas*, not physical phenomena. These ideas touch the relation between man and cosmos, man's origin and ultimate destiny, the relation of the finite to the infinite, of the temporary to the eternal. Ideas imply, therefore, much more than we generally assume. They have their origin in the Cosmic Mind, and their vibrations penetrate the different spheres, enveloped in many veils. It is, therefore, that new ideas must replace old and worn out ones. We as Theosophists have to help with the development of these lofty ideas, for they are based on fundamental truths, eternally moving in a circular way, with periods of intensity and of inactivity, belonging as they do to the Cosmic Memory, collected and stored therein from former periods of manifestation.

W.Q. Judge mentioned three great ideas: first, the great Cause of perfection and human brotherhood; secondly, that man can be raised to perfection because he is a god himself; thirdly, that the Masters are high ideals for us. To him everyone with a noble ideal and who sacrifices everything for it, even his life, is a Theosophist, as is also the case with those who love their fellowmen and who consider the Truth as the highest good.

We can better understand the *ideal* of universal brotherhood when we study the *ideas* of the fundamental unity of everything, of ultimate perfection, and of harmony.

The study of the Theosophical teachings is endless, but does *The Voice of the Silence* not remind us that the mind needs breadth and depth and junctures in order to raise it to the Diamond Soul? And at this we are working!

EVERYONE A TEACHER

Paideia, the Greek name for the total educational community, means a community in which everyone is

a teacher, and performs all actions with this in mind. *Paideia*, as a word, is a symbol for an educational ideal. Its modern usage dates from Werner Jaeger's monumental study of ancient Greek life and culture (Oxford Press, 1939). In the Summer *American Scholar*, Clara Claiborne Park, who teaches English at Williams College, recalls her studies under Werner Jaeger (1888-1961) at Harvard forty years ago:

Mr. Jaeger was unique among the professors I have known in the harmony—the identity, indeed—between what he professed and what he was. Paideia was the subject of more than fifty years of his scholarship.... What concerned him was the *forming* of a human being, "the essential identity of all educational activity and the work of the creative artist, painter, and sculptor." This was the central meaning of his scholarship and of his teaching: the making not of gods or kings, but of fully human beings. For Plato, he observes: "All human effort to reach the truth is ultimately justified.... not by the urge to solve the riddle of the world, but by the necessity of knowledge in maintaining and shaping human life."

Werner Jaeger might have lived quietly even in the world of National Socialism, protected by his nonpolitical eminence. He chose not to. "We cannot know all the reasons," Park says, and yet is sure she discovered one of them. In 1936 Jaeger had held for fifteen years the chair of the great classical scholar Willamowitz at Berlin. There was no more honored position in all Germany; Jaeger had reached it when he was barely thirty-three. His address as the delegate of the Prussian Academy of Sciences at the Harvard tercentenary year was to end with a reference to the peaceful competition of American and German "in the service of humanity." The Ministry of Education censor "required that he delete those last five words." Later, in America, his eminence was such that Harvard allowed him to teach anything he wished:

Jaeger gave a yearly course open to the whole college; in it he explored what he told us was "the central ideal of all Greek culture: the development of human *areté*." That was what his *paideia*—and *Paideia*—was all about; *human excellence* changing yet constant, as the warlike heroism of the Homeric heroes was enriched and refined over centuries into that herosim of mind and spirit that Plato experienced in his own great teacher and memorialized for time to come. . . . We had learned enough from him then, to understand that for him the simple words "in the service of humanity" could not be expendable.

"Professor Jaeger knew our limits well enough," Prof. Park says. "He wrote in 1960, the year before his death, that to learn what classical scholarship was like in a country where classical humanism did not exist, one must come to America." Yet he never made his students feel inadequate:

Like all great teachers, he met us where we were, selecting from his vast storehouse what we were ready

for, which was, of course, a tiny proportion of what he knew, of what was relevant, and even, surely, of what he deemed essential, recognizing that each state of learning has its integrity. . . . One does not limit access to *paideia*. *Paideia* itself was written for that wide audience, all quotations willingly translated out of the originals.

Prof. Park then quotes a letter Werner Jaeger wrote to a friend:

What I can do for another human being and its growth has always been for me of first importance since it is my natural way of communicating with the world outside me and the strongest root of my existence. Without it the *Paideia* would never have been undertaken or become possible at all. Mere technical scholarship would not be enough to create it. And so everything I have written is part of my life. . . . What does literature mean? letters? writing? No, it means the form of human life; to experience what it means to become human. . . . to see like Lucretius the walls of this world recede. . . . the universe open up before you. It is something no one can understand who has not experienced it; it is liberation, a revelation of what it really means to be free.

"In his class," Mrs. Park says, "we began to experience some inkling, according to our readiness, of what it might be to feel all time eternally present."

—*Theosophy*, 'On the Lookout', November 1983

THE OPEN ROAD AHEAD

John B.S. Coats

One needs hardly reiterate the tragic story of those who are too anxious to run before they can walk. Meditation has become immensely popular in the west and has unquestionably led very large numbers of people to a deeper understanding of their own true nature. In all this field of the search for self-realization, one must be careful to note that practices which merely lull one into a peaceful but negative condition can never take the place of *Raja Yoga* which requires a quite different emphasis, and a positive approach to the exercise of one's own consciousness, one's higher consciousness upon the lower. How shall we approach it — this one and only reality? And here I must ask you to use your imagination and perhaps to go with me into this world of imagination.

This moment, of which we are not yet aware, has within it all eternity and this point of eternity is everywhere and contains the universe. To talk of the mystery of such a magic moment has always been virtually useless, and yet evidently some attempts may be made even if it only touches the fringe of so subjective an experience. Life is not only a problem

to be solved, but a mystery to be experienced. Eternity must somehow be channelled into *time*, or time lifted into the *now*. The spirit takes its own time and has its own rules, and perhaps, when we are not fully expecting it, all may for us be suddenly transformed, and life is never the same again. Can anything be said of it that makes sense to our minds, and if it does make sense to our minds — which are after all partial and fragmented — then it cannot be whole or true. The mind will say "Truth is eternal," but another consciousness says quite simply "Truth is."

Past and future meet at the point of the present, but the present is not aware of this; for the present is simply itself. The *moment* has no size and yet it can be of all sizes, and in it there can be a peace which is unchanging and unchangeable, because everything is always right in the *now*, and it cannot be otherwise. It is a world of paradoxes from the point of view of the mind, and so none of our words can ever be more than partially true, if that. The view of time and space, one feels, must be utterly different, and even physically one could imagine that if one was far out in space, and alone, without any planet revolving twenty-four hours per day on its axis, we should have a sense of duration but there would be no reason at all to have a clock. If we can imagine such conditions, what of the unimaginable? Similarly, could we know the size of any object if we have nothing with which to compare it? And I would imagine that, out in space, it would be difficult to tell the difference between a small object that is close and a larger one that is far away. At a level of consciousness where it is no longer absurd to think of putting the sea into a saucepan or having a planet on one's plate, the difference between great and small, long and short, has no consequence at all. Perhaps this is why it is said by Great Men that there is no greater value in a large deed of kindness than a small one.

Where ceaseless motion can be acquainted with unchanging peace and rest, the mind rebels, but another consciousness soars to burst into enlightenment. Complete concentration in the moment allows no possibility for either comparison or memory. It has no concern except for actuality. Can one experience an insurpassable intensity of *nowness* which combines all dualities such as time and space, motion and rest, good and evil and all other conditions? Could one be aware of a sense of complete freedom from everything? Perhaps so; but more probably one would not be aware of such a feeling, because if you sense your identity with everything, there is nothing to be freed from. The "you" of our normal thinking is not you any more. Can there again be love for everyone? One may postulate a *yes* and a *no*, for if there is a feeling of oneness with everyone, then everyone becomes the *love* itself and there is no

separation any longer. There can be a sense of the basic unchanging quality of all things, a here and now, a *now* that expands to contain eternity and all infinitude, and a *here* which is everywhere and nowhere, for these have become the same and do not matter any more. And *you* and *I* are that, only we are not the same, for *you-ness* and *I-ness* are swallowed up in *all-ness*. Beyond all ideas of growth, or training, or advancement which belong to the mind, there is only an effortless expansion, and everything is known from within. For you and for me then there is no size, no position, no shape, no name. The *All just is*. Life is. Consciousness is. The universe is. You and I are; and there is nothing else at all. We do not have to go anywhere to find it, for there is nothing else but that; and *here* in this place, here and now, there is nothing else but that. Can we, you and I, merge ourselves in that One-ness, so that it may be said of this moment that it helped us to change the pattern of our lives?

Hope lies, then, in man himself and he may make his own future if he will. We should not be afraid to initiate, to invent, to explore, *to dare*, and it is these things that should characterize us all as we set out on *The Open Road Ahead* which leads finally for all men to the ending of suffering and to the kingdom of eternal happiness.

—Extracts from the Fifth Convention Lecture, delivered December 28, 1975, at the Centennial Congress, Adyar, India, reprinted from the complete report in *The Theosophist*, March 1976.

PAGES FROM THEOSOPHICAL HISTORY — I

Under this general title we thought readers would like to see items from the record of the past reflecting problems of those days, quoting from letters or documents pointing to theosophical effort and work being done or planned, and to successes and failures of the swift-moving years. Selections will not be chronological or arranged under topic, but more what seems to be fitting in any specific issue of *The Eclectic*. For this first selection we go back nearly one hundred years to a letter written by H.P. Blavatsky about W.Q. Judge. It is dated London, Oct. 23, 1889, and is given here verbatim. —ED.

He or she, who believes that under any circumstances whatever, provocations, gossips, slander or anything devised by the enemy H.P.B. will ever dream even of going against W.Q.J. — does not know H.P.B. — even if he or she *does* know H.P. Blavatsky, or *thinks* she knows her.

The idea is absurd & preposterous. If W.Q.J. get *riled* under any provocation — for more than 5 minutes by the city clock, then he is a flapdoodle. H.P.B. would give 7 dozens of Bridges, 77 dozens of Noyeses & the whole brood in the U.S.A. for one W.Q.J. *who is part of herself since several aeons.*

Those having ears will hear, those who are deaf & blind, let them provide themselves with *false* ears and glass eyes, or — vanish away.

The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans.

W.Q.J. is the *Antaskarana* between the two *Manas* (es) the American thought & the Indian — or rather the trans-Himalayan Esoteric Knowledge.

DIXI

H.P.B. . . .

PS.

W.Q.J. had better show, & *impress this* on the mind of *all those whom it may concern.* (H.P.B.)

[At about this same time when inimical forces were trying to undermine Judge's work in America, H.P.B. wrote (*E.S. Instruction* No. III, 1890: Preliminary Explanations):]

Ingratitude is a crime in *Occultism*, and I shall illustrate the point by citing the case of W.Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained as true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. If one wants to know how the Masters would feel towards him, let him read what one of them writes about the fidelity of Colonel Olcott and their appreciation of it, in a letter published in the *Occult World*. Though strong pressure was used to displace him *and his associates* (Judge along with them) in favor of another — a newcomer — and all manner of boons were promised for the T.S., Mahatma 'K.H.' flatly refused, saying that ingratitude had never been one of their vices. Now that which Colonel Olcott has accomplished in India and Asia, W.Q. Judge has done in America. He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement; and he is now being infamously attacked and schemed against for this by one who has never done a thing for the T.S., but is now trying to crush it out of existence. . . . Brother Judge refuses to defend himself, even more than I have refused to defend myself after the Coulomb conspiracy. No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him in every way, with our sympathy and influence, energetically, not in a half-hearted, timid way. Let our protest be on merely defensive lines, and not of an aggressive character. For, if the spirit of true Theosophy does not permit of aggressiveness being used, yet it does demand in some cases active defence, and it does impose on everyone of us the duty of taking an active interest in the welfare of a brother, especially of a persecuted brother, as Mr. Judge is now. . . .

A YOUNGER VOICE SPEAKS OUT

Rick Nurrie

Over the years when traveling to different parts of the country I have made it a point to stop over and visit other Theosophists, or to go to theosophical meetings when available. From some of these I have been turned away because I wasn't a member of their Society, but others have welcomed and encouraged me to join with them.

In attending these various meetings it has surprised me to see so many Theosophists that do nothing. They do not participate in any work and rarely contribute more than their yearly dues. I guess they think Theosophy is like television: you just sit and watch it. For instance, a couple of months ago I met a Theosophist who had been a member for over fifteen years and he had never asked a single question at the lodge meetings he had attended, nor had he helped in other ways. I asked him why? He replied that if he only knew what he could do (implying that if a Mahatma told him) he would do it!

Dr. Franz Hartman many years ago received a fitting reply from one of the Mahatmas when he offered the Master his services. "Were we to employ in our service," wrote Master M

a man of no intelligence, we would have to point out to him, as you say in the West, chapter and verse, i.e., give him special assignments and definite orders; but a mind like yours, with a background of much experience, can find the way by itself, when given a hint in regard to the direction which leads to the goal. Make for yourself a clear picture of what a man is, in what relation this particular life stands to the sum-total of his former existences, and that future is entirely within his own power, and you will not be in doubt any longer as to what you should do. . . . Make known without reservations the principles of the philosophy which speaks the loudest in your own heart. Help others, so that you may be helped yourself. . . . Live according to the highest Ideal of Manhood. Think and work. In this lie the conditions of satisfaction for both yourself and others. . . .

. . . I do not have to explain to you first. . . . as you have studied the laws of Karma, although not without some help having been given to you in this. For this reason, you do not receive more often instructions from me. We are leaders but not child-nurses. The weak ones, not the strong ones, are in constant need of definite 'Orders', and at times our chelas satisfy their wishes. This is willing slavery, but no healthy growth. Step forward and try to see clearly yourself what is most needed for the Society. Seek out what your duty may be, and carry it out. If you do the right thing, I will be at your side; but I will not give any advice, and will not involve myself in anything unless it be unavoidably required, and you were in great doubt. . . .

. . . An infinite field of activity lies before you; the whole world is open to you. . . . Great obstacles are to be overcome; the greater is the power required to overcome them, the greater is the growth that

comes from it. A constant restraint of passions, a sleepless watch over, and patient forbearance of, human weaknesses, will help towards victory.

— (For above quotes see *Blavatsky Collected Writings*, XIII, Bibliography section under "Hartmann, Dr. Franz.")

The above advice seems to indicate that if a student does not have a practicable use for receiving instruction or help, the Mahatmas are in duty bound not to give it.

Some years ago I met a couple of older members who had been members of the American Section TS (Adyar) since the early 1930's. They had never read *The Mahatma Letters to A.P. Sinnett* nor any of HPB's works. Members for over fifty years and still didn't know what Theosophy was about! Maybe they thought, as some innocent folk may still do, that if you slept with a book by your pillow at night you could assimilate its contents without bothering to read it; or perhaps that if they hung around other Theosophists long enough Theosophy would rub off on them!

One can easily see that if you don't make a real effort to know about Theosophy, then you won't understand it. H.P.B. said in *The Key to Theosophy* (pp. 248-49); in the section "How Members Can Help the Society":

First by studying and comprehending the theosophical doctrines, so that they may teach others, especially the young people. Secondly, by taking every opportunity of talking to others and explaining to them what Theosophy is, and what it is not; by removing misconceptions and spreading an interest in the subject. Thirdly, by assisting in circulating our literature, by buying books when they have the means, by lending and giving them and by inducing their friends to do so. . . . We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate — we hold that such a book does a real, substantial good.

With the above in mind we see that one of the main ideals of the Theosophist should be to help others. And one of the easiest ways to do this is to give others books or a subscription to your favorite Theosophical magazine. This also helps support your organization while spreading the word. We turn again to H.P.B. in *The Key*:

No fellow has a right to remain idle, on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. And also it is not until a man begins to try to teach others, that he discovers his own ignorance and tries to remove it.

And again:

No working member should set too great value on his personal progress or proficiency in Theosophic studies; but must be prepared rather to do as much altruistic work as lies in his power. He should not leave the whole of the heavy burden and responsibility of the Theosophical movement on the shoulders of the few devoted workers. Each member ought to feel it his duty to take what share he can in the common work, and help it by every means in his power.

Until the Theosophical Networking Conference held at Krotona in January of 1984 many of the Theosophical leaders had never met! Imagine that. And still there were those close by who preferred not to come, or sent representatives instead. To a young student of Theosophy this boggles the mind. No wonder there are several theosophical Societies today!

I have traveled from my home in Oklahoma to India and visited the international headquarters there; to Theosophical Society headquarters in several countries of Europe; to Wheaton, Illinois, to groups in California. In some places the reception has been cordial and one could talk to "those in charge" as a fellow-student. In other places, and with other leaders, the reception has been otherwise, and could not be characterized as 'theosophical'. I believe H.P. Blavatsky had a clear look into the future and was prophesying when she wrote (again in *The Key Theosophy*, pp. 304-5), in answer to what are the prospects of the Theosophical Society:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work, and to direct the Society after the death of the Founders. . . . I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiassed and clear judgment. Every such attempt as the Theosophical Society has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart. You must remember that all our members have been bred and born in some creed or religion, that all are more or less of their generation both physically and mentally, and consequently that their judgment is but too likely to be warped and unconsciously biassed by some or all of these influences. If, then, they cannot be freed from such inherent bias, or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die.

What then are we students to do whose hearts vibrate and respond to the pure teachings of Theosophy as given by H.P.B. and the Mahatmas? Are

we to sit back and say nothing about the problems still so evident in our ranks? I say No! It's time for all of us to wake up and realize what the Movement was created for: the spread of Theosophy. It's time to work for true Brotherhood and fraternization with each Theosophical Society, Group, or individual, regardless of the name attached to them.

Let's give the next generation a better inheritance theosophically than we've received!

BOOK REVIEWS

H.P. Blavatsky Collected Writings, vol. 14

Theosophical Publishing House, Wheaton, Illinois 1985. xlviii + 734 pages, \$16.50.

During the 1920's Boris de Zirkoff, then the last living relative of Madame Blavatsky and a resident of the Theosophical colony at Point Loma in San Diego, began to systematically collect all the writings of H.P.B. In 1950 the first volume of *The Collected Writings* was published.* Thirty-five years later the fourteenth volume of articles has been released and it is different from its predecessors. The earlier thirteen volumes cover in chronological order the writings of H.P.B. from 1874 until 1891. To understand the position of the present volume we must look at Theosophical history.

1. In 1885 H.P.B. was at Würzburg working on a first draft of *The Secret Doctrine*. This was copied by Constance Wachtmeister and sent to Adyar in 1886 to the Indian Brahmin Subba Rao who was asked to comment on it. He refused, and this draft was buried in India and rediscovered by C. Jinarajadasa, who published a portion in *The Theosophist* from 1931 until 1933. This draft became known as the Würzburg Manuscript.

2. In Europe, and later in London, H.P.B. continued to work on her manuscript. Two of her students, Archibald and Bertram Keightley, went through it and on their recommendations the form of *The Secret Doctrine* was altered. Cosmogogenesis and Anthropogenesis were covered in the two volumes issued in 1888, and an amount of material covering the history of occultism was set aside for possible later use.

* Actually a forerunner of this was the publication of the first four volumes of *The Complete Works of H.P. Blavatsky*, compiled by Point Loma students and edited by A. Trevor Barker, published in 1933-36 by Rider & Company, London, all of which volumes were bombed and destroyed in the blitz of WWII. — ED.

3. In 1891 H.P.B. died. Annie Besant, who apparently did not know of the existence of the Würzburg Manuscript, collected the unused material, and it was published in 1897 as *The Secret Doctrine*, Vol. 3. There was considerable controversy as to whether this was a genuine third volume or whether it was a collection of fragments. The evidence suggests the latter.

What we have in the first 453 pages of this volume 14 is the material from the "Third Volume" plus the additional material from the Würzburg Manuscript. This additional material makes this a most valuable volume of *The Collected Writings*. There are also a number of very valuable additional footnotes giving information on the volumes referred to by H.P.B., references to later editions, and to volumes published in this century containing further information. There is also a 75 page Bio-Bibliography containing information on the authors and books referred to by H.P.B. This is very valuable. There are three appendices covering nearly 50 pages. The first gives for the first time the complete opening pages of the Würzburg Manuscript; the second appendix contains comments by H.P.B. on her early life, recently discovered by Michael Gomes, at Adyar; and the third is from a recently discovered H.P.B. manuscript on Professor Butleroff, presumably written about 1883 or 1884. There is a most detailed index of 150 pages, which is a model of the indexing art.

The contents of this volume covers the ancient world, the Kabalah, and the Mystery of the Buddha. The writings are in the trenchant Blavatsky style; the field is immense, and the book is highly recommended. There are a few errors in the text, but these are minor; and there could have been more footnotes added to bring in the views of modern scholarship, particularly in the area of Buddhist studies.

Our most profound thanks must go to Boris de Zirkoff for his monumental work on this whole project, and our gratitude must extend to Dara Eklund who did so much of the editorial work on this volume, and to Richard Robb, David Reigle and Nicholas Weeks and all those on the chain of succession.

— JOHN COOPER

The Inner Group Teachings of H.P. Blavatsky to her Personal Pupils

(1890-1891): a Reconstruction of the Teachings by H.J. Spierenburg, with a Short Historical Introduction by J.H. Dubbink, hard cover, 212 pp., with extensive index and Cross-reference to the Sources, \$8.00.

After the completion of the last volume of the *Collected Writings of HPB* it was hardly to be expected that besides a collection of her Letters new material could be found. Nevertheless, it is clear that

nearly a century after her death a volume can be published so important that it is a 'must' for all serious students of her works. Henk Spierenburg succeeded in collecting fragments published in many quarters, and from these is derived a nearly complete report of the meetings of H.P.B.'s 'Inner Group'. That group consisted of six ladies and six gentlemen, all members of the E.S. She gave to those personal pupils information about the inner base of her writings, both the published ones and her Instructions in the E.S. (Esoteric School). All her words were taken down by those present. It is these notes that are compared, and on the basis of this, the official 'minutes', the present publication is based.

H.P.B. explains many of the obscurities in the S.D. and her 'Esoteric Instructions', and from these explanations it is possible to reach a much clearer insight on the structure of Man and of Kosmos than what is given in fragmentary form in her writings. It is very remarkable that her views differ rather greatly from those of later theosophical writers, as e.g., Besant, Leadbeater, Steiner and G. de Purucker.* It is also very remarkable that her views coincide with those of esoteric Buddhist schools in China and Tibet. Therefore it can be proved that H.P.B. had been in contact with esoteric Buddhists — a thing always doubted by her critics.

From this it is clear how important this publication is. But the author has increased its value by the fact that the redaction is in accord with scholarly standards: the differences in wording of the personal Notes of the members can be found in the footnotes; all sources are clearly given. But of still greater importance is the Index, nearly perfect, if one can use that word. All relevant words and concepts are to be traced in it. Without exaggeration it can be stated that an example is presented as to *how* future theosophical publications ought to be published. As a last point, the excellent historical introduction by Henk Dubbink ought to be mentioned. Here the

* EDITORIAL COMMENT:

Speaking as a single voice, yet, I feel representing others, this general statement, unsubstantiated by any scholarly support, carries implications that must be challenged. I refer, for the moment, only to the writings of G. de Purucker, with which I am familiar over many years, and I state without equivocation that what he taught is in spirit and content consistent with the teachings of H.P. Blavatsky; and that this can be so tested and proved if one read not only one statement or select one quotation of G. de P's comparing it with another single selection from H.P.B., but bring to bear an impartial study of the whole of their writing. It is a *sine qua non* that, as Trevor Barker wrote many years ago, "no teaching calling itself Theosophical will bear the test of a thoroughly impartial investigation unless it is consistent with the teachings of H.P. Blavatsky." And, we may add, with those of her Teachers. — W.E.S.

most important facts about the 'Inner Group' and its members are collected and clearly expounded. In short: theosophical literature has been enlarged with a book of very great importance.

— DANIEL VAN EGMOND

FROM LETTERS RECEIVED

M. Michel Caracostea, Paris, France

Today we received issue No. 90 of *The Eclectic Theosophist*, dated November/December 1985. From the start I spotted your editorial commencing with these words from a quotation from *The Mahatma Letters*: "Plato was right: ideas rule the world . . .". I said to myself, "Oh, it is the well-known passage quoted in *The Occult World*, the very basis of the Kiddle Incident," and I made sure of it by reading in *The Mahatma Letters*, Letter No. VI, p. 24.

I was struck you did not quote the correct passage that Master K.H. brought out in December 1883, which is published on pages 425-26 of *The Mahatma Letters to A.P. Sinnett*, Letter No. XCIII, First Edition. It starts thus: "Plato was right to readmit every element of speculation which Socrates had discarded. The problems" etc. ". . . Hear some of them reasserting the old, old axiom that 'Ideas rule the world'; and as men's minds. . . ." etc.

If the broken passage published in Letter VI has been so damaging for The Brothers' good reputation during H.P.B.'s time, why do we stick to it when we need to quote the gist of it? That is the query that I am putting before your perusal. You may answer it direct to me or, what would be better, in one of our editorials in some issue of the *Eclectic*. As for me, had I been in the need to quote something about this letter, I would have given the corrected version. Besides a new critical edition of *The Mahatma Letters* should publish, in succession, the old version of Letter VI and a new version including the corrected passage, of course together with, in footnote, a clear explanation to the reader . . . and a chronological editing of the Letters would be well received too. . . . Yours fraternally.

[Editorial reply: We are grateful to M. Caracostea for the above commentary which historically is useful and interesting. The best response is merely to refer readers to the pages in the *M.L.* he points to: first to p. 24 (from which we quoted in the *Eclectic*), and then to the fuller corrected letter by K.H. on pages 425-26. The whole incident is helpful in understanding, among other things, how the Mahatmas 'send', or 'write', or 'communicate' (use what words you want) their thoughts or messages;

and how they are then received by the chela and 'written' for the recipient. In this particular instance, the Master K.H. states that "the letter in question was framed by me while on a journey and on horseback. It was dictated mentally, in the direction of, and 'precipitated' by, a young chela not yet expert at this branch of Psychic chemistry, and who had to transcribe it from the hardly visible imprint. . . . I was physically very tired by a ride of 48 hours consecutively, and (physically again) — half asleep. Besides this I had very important business to attend to *psychically* and therefore little remained of me to devote to that letter. It was doomed, I suppose. . . ." The reader can pick it up from there to get a complete picture.

It will be helpful also to turn to George E. Linton and Virginia Hanson's *Readers Guide to the Mahatma Letters* to A.P. Sinnett, Appendix E, pages 290-95, the subject matter of which is "The Kiddle Incident: The Crisis of 1883-1884, quoting from *The 'Brothers' of Madame Blavatsky* by Mary K. Neff. This explains the whole 'incident' of so-called plagiarism attributed to K.H. made so much of by detractors of HPB and Theosophy at that time, and rather lightly brushed aside by K.H. himself in his careful and detailed explanation.

For misunderstandings from what I included in my editorial in *The Eclectic* No. 90 I am alone to blame. — W.E.S.]

To his letter of November 9, 1985, M. Caracostea appends the following:

In the same issue (No. 90) of *The Eclectic Theosophist*, I came across on pages 5 & 6, the small contribution entitled "Letter from Bombay". I find it interesting enough, at least in the first paragraph which mentions this very rare occurrence, namely, the rising and the setting, on the same day at the same time both of the Sun and the Moon, only once in 12 thousand years, as to wonder why no date has been given out. Did this occurrence take place last March or in an earlier year?

And coincidental with the rest of the narrative, the same day I had to look for a quotation in *Isis Unveiled*, Vol. II, pp. 140-41, relating to "Hystaspes". Part of it reads thus: "Zoroaster, the teacher and instructor of Pythagoras, can be neither the Zoroaster nor Zarathushtra who instituted *sun-worship among the parsi-s* (underlying mine); nor he who appeared at the court of Gushtasp (Hystaspes), the alleged father of Darius; nor, again, the Zoroaster who placed his magi above the kings themselves. . . ."

The narrative by Pervin Mistry is a good illustration of the "sun-worship instituted among the Parsi-s" Mme. Blavatsky spoke of."

RE BLAVATSKY COLLECTED WRITINGS

John Cooper, Gladesville, NSW, Australia:

The CWHPB Vol. 14, p. 518 is in error in inferring that ALC [Alice Leighton Cleather] sent to Judge copies of Inner Group Minutes as they were prepared.

Geoffrey A. Farthing, Ripon, England:

I think the articles and other matter you find both interesting and helpful. It keeps 'the flame' alight.

Pervin Mistry, Belmont, Saint John, New Brunswick:

The Nov./Dec. 1985 issue of the *Eclectic* meant something special to me. I refer to the article "What Real Theosophy Is." For a couple of years now I have wished to sit and talk this over with you. In this article (quotes from H.P.B.'s article in *Lucifer*, Nov. 15, 1888, titled "Is Theosophy a Religion?") I find expressed exactly what I feel about Theosophy. Unfortunately, when sometimes asked what interests me the most, the reply being Religion (because that covers the WHOLE of Theosophy), I feel at a disadvantage.

No student of Theosophy will ever study Religion from a dogmatic, sectarian view. But we soon find that Theosophy IS Religion itself. It is re-legion, because it is a legion which takes you back or leads you on the Path toward Divinity. It includes all sciences, music, art, philosophies, everything.

As important as the teachings are about 'Rounds' and 'Globe chains', about all the Seven Jewels, students simply have to look upon, learn, assimilate the Whole rather than pieces of the Whole. And that is why Theosophy is Religion itself. It is Divine. And I was so pleased to read what H.P.B. herself said in this article.

All religions have their teachings and all emphasize the necessity to Live the Life, but with Theosophy one becomes more aware and convinced about Living the Life, and that is Religion in the truest sense.

ITEMS OF INTEREST

Rudolf Steiner and H.P. Blavatsky

Theosophia, official organ of the T.S. (Adyar) in Holland, in its October 1985 issue, has an informative article by Dr. H.J. Spierenburg, "Dr. Rudolf Steiner on Helena Petrovna Blavatsky". This is a 7-page study which puts the question "What did

Dr. Steiner, founder of the Anthroposophical Movement, think of H.P. Blavatsky?" — and answers it. A bibliography is given of Dr. Steiner's works, some 35 lectures in which H.P.B. is mentioned. A final note states that though this study "has given the reader an idea of what Dr. Steiner thought about the person of H.P.B., . . . only a small portion of the available material has been used. The question, To what extent H.P.B.'s and Dr. Steiner's teachings diverge? has not been asked. The investigation into the similarities and differences between Theosophy and Anthroposophy has not yet begun." An English translation by Jan H. Molijn has been received, and we shall be pleased to send a copy to any interested reader.

In the same issue of *Theosophia* is another interesting article, "Karma and the Seven Rays" by Henk Dubbink, but we have no English translation.

International Historical Publication-Center

Noting that theosophical articles of value historically and philosophically are often locked within the confines of a magazine with circulation limited mainly to its own subscribers (and often in a foreign tongue), Dr. J. H. Dubbink, of Bilthoven, Holland, shares this comment: "Is it not possible to organize an international historical publication-center for publications of lasting value for members and for interested students of 'occult' thought?"

And somewhat on the same subject, from Vic Hao Chin Jr. President of the T.S., the Philippines, comes this:

"Some friends and I have recently discussed the possibility of an international journal (inexpensively printed and with limited circulation) exclusively focussing on *Secret Doctrine* subjects and allied matters. . . . The accumulated articles of such a publication may prove valuable in the future. At present there is no publication for such a purpose. As a result, SD students have no outlet for their researches, comments and speculation, since such articles will often appear too abstruse for the general reader."

Responses welcome!!

Theosophical Network News & Directory

As we go to press the first issue of this 12-page (11½ x 17 in.) newspaper format publication has reached our desk. It contains two introductory articles: "Theosophy and the Revival of Buddhism

in Sri Lanka", a hitherto unpublished article by the late Lina Psaltis; and an article by Joshu Sasaki Roshi, a Japanese Zen Master in the Rinzaï lineage, titled "Who Pollutes the World?", reprinted from *Zero*, Zero Press, Los Angeles.

The bulk of its pages are given to a few news items, a list of theosophical magazines around the world (both English and foreign), a list of Theosophical Societies, Groups, and Centers; theosophical bookstores and publishers; and 5 pages of names of individuals (subscribers) listed alphabetically, with addresses and phone numbers.

One surprise item announces a "Theosophical Forum" which will hold a *seminar* on *The Secret Doctrine*, June 21-22, 1986, in San Diego, California. "Topics will include cosmogony, spiritual transformation, the Kabbala, and afterdeath states. . . . There will be several sessions where the seminar will break into small groups. The emphasis will be educational and interactive discussion. For further information on the program write to: Ken Small, P.O. Box 3419-83, La Mesa, California 92041, or Rick Nurrie, P. O. Box 155, Muskogee, Oklahoma, 74402.

Annual subscription to the Theosophical Network Directory is \$5.00 (\$6.00 foreign). Send to: Eldon B. Tucker, Editor, P.O. Box 261358, San Diego, California 92126.

Winter Program: Krotona School of Theosophy

For the Winter Term 1986 the School enjoyed a unique workshop-seminar with Dr. Kenneth Ring on "The Near-Death Experience and Human Transformation", Feb. 19 and 20. Dr. Ring is Professor at the University of Connecticut. A one-day seminar with Dr. Michael Marsh, January 25, was on the subject of "The Self Does Not Die"; and Michel Chapotin, Vice-President of the TS in France, gave an audio-video presentation, "Glimpses of our Theosophical Heritage", on February 15, focusing on the early years of the T.S. up to the time of the death of HPB.

Regular courses included: "Ancient and Modern Approaches to Mental Health" by Dr. Joseph D. Gullo; "Devas and Men: Their Essential Integration", by Shirly Macpherson; "The Arts and the Evolution of Human Consciousness" by Jean Gulio; and "Vedanta and the Esoteric Philosophy" by Ianthe H. Hokins, a guest from England.

The Dutch Translation of Mundy's OM

We hear from Mrs. Herma Kok-Metselaar, of The

Hague, Holland, that the Dutch "translation of Talbot Mundy's "OM" is very successful. The first edition was exhausted in a very short time, and we already have received permission from Curtis Brown in New York for a second edition. It is a really good and unexpected result . . ."

Study-Week in Bringhausen, Germany

The week of March 16th to the 23rd will be given to a study-gathering of friends and students from the Berlin Theosophische Gesellschaft (Point Loma). As with the meetings of last September, this will be in beautiful Bringhausen. The subject is: "The Archaic History of Man", and the study-course will be directed by Irmgard Scheithauer, who heads Theosophische Gesellschaft, with headquarters now in Berlin.

New Book Service

A going concern in Napoleon, Ohio 43545, under the auspices of Mark Jaqua. Available are many reprints of old pamphlets and current theosophical books. Listed in the catalog also are the main theosophical publishers in the U.S.A., with their addresses: The Theosophy Company, Theosophical University Press, Theosophical Publishing House, and Point Loma Publications, Inc.

This new publication and distribution effort is listed under "Isis Books and Papers". To order: include \$1.00 postage for all orders (\$2.00 overseas); make checks payable to: Jaqua, M-735, Rd 7, Napoleon, Ohio 43545. *Isis Books* is run not-for-profit. Any profits are used to increase inventories. Comments on books and papers are welcome. Manuscripts are also welcome and should include SASE.

A New Book

Articles and Notes, a new book published by The Theosophy Company, is now available. The volume consists of material from the *Theosophist*, *Lucifer*, *the Path*, and other sources, including A.P. Sinnett's *Occult World*. The contents are presented for their intrinsic worth to students of Theosophy. The price is \$10.50 plus postage.

Order from: The Theosophy Company, 245 West 33rd Street, Los Angeles, Calif. 90007.

Eastern School Reference Library

Write to: David Reigle, P.P. Box 684, Talent, Oregon 97540, for this first Bulletin (Fall 1985). It opens with a statement about the Library, and "The James Alban Forsyth Memorial Book Fund"; listing of some new Oriental acquisitions, Contents of "Theosophical Siftings, vols 1-3. There are also articles about Kashmir Saivism, and a list of books on the subject; description of "The Tattvārthādhigama Sutra" and a listing of English translations. An article on "The Works of Aryāśāṅga" is also followed with a list of studies on the subject; and finally there are book reviews on several theosophical books.

Research Library at Halcyon

The Temple Artisan for October-December 1985, extends an invitation to the public to visit their Library at Halcyon, California 93420, which houses some 8,000 volumes. Appreciation is expressed for the work of Bernard Lentz "who has provided invaluable assistance in cataloguing some of the older, more esoteric volumes." He had recently contributed to the Library copies of *Echoes of the Orient*, the compilation by Dara Eklund of W. Q. Judge's writings published by Point Loma Publications, Inc.

The Golden Key

The following has been received from J.J. Laughlin, 1044 Pamona & Melrose, Walla Walla, Washington 99362:

"Write to: M. Duncan-Miller, Heathfield, 14 Woodland Grove, Weybridge, Surrey, KT13 9EQ, England for: *The Golden Key*, by J.J. Laughlin, contains illustrations or charts giving the plans or outlines on which *The Secret Doctrine* was written. Paper, 70 pages. \$10.00."

The Cathars

B.J. Whitbread, of Edmonton, Canada, writes: "I've just had a chance to read *Holy Blood and Holy Grail*, by Baigent, Leigh and Lincoln, Jonathan Cape, 30 Bedford Square, London, England. Price, U.K. only, £ 8.95. It's the story of how in all likelihood Christ, so thought, got away with followers and settled in South France, and this became the colony of Cathars, the Knight-Templars.

Treasure buried there is supposed to have been discovered by a parish priest, who died in 1917."

"Esoteric Man"

L'Eta' Dell' Acquario, No. 38, July-August 1985, published in Torino, Italy, under the direction of Prof. Berdardino del Boca, among its many notices lists Helen Todd's study recently published by Point Loma Publications: *Esoteric Man - The Aeons-Long Journey*. It states: "This is an important contribution to the new theosophical literature. Mrs. Todd, nee Savage, belonged to a noted theosophical family in England, originally in Liverpool. She attended Theosophical University of Point Loma and there taught Etymology."

Ninety-Six Years Ago

At an Ad Interim Convention of the American Section of the T.S., of the Pacific Coast Branches at San Francisco on the 12th and 13th of October 1889, several Resolutions were passed. No. 6 of these read: "That we realize the present as a cyclic period of great spiritual potentiality, and urge upon all Theosophists the importance of increased effort during its continuance."

The Theosophist, Vol. XI,

Supplement to issue of February 1890.

PLEASE NOTE:

The final one in the series, QUESTIONS – YOUR ANSWERS (based on the 12 Theosophical Manuals) has had to be postponed, for lack of space in this issue, until our next *Eclectic* of May-June. Its subject is: *Theosophy and Christianity*, by Henry T. Edge, a personal pupil of H.P. Blavatsky.

CONTRIBUTIONS

The following contributions received since our last reporting are here acknowledged with our grateful thanks: E.L., \$10.00; N.A., \$50.00; A.E., \$2.50; C.K.O., \$530.00; W.A.L., \$100.00; A.S., \$92.00; J.N.S., \$12.00; W.Y., \$25.00; I.S., \$100.00; Chicago Point Loma Study-Group, \$250.00; J.C., \$100.00; J.V.C., \$25.00; T.A., \$50.00; S.Z., \$50.00; G. & U. S., \$155.50; G.S., \$125.50; M.N., \$30.00; J.M., \$20.00; D.v.d.S., \$50.00; R.K., \$25.00; C.M., \$100.00; G.F., \$4.50; T.H., \$15.50.