

THE HIGH COUNTRY THEOSOPHIST



Vol. 8 No. 5

Boulder, Colorado

May, 1993

Contents

BED TIME STORY.....1

TRIP REPORT.....3

**TRIBUTE TO
EMMETT SMALL.....8**

LETTERS RECEIVED

OUTREACH.....9

**DOMINIC GALACHARIA
 WRITES:.....10**

T.S.A. ELECTION '93...10

DOROTHY ABENHOUSE.12

TSA BY-LAWS.....13

EDITORIAL COMMENT.....13

BED TIME STORY

(Little Bud's Questions to his Father)

by John Coker

"Father, where did I come from?"

"Why, son, you and your brothers sprang from me."

"But where did you come from?"

"From those who came before me."

"But where did they all come from?"

"We all spring from the First of our Clan."

"Who is that?"

"Grand Father is the first of our Clan and to him we owe our coming into this place."

"Where is he?"

"At the center of us. We are his extensions as well as his children. He stands at the center and we radiate from and around him."



“Then will we die when he dies?”

In us he lives and is, as in him we are.
As I am in you, and you in me. As we all
are in and with each other.”

“How can that be?”

“We are not separate from him, nor is
he separate from us. Although we are
different from him, yet our life is his and
his is ours. We are all different, yet not
separate.”

“I do not understand”

“He first danced the Dance of Day
and from his motions we know and
continue the Dance. Now we dance the
Dance for ourselves and for him. From
him came the colours of our vestments that
do not change. For him we wear these
vestments as he gave them to us.

From him came our upright stance,
the way we hold ourselves and all the ways
that make us, each in our own way, what
we are. As we continue his ways, we are
him and he is us. He is the root which
nourishes us and we, in turn, carry that root
farther to provide all with nourishment. If
these things were to change we — our
Clan — would no longer be.”

“Are there others of our kind?”

“Other Clans of our Tribe are spread
over the whole of the land.”

“Did the other Clans spring from
Grand Father, also?”

“Rather all Clans sprang from the
First of our kind.”

“Who and where is he?”

“That cannot be known with our
minds, yet in our hearts is full Knowledge.
He is Great Grand Father to all our people
— the first of our kind.”

“Are the Clans of our Tribe all
alike?”

“No, or they would be of our Clan.
We are all one people but each Clan lives
as it must and can.”

“How do we know of these other
Clans?”

“Messengers bring us information
from them daily and take news from us to
them. The Messengers bring news of the
growth and being of other Clans that we
use to help our Clan thrive. The
Messengers take from us reports of our
progress, growth and adaptations to Life.”

“Who are these Messengers?”

“They were of us in times long past
but have discovered different Dances.
They are Messengers for all the Tribes.”

“There are other Tribes?”

(continued on page 6)

Trip Report

Visit to California

Theosophical Centers and Friends

March 20 - April 4

Thurs. Mar. 25. Met with Claire Walker, founder and editor for the past decade or so, of *Reflections of a Theosophist*, a newsletter formerly published for The Theosophical Society in Maryland from her former home in Baltimore.

She and her husband have recently moved to Seal Beach (south of Long Beach) where she continues with *Theosophical Reflections in Long Beach* for the Long Beach Lodge with Robert Bonnell, its president.

Her newsletters are a positive delight, offering wise and insightful commentary by its editor on current developments and issues in religion, science and philosophy plus a lighthearted mix of witty cartoons from various media. Her "Reflections" is published quarterly and may be obtained for the cost of four 29 cent stamps annually. The address is 14001 Thunderbird Drive #4K, Seal Beach, CA. 90740.

Met with Grace F. Knoche, Leader of The Theosophical Society (Pasadena) at her home in Altadena. With me were Marty Lyman, co-editor of the HCT and Jinny Adams, HCT Outreach co-ordinator (Marty's mom).

Jinny, being a sincere and faithful Christian, has had some reservations and concerns about what seemed to her to be conflicts between her Christian beliefs and her understanding of theosophical teachings.

The foremost among these apparent conflicts was addressed when Jinny asked Grace, "Do you believe in the devil?"

"No, but ---," was Grace's reply and she went to a bookcase and fetched a Bible.

Opening it to the chapter of Genesis, she read the verses describing the temptation of Adam and Eve by the Serpent in the Garden of Eden. Pausing in her reading,

Grace explained that theosophy gives an insight into a hidden level of meaning in the words of the biblical story which provides a "new" and highly significant role for the serpent.

According to the literal exoteric reading of the passage, the serpent successfully tempted the pair to disobey God, thereby leading to their banishment from the Garden.

When understood esoterically, the serpent, representing wisdom, metaphorically opened their eyes, i.e. awakened their minds to the knowledge of good and evil -- and in doing so, bestowed the ability to choose.

This gave Jinny much food for thought, and in closing, Grace autographed and gave Jinny a copy of *Expanding Horizons* by James Long -- an especially appropriate book for a Christian student of Theosophy.

During our week in Los Angeles we were pleased for the opportunity to attend Eloise Hart's Study group in G. de Purucker's *Fundamentals of the Esoteric Philosophy*, John van Mater's public talk on Reincarnation and *The Secret Doctrine* Study group, led by Grace Knoche.

While visiting with Eldon and Brenda Tucker, we joined with their study group, also in G. de P.'s *Fundamentals*.

Before leaving Los Angeles, we visited Dara Eklund and Nicholas Weeks and attended a meeting of the Los Angeles Center for Theosophic Studies at their home, also attended by a number of Krotona resident Theosophists; among them Shirley Nicholson, Dennis Gottschalk and Cecily and David Dines, Australian Theosophists.

Heading south for San Diego, our next stop was the home of Emmett and Carmen Small and Point Loma Publications where we were warmly welcomed by our friends. Emmett will be observing his 90th birthday on May 3rd.

Please see "Tribute to Emmett Small," page 8.

While in San Diego we had a brief but enjoyable visit with Richard Robb, proprietor of *Wizard's Bookshelf* and his *Secret Doctrine Reference Series*.

Lastly, before heading home, we visited the Madre Grande Monastery, Paracelsian Order, at Dulzura (some 40 miles north-east of San Diego) -- a project of the past 17 years, begun by John Draais, former president of the San Diego Lodge (Adyar).

There has been some controversy concerning the affiliation of Madre Grande Monastery with the Johannine Catholic Church and its apostolic succession to the time of the Roman Emperor Constantine, since the Monastery claims to be "Theosophical."

For Theosophists, the basis of this dispute is expressed in two seemingly contradictory statements; one in *The Mahatma Letter* no. 10, attributing "nearly two-thirds of the evils that pursue humanity" to "religion, the priesthood and the churches," and the other in the Maha-Chohan's letter in which he says that "the Theosophical Society was chosen as the corner stone, the foundation of the future religion of humanity." [*Letters From The Masters of Wisdom 1st Series*, no.1]

Questioned on how a Monastery affiliated with a Church could rightfully consider itself "theosophical," John replied;

“We have no dogmas. We believe in freedom of religious expression.

The religions of all cultures, to be truly loving and godworthy, must help each other know the truth within their own spiritual symbolism.

Can there be competition among the Gods? Spirit manifests itself in this world in diversity.

Truth can thus be known only through its diverse manifestations.

A monastery of universal diversity, when expressed cooperatively, rather than competitively, leads all its monks to unity and spiritual fulfillment.

Madre Grande incorporates the principles and guidelines of New Age / Communal, Metaphysical, Ancient Wisdom, Magic and Native American traditions.”

Based on the principle of equal acceptance of all sexes, nationalities, races, castes and religions, it is definitely theosophical, by according with Theosophy’s First Object: Universal Brotherhood.

Contrary to most mainstream religious orders, Madre Grande recognizes the philosophical imperative for an ongoing and unending openness of mind and uncompromising search for truth.

To be sure, practitioners of diverse religious and spiritual traditions have been welcomed at Madre Grande: Native American Indians of the Lakota Sioux have come for Sweat Lodge ceremonies, Southwest Native Americans for Vision Quests, Tibetan Buddhist meditation and rituals have been provided by Geshe Lobsang Tsephel representing the Dalai Lama.

In our brief visit to Madre Grande, we felt the spiritual energy of its setting with massive granite boulders on the hillsides overlooking the valley.

Returning from a hike up the old road, fog was rolling in and veiling the ridges of Madre Grande mountain in mystery.

Next morning at sunrise, as we regretfully prepared for an early start back to Colorado, we were treated to the wild and beautiful serenade of a nearby coyote.

We did obtain back issues of the quarterly *Philosophers’s Stone* which contains much interesting reading.

Back issues beginning with Spring 1991 are available on request to: The Paracelsian Order, 18372 Highway 94, Dulzura, CA., 91917-9716. (Donation suggested.)

BED TIME STORY
(Continued from page 2)

“Of course. For Life to express itself there must be differences, though none is separate.”

“Do we communicate with the other Tribes?”

“Always. The Messengers share the news of all with all.”

“How do we know they are other Tribes and not Clans of our Tribe?”

“The experiences they communicate through the Messengers are not as meaningful to us as those of our Tribe. They are other parts of the whole of Life but they are not this part.”

“How do we know the Messengers were once of us?”

“Because they are of us still.”

“But aren’t they of all the Tribes?”

“Yes.”

“Then how can they be of us?”

“Are your eyes different from your limbs?”

“Yes.”

“But they are yet of you?”

“Yes.”

“Are your thoughts different from your limbs and eyes?”

“Yes.”

“Yet they are of you?”

“Yes.”

“So each part of you performs separate functions that are needed and directed by the whole?”

“Yes.”

“And each part is responsive to the needs of the whole?”

“Yes.”

“And the whole is responsive to the needs of its parts?”

“Yes.”

“Just so are the Messengers. They are the carriers of thought and experience among all the Tribes and they are those thoughts and experiences themselves.”

“How may I understand this?”

“As your thoughts are of you yet when they fly from your mind they cause a response in me, so they are things also separate from you. So as the Messengers are the thoughts of the Tribes that fly between them they are also themselves

and vehicles for the thoughts of the Tribes.”

“Yet this still seems a mystery.”

“As your parts are of you and responsive to you, so are you a part of and responsive to our Clan.”

“Yes.”

“Just so is our Clan part of and responsive to our Tribe.”

“Yes.”

“Just so is our Tribe part of and responsive to all the Tribes.”

“Yes.”

“Just so are all Tribes part of and responsive to Life. As the Messengers are part of Life, responsive to other parts and to the whole.”

“Do the Messengers look like us?”

“No. If they did they would be us, here. The Messengers are part of us that is not here, the part of us that moves between the Clans and the Tribes.”

“Can we someday be Messengers?”

“When we have learned to be totally ourselves here then we will become the part of ourselves which need not always be here. We then will be Messengers.”

“How do you know of these things?”

“By listening to the experience and wisdom brought by the Messengers and by listening to the experience and wisdom in the roots of our Clan’s tradition of life.”

“How may I listen to the roots of our Clan’s traditions?”

“By going within yourself. There is a place within you which is your root. It is that from which you spring. It is that which sustains you. That is also the root of our Clan. Go there. Experience that and draw from it the knowledge which has sustained us since first we were. That knowledge will come through you and you will add your own experience back into that of the Clan. Both will benefit and grow. When you have grown enough to have something to give, the Messengers will speak with you.”

“How then shall I know the Messengers?”

“When you bring forth from within yourself the beauty that is yours and is that of our Clan and Tribe they will naturally come to taste of your experience and convey it to all the Clans of all the Tribes.”

“Will they give me knowledge and news?”

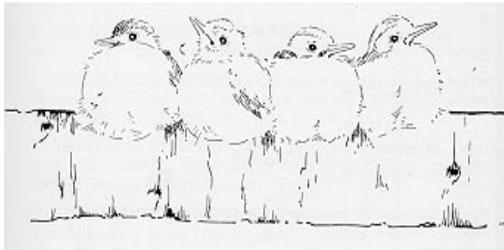
“Non■can take without giving. For that is the Nature of Life.”

“How will they know I am ready?”

“When you blossom forth that which you are within, you will see and acknowledge them. They, then, will see and acknowledge you.”

“The Dance of This Day is almost done. The bright spirit which broods over All nears the end of his Day Dance. We must rest and experience the stillness to Dance ourselves again tomorrow.”

The last rays of Sun leave the meadow.
The messenger bees fly to their hive. The
Flower Clan go within themselves to rest.
And Little Bud sleeps to renew himself,
his Clan, his Tribe, and all the Tribes. For
tomorrow begins again the Dance of Day
— the Dance of Life.



THE END

Editor’s note: John Coker is a staff member of The Theosophical Society, International Headquarters, Pasadena and lives in Altadena, California.

TRIBUTE TO EMMETT SMALL

Emmett Small celebrates his 90th birthday May 3rd, 1993. When only a small child, his parents sent him to be educated at Katherine Tingeley’s Raja Yoga school at Point Loma, where he passed his childhood and youthful years.

Following the dissolution of the Point Loma Center and after the passing of G. de Purucker, Emmett together with Iverson Harris and others founded Point Loma Publications and *The Eclectic Theosophist*.

With the Nov./Dec. 1991 issue of *The Eclectic* marking twenty years of Emmett’s editorship; beginning in January 1992, its editorial masthead is now shared with associate editors John Cooper, Theosophical historian and lecturer at the University of Sydney Australia and Kenneth Small, his son and a member of Point Loma Publications for 21 years.

On the occasion of his 90th birthday, we lovingly dedicate to Emmett the following words from *The Mahatma Letters* in tribute to a good and faithful Sentry:

The keepers of sacred *Light* did not safely cross so many ages but to find themselves wrecked on the rocks of modern scepticism. Our pilots are too experienced sailors to allow us to fear any such disaster. We will always find volunteers to replace the tired sentries, and the world, bad as it is in its present state of transitory period, can yet furnish with a few men now and then.

LETTERS RECEIVED
OUTREACH

Daniel Entin (Executive Director of the Roerich Museum) writes:

Thank you for the copies of HCT and for the surprise donation.

We have someone going to Russia in about ten days, and he will take all the money so far received for the Russian Theosophical Society.

To put this in perspective, because of the collapse of the ruble, the money going to the RTS, about six hundred dollars, equals one person's salary for half a year.

In other words, fifteen dollars pays one work week in Russia. So donations, small as they may be, go a long way right now.

The money is being sent to Moscow, because it is clear that we will not be able to raise enough for RTS's computer needs, and the money can certainly be put to good use there. ...

[Editor's note: The "surprise donation" refers to \$150 we sent to Daniel Entin for the RTS computer project, of which, \$100 was donated to HCT projects by JVM (Pasadena) and the balance was donated by the HCT

editor.

The use of our donation was a "surprise" to us too. We spoke to Mr. Entin by phone after receiving his letter, in order to learn more of the present situation as regards the status of the computer project:

The \$600 being sent to the Moscow T.S. includes the \$150 mentioned above, plus \$250 from the New York T.S. and a contribution from Dara Eklund. An additional \$100 was just received from Pasadena.

Also of interest, he mentioned a new book just released by the Princeton University Press bearing the title; *No Religion Higher Than Truth - The History of the Theosophical Movement in Russia 1875 - 1922*, by Maria Carlson.

A copy has been ordered for the High Country library.

We will be in contact with Mr. Entin concerning the status and future plans of the RTS and the computer project.

Meanwhile we are adding the RTS - Moscow to our free subscription list.]

Dominic Galacharia writes:

Greetings from Runyenjes, Embu, Kenya!

I was delighted to receive “The High Country Theosophist” copies of January and March ’93.

Since receiving the two copies, I have read them over and over and hope to hand them to two other fellow members of The Theosophical Society namely: Wilson Ndwiga Nthiga and Richard Njeru.

With the above named members and others as well, we meet irregularly and informally, due to distances between our homes, for discussions and exchange of Theosophical books and publications.

We are scattered in different parts of the Embu District, on the South-Eastern slopes of Mt. Kenya, and are greatly interested in the study of Theosophy. So any theosophical publication, like The High Country Theosophist, is of great assistance to us in our quest for Eternal Wisdom.

I regret that there are other issues of this magazine that I missed. In fact, I should like to read, not just the future issues, but the past ones as well.

I also do regret that I cannot afford to pay for the cost of this magazine. Nor are the other two members I have mentioned better off financially. So free offer of the magazine and any other useful theosophi-

cal publication is requested, not only to me but to others as well in our small Theosophical group.

Yours Fraternally,
Dominic Galacharia

[Editor’s note: We have responded to Brother Galacharia by letter, completing HCT back issues to Jan. ‘93 and extending to him and his group a free subscription to the HCT. We are also sending him *The Ocean of Theosophy* by Judge and the Point Loma 12 Volume Set of Theosophical Manuals from Mark Jaqua’s Isis Books, as a contribution of *The High Country Theosophist*.]

LETTERS RECEIVED T.S.A. ELECTION ‘93

David Bruce (President, Milwaukee Lodge, TSA) writes:

The March issue of the HCT contained an article regarding the national election of the TSA. Its tone and unfounded accusations disturbed me.

In that article you attacked the integrity and reputation of the Olcott administration, implying that a deliberate attempt was being made to sabotage the candidacy of Bing Escudero for the position of South Central District Director.

For example, you pointed out that the January issue of the AT contained a January 15th deadline for filing nominating petitions and submitting candidate's statements. When the March issue of the AT hit the press, it contained statements from all the candidates except Bing Escudero.

Why was this? You inferred that because of the late mailing of the January AT, Bing was unable to submit his written statement to the AT for publication. Surely a conspiracy must be brewing.

Fortunately, you were honest enough to admit your mistaken assumption in your editorial apology which appeared in the April HCT.

As Austin Bee pointed out, the January 15th deadline was mentioned clearly in the Nov./Dec. issue of the AT, providing more than ample time to submit statements and petitions. In fact, the January 15th deadline was even mentioned in the Sept./Oct. issue of the AT, if any of your readers care to take the time to look.

At any rate I am grateful for your admitting your error in the last HCT [April '93].

This incident and many others like it illustrate a sad point. How quick we are to judge others! How easy it is to point a suspicious finger at the Olcott staff!

Frankly, I am growing very weary of these recurring attempts to cast Bing

Escudero as a martyr in exile while depicting the Olcott staff as vindictive and spiteful.

Based on some of the letters which have been sent out to the Branches from certain individuals, it does seem that Olcott bashing is in vogue again.

The TS has great opportunities before it, but if we are continually fighting amongst ourselves and stirring up old wounds then I am afraid the opportunities will pass us by.

I would like to say a few words in defense of the volunteers at Olcott. People wonder why only one person is running for national president. They say it is because the nasty folks at Olcott are trying to abort the Escudero candidacy. I don't think so.

Allow me to suggest to all the critics of our present administration that working at Olcott is no picnic. Our staff at headquarters works very hard, day in and day out, for very little pay and even less thanks.

Often they have to put up with being understaffed and under budgeted, but still they must be pleasant and cheerful when answering the phones (which seem to ring nonstop at times) and when dealing with visitors. They get criticized and chastised on a regular basis by people out in the field, and often by self-righteous individuals who have contributed nothing towards the good of the TS.

Seldom does anybody tell them what a great job they are doing or how lucky we are to have such dedicated workers at the helm, giving their best - day in and day out.

No, they are not perfect, and sometimes they make mistakes. But instead of getting support or understanding from members, they are subjected to vicious and relentless attacks on their motives, their character, and their integrity!

So people wonder why we only have one candidate running for president? I will tell you. It really is very simple: nobody in their right mind wants to take on that thankless job.

Well, thank God that there are some candidates at all, in view of how the present staff has been mistreated over the past three years.

I am sick and tired of seeing the hapless servants at Olcott get beat up on hearsay and innuendo.

I am sick and tired of seeing valuable time and energy spent in such a divisive manner.

Now is the time for all theosophists to pull together and work for the common good.

Let's forget about old conflicts and learn to forgive. Let old wounds heal.

I see great things before the TS, but we will never rise to the occasion if we are

to be bogged down in petty infighting and personality issues.

As H.P.B. once said, "The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities ..."

Perhaps we would all do well to try and remember that advice.

Sincerely, David Bruce F.T.S.

**Dorothy Abbenhouse,
T.S.A. President, writes:**

Several items of information in the February '93 issue of your magazine are incorrect.

1. The Adyar Board did not "excommunicate its entire Canadian Section of Lodges and Study Centers as of January 1, 1992."

The action was taken earlier by the Canadian Section President (General Secretary) Mr. Treloar in changing the Section's bylaws to remove any mention of relationship to or connection with the Theosophical Society (Adyar).

It is therefore hoped that the

Canadian Federation will replace the Section activities of the past.

2. Admiral Stillman's report in your magazine to the contrary, Mr. Escudero is not eligible to be elected President of TSA.

He has not served as a District Director or a National Officer of TSA.

1990 By-Law changes require that candidates for the Presidency TSA have so served.

Mr. Escudero is a qualified candidate for the position of District Director. He did not supply a statement before the deadline set for the action, by the Editor.

It is to be hoped that election fever will not erupt in TSA over the present election process.

As a retiring President of TSA, I will respect the newly elected officers and district directors.

The in-coming President (as the only candidate, can only be John Algeo) has requested me to stay in place until August 1, when he will assume office. I will be in constant contact with him.

Best wishes, Dorothy Abbenhouse,

TSA By-Laws **EDITORIAL COMMENT**

Noted in the Mar./Apr. '93 AT under the heading "Viewpoint" by Dorothy Abbenhouse, President;

The by-law committee has been working hard to bring TSA by-laws into harmony with today's practices and language. ...

The following statement has been produced by the committee, and is being printed here to invite discussion by the members prior to its consideration at the annual meeting in August. It will then be put to the membership by referendum.

Then follow four resolutions addressed to the Objects of the TSA, summarized briefly;

1. Affirms that the objects of TSA are identical in meaning and intent with those of International TS headquarters at Adyar, India, and can be changed only by "competent authority through the General Council of the International TS.

2. Declares that "Theosophists of every nation and National Section have by custom translated the international objects into the language of their place

and time ... such translation is necessary for their correct understanding ... and authorized by customary practice.

3. Proposes that TSA adopt the following “translation of the international objects” as appropriate to “our place and time,” stating that the “meaning and intent” is faithful to the original;

I. To form a nucleus of the universal [human family]¹, without distinction of race, sex, caste, or color.

II. To encourage the [comparative study of]² religion, philosophy and science.

III. To investigate the unexplained laws of Nature and [latent human powers]³.

Present wordings:

1. [**brotherhood of humanity**].

2. [**study of comparative**].

3. [**powers latent in man**].

Bing Escudero, in an article entitled “The spiritual ideals and virtues,” comments, with regard to the proposed changes in the wording of

the *Objects*, that;

... more than ever, is the need called for, to clearly *re-declare* the TS Objects in meaningful ways that make the *life theosophia or divine wisdom* more understandable in order to be lived, rather than to tinker with some trendy cosmetic re-wording or linguistic surgery.

He suggests that;

the *life sophia* is fulfilled by the spiritual ideals and virtues.

Take the TS First Object: Because the Brotherhood is Universal, the element of gender is transcended. If not, it continues to declare ‘*without distinction of ... sex, etc.*’

But the prejudiced mind goes on to interpret the word ‘Brotherhood’ as male. Most likely, because ‘Sisterhood’ is not mentioned.

This is what happens when English language experts overdo an expertise to become ludicrous.

When ‘*Brotherhood*’ is preceded and qualified by ‘*universal*,’ ... our spiritual and divine nature *universally* links all of humanity *without the*

distinctions of 'race, creed, sex, caste or color'. Remove the element of the *Spiritual* and there is no way 'Brotherhood' or any 'Other'-hood can become universal.

This is why the First Object is a spiritual undertaking, a spiritual mission, a spiritual life to be lived, and thus -- the Spiritual interpretation.

Take the Second object:

The encouragement 'to study comparative religion, philosophy and science' leads us to discover the *ideals* that reconcile, integrate and unify religion, philosophy and science.

The *ideal* of religion is goodness or godliness.

The *ideal* of philosophy is the love of wisdom.

The *ideal* of science is truth.

When we relate to each other with goodness in our intentions and godliness in our actions, work together in the love of wisdom, understand each other with the wisdom of love, seek the truth and grow and live according to the truth of goodness, godliness, wisdom and love -- Universal Brotherhood is truly

fulfilled in beauty.

The Third Object mentions "the powers latent in *man*" (derived from the Sanskrit *manas*, meaning *the thinker*, and is neither male nor female).

The "powers" are not only the lesser 'psychic' powers, but more importantly those of the '*Virtues*,' Goodness, Wisdom, Love and Truth. As these *Virtues* are put into practice, the '*latent powers*' of the Third object are awakened naturally.

As HCT editor, I see no need to "interpret" or improve on the wording of the Objects. For any theosophical student willing to study the meaning and import as they have been given us, their meaning is clear and unambiguous.

Carl Stillman's
PROPOSED BY-LAW CHANGES

Referring once again to the AT for Mar./Apr. '93; no mention of the 32 by-law changes proposed by Adm. Carl Stillman (referred to in the April HCT, page 4) is yet to be found in that issue.

In an effort to reach an understand-

ing of why no action on the Stillman proposals seems to be forthcoming from the T.S.A. Board of Directors, I called Willamay Pym in Seattle who, I was told by President Dorothy Abbenhouse, is chairperson of the By-laws committee and had reviewed the proposals.

In my conversation with Willamay, I was given to understand the following points, listed below. My comments on each follow.

1. As a whole, Carl Stillman's 32 proposed By-Law changes were so poorly worded as to make their import and meaning unclear.

In the "Summary of Proposed Changes to the By-Laws ..." which I received as an attachment to and part of Stillman's mailing, there were many typographical errors, obviously incorrect usage and misspelled words; examples:

"Statues" for Statutes, and "Sentral" for Central.

2. Some changes were so inadequately described as to be ambiguous.

I noted this in my copy on changes numbered 2 and 3, for which both read identically:

"To better define the Organizational Structure of the Society."

Seeing this, I then noted that the Heading at the top of the sheet said;

"*Summary of Proposed Changes ...*" and I therefore assumed that the T.S.A. Board must have received a full set of changes which completely specified change numbers 2 and 3, which were merely referred to in my "Summary."

To the contrary, Willamay assured me that the proposed changes sent to the Board were *identical to those I had received* and was quoting to her!

3. By-Law XIII, 1 (b) states that "Changes to the By-Laws which will be submitted to the members ... for referendum vote, shall be submitted to the National Secretary ... on petition form prescribed by the National Board of Directors and accompanied by signatures of at least 25 members in good standing."

Not only were the required signatures on a different sheet from the petitions, but several of the names were

of persons no longer members of the society, according to Willamay.

Moreover, she said that the signature sheet contained names that had been cut and pasted on the sheet. This raised the doubt of whether those whose signatures were submitted had actually seen the petition.

4. Some of the proposed changes, the Board felt were reasonable and are among those to be submitted for referendum later in the fall of '93. Others were rejected for reasons given by Willamay.

Her comments, as recorded in my handwritten notes follow. I hope that I have quoted her correctly.

The proposed changes, as given in the documentation accompanying Stillman's "Call to Action," was not previously printed in the HCT owing to space constraints. As no mention of them seems to be forthcoming via the AT, we think it important to make them known to the membership and believe they merit serious consideration.

Here then, briefly, is a selected sample of the changes proposed by Adm. Stillman. They have been chosen from among the entire group on the basis of their potential importance in a

referendum and possible consequences, beneficial or harmful, should they be approved. Their selection should not be taken to imply either our support of or opposition to them.

2. and 3. To better define the organizational structure of the Society.

{Rejected because of ambiguity.}
[See discussion above.]

4. Provide "Tenure" and employment security for headquarters staff members according to provisions of the Civil Rights Act of 1964 and the Equal Employment Opportunity Commission.

{Rejected. Society, as a non-profit organization, cannot afford to offer "Tenure" to its workers and employees.}

Comment: Most of the workers and staff of the T.S. (Pasadena) are volunteers and are paid bare subsistence living expenses.

5. Provide that "Chairman of the Board of Directors" be a person other than President of the Society if so determined by majority or tie vote of the Board.

{Rejected}

6. Limit the term of office of President from three to two successive terms, but guarantee employment on the Olcott staff for three additional years.

{Rejected. Dora Kunz served four terms; the By-Law limitation of three terms was passed following her presidency.}

8. Limit the two vice-presidents to two successive terms of office.

{Rejected for same reason as for 6; the limitation to three was just recently passed.}

9. To delete the requirement introduced in 1990 that a candidate for the office of President shall have either served a full (3 year) term on the National Board of Directors, or as National Secretary or National Treasurer for no set period.

{This one could be submitted for referendum if enough support can be shown in the membership. Willamay feels that this is a valuable requirement because a presidential candidate lacking previous administrative experience would be overwhelmed by the demands of the office.}

Comment: Support for referendum on a By-Law change is automatically guaranteed by the existing requirement of 25 members signing the petition, (XIII-1b). The counter argument to this is that this provision has the effect of concentrating power and control of the presidency in the Board of Directors.

11. To provide for the election or re-election of the President and the two Vice Presidents by other than the Board of Directors in the event of certain Contingencies. {Ambiguous.}

There were, indeed, other proposals in Adm. Stillman's list which we feel have merit and should be submitted to referendum vote, but if the irregularities in meeting the requirements of XIII 1(b) were as stated by Willamay, the entire proposal should be rewritten for correct spelling, grammar and clarity and then re-submitted according to the applicable By-Law. Clearly, such work is the responsibility of the petitioner and not the Board of Directors.

HCT Subscription Policy
A Few Words

The purpose of The High Country Theosophist is to serve the interests of the Theosophical Movement worldwide. Since its transformation, in September 1990, from The High Country Newsletter to its present form as The High Country Theosophist, our editorial objectives and purpose have evolved and become clearer.

Many of our readers are outside the U.S. in countries where the cost of an \$11 subscription, modest by U.S. standards, is economically prohibitive. To these potential readers we offer reduced rates or free subscriptions on request, meeting the expense "out of our own pocket." Postal regulations for 2nd Class, however, require at least 50% paid subscriptions, thus placing a limit on our generosity.

SUBSCRIPTION NOTICE

All High Country Theosophist subscriptions expire with the June issue annually. The TYPE AND STATUS of your subscription is coded in the upper right corner of the address label on your mailing envelope. Please refer to the table below for ACTION REQUIRED if you wish to continue receiving the *High Country Theosophist*.

CODE	TYPE AND STATUS	ACTION REQUIRED
EX	Publication exchange	None
F	Free	Letter to HCT editor requesting 1 year extension of subscription.
T	Trial Subscription expires June 93	1 yr. subscription to June 94 USA - \$7.50; Canada - \$10.50 foreign - \$11.00
6-93	Paid subscription expires June 93	1 yr. subscription to June 94 USA-\$7,50; Canada-\$10,50 foreign-\$11,00
6-94	Paid subscription expires June 94	None

All subscription payments must be in US funds, payable to:

Richard Slusser, 140 S. 33rd St. Boulder, CO, 80303-3426 USA.

Checks payable to HCT cannot be accepted and will be returned.

Calendar
THE THEOSOPHICAL SOCIETY IN DENVER

MEETINGS AND STUDY CLASSES ARE HELD IN DENVER ON THE SECOND AND FOURTH FRIDAYS MONTHLY.

Fri. May 14
Charlene's home

A1 Skrobisch leads ongoing study of *Light v7 the Path, Volume III of the Path of Occultism* Meeting begins with meditation at 7:00 p.m. Call Charlene 757-7298 or Judy 477-4788 for location.
Same as *for May 14*, above.

Fri. May 28
Charlene's Home

There was a time when there was but one faith, one rallying cry - to save humanity from the miseries of ignorance in the name of Him who first taught the solidarity of all men . . . How is it now? . . . Now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth yet not able to find it, for each seeks it only for his own private benefit and gratification, without giving one thought to others. Will you, or rather they, never see the true meaning and explanation of that great wreck and desolation which has come to our land and threatens all lands - yours first of all? It is *selfishness and* exclusiveness that killed ours, and it is selfishness and exclusiveness that will kill yours . . . The world has clouded the light of true knowledge, and selfishness will not allow its resurrection, for it excludes and will not recognise the whole fellowship of all those who were born under the same immutable natural law. *M.* [M.L. 1381

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

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

(2) To present articles and essays consistent with *source* theosophy, otherwise known as the, *Ancient Wisdom*; as given by The Masters and H.P. Blavatsky, and other theosophical writers consistent with this tradition.

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

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

THE HIGH COUNTRY THEOSOPHIST,
ISSN 1060-4766
is published monthly for \$7.50 per year by
Richard Slusser, 140 S. 33rd St., Bldr, CO.
80303-3426. POSTMASTER: Send address
changes to: THE HIGH COUNTRY THEOSOPHIST
140 S. 33rd St., Boulder, CO. 80303-3426
Second Class Postage Paid at Boulder, CO.