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THE THEOSOPHICAL FORUM

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GOTTFRIED DE PURUCKER, *Leader*

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[The following, from the archives of the T. S., Point Loma, is a *verbatim et literatim* reproduction of a photographic copy of a typewritten letter written and personally signed by E. A. Neresheimer. The words 'Copy' at the top of the letter and '(Signed)' before the signature are also in E. A. Neresheimer's handwriting.]

Copy

E. A. Neresheimer
Tungsten Concentrates
Nederland
Boulder Co., Colo.

Office Address,
Boulder, Colo., Jan. 24, 1905

My dear Sidney,-

I have your letters dated Nov. 27th and Jan. 16th. I intended to reply to your first letter, but was prevented by press of business.

First, let me give you the assurance that my present position is the same as you have always known it.

Re- the successor of Wm. Q Judge, I had hardly expected to say any more at this late day. The successorship was attested to by many competent persons at the proper time, and the subsequent work of the successor have proved the truth and validity of it more than any statement made by persons. I am sure you yourself have had a thousand and one proofs when you were not suffering from personal idiocyncracies, and I am certain that any addition to the statement I have heretofore made would not change your views now unless you should change yourself first.

It is a fact, the successor of Wm. Q. Judge does not tolerate anything that is inimical to the great cause, hence some persons find it very uncomfortable and invent all sorts of excuses when they wish to get from under.

Is it that you had looked for a real saint — and were disappointed?

Saints do not come among such human company.

Pity 'tis, that you are no longer able to make the best of your capabilities.

Yours faithfully,

(*Signed*) E A NERESHEIMER

[The following 5 letters are reproduced *verbatim et literatim* from letter-press copy-books of W. Q. Judge's letters in the archives of the Theosophical Society, Point Loma.]

October 1st, 1894.

Mrs. H. Beane,
Upper Montclair, N. J.

Madame:-

I have been requested by Mrs. Kate A. Tingley to send you some elementary documents on Theosophy and a form of application for membership in the T. S., so I presume that you have had some conference with her upon the subject. I very gladly send in a separate package some of the documents referred to; and at the head of the booklist is an order in which I think that some books may well be read. I will also enclose a copy of the circular "How to join the T. S." and an application blank, though I will request you to return the latter if it should not be your pleasure to make use of it. The meetings of the Aryan Branch in this city are held each Tuesday evening at 8.15, and I should be pleased at any time to see you thereat, or else at the Headquarters in this building at any time during the day. The circular "How to join the T. S." states very clearly the simple steps towards membership.

Very truly yours,

WILLIAM Q. JUDGE.

Sept. 7 [1895]

E. W. Minchen Esq.,
Woolwich, Sidney, N. S. Wales.

Dear Friend:-

Your letter, with many others of the same tenor from Australasia, reached me out in the West of the United States, where bad health has driven me for a time. The great distance and my sickness made delay. But that does not greatly matter as the delay only relates to formalities. Because of the circumstances I have drafted this letter so that from the New York Office each will receive it signed as for me.

I thank you for your expressions of kindness, sympathy and love. I have discovered, in all this trouble, that I have many sincere

brothers in all the lands of the globe. Together we will try to more firmly establish and spread brotherhood and Theosophy.

Now since you wrote you will have learned that a very large number of Branches and members in Europe at July Convention separated themselves and formed a T. S. in Europe, autonomous for each nation, and are already in working order. This they did because, at Mrs. Besant's motion, the Convention rejected the pacific and brotherly American Address.

You in Australia and New Zealand can therefore take either of the following two courses and upon being informed I will act as shall be necessary and required:-

(a) Continue to ask for affiliation with the T. S. in America, in which case an American Charter would have to be made. In case of any Branch all names should be signed to application. Or,

(b) Have as large and general a meeting as you can secure, those not able to go sending proxies, and do as they did in Europe, i. e., form an independent T. S. in Australasia. You can elect me President if you wish, or any other, and in case I was elected I would then sign the main Charter or Constitution and two charters, one for Australian T. S. and one for the New Zealand T. S. This is all I should have to do. For Australia should at once be constituted as "T. S. in Australasia, for Australia"; and New Zealand, "T. S. in Australasia, for New Zealand." This was what they did at London. Then each of these elects its officers, the General President issuing two charters named above, one for each.

To make clearer. At London they met and organized as "T. S. in Europe," of which I was made President. Then, same day, constituted "T. S. in Europe for England" and elected a President, etc. I to sign first charters for new places, after which all to go under their own management. And so on for Ireland, Belgium, etc. In your district there are but two divisions, Australia and New Zealand.

Let me know what you wish to do. You should act as a body before informing me. It will consume some little time, but meanwhile you can be doing Theosophical work which does not depend on formalities.

I suggest that those who have asked for American diplomas wait to see what the consensus of opinion is on either of the two modes indicated.

To any who think America has *seceded* from the T. S. or the Theosophical Movement, I say no. We are now to be like the Freemasons who are one and all, in every part of the world, freemasons and yet each Grand Lodge is independent, autonomous. That is the way to look at it. Do not let the others delude you into any other

view. In the U. S. there are about forty independent states; in each a masonic Grand Lodge for the State, every one autonomous, and yet every member a freemason and traveling into every Lodge if he follows the rule. We are the real Theosophical movement which is Brotherhood and which does not allow any hounding of our fellowman for any reason whatever.

I send my best and most heartfelt greetings to all and my best thought will go with this. I cannot write much until I recover. But the office will send to some one or two our circulars as to Correspondence Class and any other suggestions regarding work which may be there.

Fraternally ever yours,
WILLIAM Q. JUDGE
per C F W President.

September 7th [1895]

Mr. John Whitworth,
911 Hoge's Ave, Sandusky, Ohio
Dear Sir & Brother:-

Having seen your communication to Mrs. Franc L. Davis with regard to T. S. A, I should very much like you to understand fully the position of affairs before deciding not to unite yourself with this body. The necessity for the formation of the Society will be obvious to you if you consider the condition of things at the time of making it. The movement is before all forms or organizations and, provided the spirit is kept up, it does not matter what organization is there. The Society was not in a condition which would not let it last had it remained in that state, so something had to be done. It was unbrotherly and uncharitable, and there were attacks made on individuals. All this necessitated a change. The change was effected by the formation of an autonomous Society. This however has had no evil effect on the Movement, as that is above forms and it is almost certain that other Societies and sections will form themselves also. Already the Theosophical Society in Europe has been organized and the Theosophical Society in Australia is on the point of organizing also. I should be very much obliged indeed if you would consider the matter in its various aspects and let me hear from you any point which is not perfectly clear and I shall be happy as far as possible to elucidate the same. I trust you will become a member of the T. S. A.

Yours very fraternally,
(Signed) WILLIAM Q. JUDGE
per C F W President.

144 Madison Ave
New York, Jany 22 1896

Theodor Reuss, Esq
Berlin, S W, Kochstrasse 1.
Dear Brother Reuss:

I thank you for your letter of Dec 25 which has just come to my hand. The American T. S. is simply the carrying on of the same Society as we had here for 20 years. It has no Branches in Europe; that would be hardly possible. But last July the European Branches met and formed the new T. S. in Europe in affiliation with us. That is the one you should apply to. Dr. A. Keightly of 62 Queen Ann St Cavendish Sq, London; is the one to write to, & he will fully inform you. I was elected President of that T. S. in Europe and will sign a charter for you after you have written to Dr Keightly-

Fraternally
(Signed) WILLIAM Q. JUDGE

January 27th 1896

Dr. N. B. Acheson,
17 W. Wood st, Youngstown, Ohio
Dear Sir & Brother:-

Your letter with regard to the work in Youngstown has been received and handed to me from the private office. To begin with, let me congratulate you upon your efforts and say that I feel convinced that in time you will build up a strong movement in your city. The great difficulty is of course, as you properly point out, the method of work, and in this it is matter of experience as to how it should be accomplished. The lecturers that are kept working always around the country go from Branch to Branch and from city to city generally obtaining their expenses from the centres which they visit. In that way we are able to keep up a constant activity. It would be possible for Mr. Harding probably to go to your city after awhile, and I will write him to see if he can do so, but for at least a month his work is mapped out ahead.

Now with regard to your personal work. I think that anything that you may do, dictated by common-sense and of a practical nature to assist the T. S., is bound to work for good, and if you can have the papers you have written published it seems to me that you should do so. The egotism in the matter becomes more pronounced where you do not do work on account of personality than where you do do work on that account. Both sides are bad, but in the latter case at any rate the work is done. It would be a good plan to get the papers to publish articles if you can do so.

I thoroughly agree with your idea of starting a class. By all means get together those persons who are interested, form your class, and take up some work like the "Ocean of Theosophy" or some simple book on the subject, reading it with the class. In that way all together obtain information, and the members are bound in unity. If you do this you will form the nucleus of a Branch and after awhile such may be established. Then if a lecturer arrives in your city public meetings can be held and in a short time the whole place can be aroused to activity. The starting of these Branches and centres is of more effect however than any public meeting because, however slow and seemingly unaffected at first, it is a more permanent work.

With regard to John Sanderson, that is really a matter for you to decide yourself. You being on the spot should know as to whether or not he should join the Society better than I. If you have heard nothing against him and can recommend him as a member, there can be no reason why he should not join. Perhaps he will do good work. I will give you what assistance I can in the matter of supplying you with literature should you require it, and anything in the way of suggestions that I can offer you do not fail to write to me for.

Very fraternally yours,
(Signed) WILLIAM Q. JUDGE
per C F W

UNCEASING ACTIVITY FOR FRATERNIZATION

[The following extremely interesting although brief report of the Third International Inter-Theosophical Fraternization Convention, held in Toronto last August, was written especially for THE FORUM by J. Emory Clapp, President, American Section of the Point Loma Theosophical Society.]

AS this article is being written just one month has elapsed since the Third International Inter-Theosophical Fraternization Convention was held in Toronto, and if anything the lapse of time has accentuated the importance of this Convention and its accomplishments. The Preliminary Report published in the August number of THE THEOSOPHICAL FORUM was necessarily short and could not enter into details as to the accomplishment referred to above. As previously mentioned, we believe that the most important act of the Convention was the appointment of a Committee for the furtherance of fraternization in the intervals between Conventions,

which thus provided for a continuity of activity in this important effort so necessary to the success of the present Theosophical Movement. Already Mr. Cecil Williams, Chairman of this Committee, has inaugurated plans which he has submitted to other members of the Committee for their consideration, together with a request for further suggestions which they think will be of benefit to the work, and in the not distant future these plans will be submitted for insertion in various Theosophical publications, including THE THEOSOPHICAL FORUM. In accordance with authority vested by the Resolution creating this Committee, one new member has already been added to the Committee, Mr. Robert Marks, a devoted and earnest member of the Toronto Lodge of the T. S. in Canada (Adyar).

Owing to lack of space this report must necessarily border upon brevity, but for those who wish a more complete description of the activities of the Convention, we would refer to *The Canadian Theosophist* for September 15, 1935, in which some nine pages are given to a description of the Convention and its activities, besides which four of the papers or addresses presented were published in full.

One of the interesting features of the Convention was the reading of greetings sent to the Convention by various Theosophical organizations and individuals. Among them was a letter from Mr. Philip S. Wellby, who is connected with *The London Forum,* and one from Dr. Luisa Krüger of Latvia, who wrote from Berlin, Germany. Messages were also read from several Lodges of the T. S. (Point Loma), including New York, San Francisco, Ann Arbor, Victoria and others.

Some very interesting papers were presented Friday afternoon, including one by Mrs. Gertrude Knapp of the T. S. in Canada on 'Some Facts of Botany Viewed Theosophically.' Material in this paper will prove of interest to Lotus-Circle teachers, and this paper taken in conjunction with the one by Miss Mayme-Lee Ogden, given on Sunday afternon, on 'The Importance of Lotus-Circles' were contributions to this important field of Theosophic endeavor.

A paper by Dr. Evelyn G. Mitchell of Boston (Adyar & Point Loma) on 'Theosophy and Mental Health' was read by Mr. Harry D. Potter of Hamilton, Ontario, and was listened to with close attention and intense interest. Mr. Smythe, Chairman of the Convention, stated, "This has generally been regarded as the outstanding paper of the Convention among those sent in from outside." Other addresses or papers given on Friday afternoon included one by Mr. E. L. T. Schaub, Regional Vice-President, Central District of American Section, T. S. (Point Loma), on 'How to Reach a Wider Public,' and one by Miss O. Harcourt, Vice-President Bristol Lodge,

T. S., in England (Adyar), on 'The Circle and The Point,' which was also read by Mr. Potter. On Friday evening there was only one address, that by Mr. Housser on 'Theosophy and Economics.'

On Saturday a luncheon was given, at which toasts were responded to by the Mayor of Toronto, Mrs. Knapp, Dr. Kuhn, Mr. Clapp, Miss Mayme-Lee Ogden, and Mr. Cecil Williams. On Saturday afternoon, after the luncheon, which lasted until quite late, a photograph of all those who attended the Convention who could be rounded up was taken, and the likenesses were excellent. There was time for only two papers; a splendid one by Mr. Cecil Williams on 'Enemies of Fraternization,' which was published in the September number of *The Canadian Theosophist,* and another one by Miss Arnold of Toledo Lodge (Point Loma) on 'Theosophy and Health.'

On Saturday evening another excellent paper was presented, by Mrs. Salanave of the Western Women's Buddhist Bureau of California. Writing both as a Theosophist and a Buddhist, she offered some very fine thoughts for consideration, and the paper was highly appreciated by all who heard it. This was followed by an excellent address by Dr. Kuhn, on 'Philosophy — the Need of the World,' which was in Dr. Kuhn's best vein and was warmly applauded. A fine paper by the well known Dr. H. N. Stokes, of Washington, D. C., Editor of *The O. E. Library Critic,* was also read.

On Sunday afternoon the addresses given included one on 'The Theosophical Conception of Brotherhood' by J. Emory Clapp; one on 'Ahimsâ,' the Buddhist principle of harmlessness, by Mr. R. C. Bingham; 'The Purpose of The Theosophical Movement' by Mr. Robert A. Hughes, an excellent and thoughtful paper; and 'A Religion for Modern Youth' by Mrs. Jalie Neville Shore of the Headquarters Staff, Point Loma.

The afternoon session was followed by a social or 'get-together' gathering at which refreshments were served, and this very pleasant affair lasted practically until the time for the evening session. At this session Mr. G. Rupert Lesch of Buffalo, gave what has been described as a most enthralling address on 'Theosophy and the Study of Comparative Religions.' In closing the meeting the Chairman expressed the hope that the Convention would bear fruit, and that those attending would carry its great message of Brotherhood and Fraternization as taught by H. P. Blavatsky wherever they might go throughout the world. The meeting ended with the repetition of the Gâyatrî.

Thus ended a memorable Convention which many thought to be the largest and most successful Fraternization Convention of the series. A few excellent papers were crowded out through lack of time,

and the papers which were presented were of such general excellence that all were listened to with close attention. There was very little time for discussion; and the Chairman suggested that if possible some provision be made so as to have time for discussion of papers at the next Convention.

TRANSACTIONS OF THE POINT LOMA LODGE

On Absolute Light

Question — May we have more light as to the real meaning of the statement in the Stanzas of Dzyan about Darkness: "Darkness alone filled the boundless all"? Strictly these words mean that naught but Darkness was. Question: What is this Darkness, and what is Light?

E. D. Wilcox — As I understand it, Darkness is the condition of the Universe during Pralaya or before the Dawn; and Light occurs when the Rays from Mahat or Universal Intelligence issue forth into manifestation. Just as a sunbeam shows as light on reaching the Earth-plane, so every ray of the Monadic Essence becomes light on whatever plane of manifestation it imbodies itself.

G. de P. — I do think the point is an extremely important one. I am reminded of the passage in the opening verses of *Genesis:* "Darkness is upon the surface of the deep." 'Darkness' is the parent of day. That 'darkness' means something more subtil, as well as more essential, that goes deeper into the substance of things. 'Light' can only occur, is it not true, when there is manifestation and differentiation — for 'light' is these. When there is differentiation it means contrast of shadows, which is a variety of light. Therefore, 'Darkness' means in this connexion absolute Spirit, which to our inept and imperfect human intellects is what we may otherwise call Absolute Light; but to our ordinary consciousness it is darkness. I am reminded again of the Pythagorean saying about the Cosmic Monad which withdraws into 'Darkness' and 'Night,' i. e. into the deep abyss of Cosmic Spirit. I bring out this point because I think it will be helpful to many younger students who may misconstrue these words by taking them at their face-value, imagining that it is something like ordinary night, a night after a day — lack of daylight; but even we know that what we call 'night' is simply shot through with radiations of many kinds, one octave of which we humans call light.

O. Tyberg — I venture a suggestion that darkness as it is used

in the Stanzas means undirected consciousness, consciousness from which intelligence is withdrawn. We must remember that consciousness is pure light. Consciousness has two aspects: spirit and matter, which are its two poles. The spiritual aspect is the space-aspect, the material aspect is the motion-aspect; but there can be no action until these two are united, and that requires intelligence — and intelligence is asleep, therefore there is darkness.

H. T. Edge — I got this idea. You take the analogy of temperature. Temperature is divided into heat and cold, and when we speak of temperature we think of either heat or cold. Now what are light and darkness? They are different aspects — of what?

H. A. Williams — It reminds me of the methods of physicists in splitting atoms and studying the electrons and protons and what not by the tracks made by their light in passing over a very sensitive photographic plate. These scientists theorize that matter is concreted electric charges. We are told in our Theosophical studies that light is etherealized matter; or, we may say, matter is concreted light. We find, I think in *Fundamentals,* the statement that what we see as the sun is not the sun but its photosphere, which is a higher grade of matter which we see as light. Light seems to be matter and matter seems to be light. Even if we say, adopting the modern scientific theory, that matter is electrical charges, nevertheless the corona or light sometimes present around high voltage wires, sparks, lightning, and even the Aurora Borealis or magnetic lights seem to indicate that electricity is the intermediate stage between material and light. It would seem to me then that manifestation can be looked upon as light. Pure spirit therefore can be looked upon as pure darkness. Light seems to be in everything and everywhere, and darkness is the absence of physical manifestation. I believe that this may be the idea behind the statement in the Stanzas.

Grace Knoche — Could we think of darkness as the pralaya of light, or as that unmanifested something which, passing through the laya-center at its appointed time, becomes light?

G. L. Davenport — We can have no light until we get something to reflect it, and the matter side of things is the reflecting side. When spirit and matter, light and darkness, work together there is differentiation.

O. Tyberg — I think there is a misunderstanding about the relation of light to darkness. We consider them opposites just as most people do life and death; but life and death are not opposites. Birth and death are opposites. Life is nothing but life. Life exists always. Life itself doesn't go to sleep; and darkness is the absence

of that which produces light; and that which produces light is action; and when there is action there are light, heat, and sound, all three at the same time, which are three aspects of action. Light stands in the same relation to action as time does. Light, heat, and sound, physically speaking, are three characteristics appearing as magnitude in physical Nature. Light is not a thing. That is where modern science is so terribly mistaken.

E. D. Wilcox — The Secret Doctrine defines time as a line of consciousness in infinite duration. Perhaps we could equally say that light is a line of consciousness in infinite darkness, because we read in this Stanza of the 'Awakening,' that vibration thrills through the darkness. Now vibration in one of its rates gives us light, in another of its rates gives us sound, which is spoken of as the Word, the Logos, and in one of our Scriptures we hear of the Word being made light; and perhaps that might give a clear idea of darkness as eternally existent just as duration is.

A. B. Clark — To us as limited beings the only thing that we can comprehend is something else that is manifested, that falls within our particular range of manifestation. Anything that is beyond our range of perception, anything that is beyond the plane of manifestation on which we are, is to us unmanifested. That which is within our perception is light. That which is beyond our perception or comprehension is, to us, darkness. These words used in the Stanzas are largely figurative — used as a means of assisting us to comprehend what is beyond the limitations of our brain-mind. To our intellect that fundamental principle back of the manifested Solar system is not comprehensible, hence it is called Darkness. But to our intuition, which rises above intellectual limitations, it is Absolute Light. To the 'opened eye of the Dangma,' which means fully illuminated or awakened human intuitive perception, it is Absolute Spiritual Light.

G. de P. — I always feel when I listen to your discussions as though I were learning things; but one thought struck me, Companions, a general background of thought as it were appeared in my mind after listening to this discussion, and it is this: I think there is a misunderstanding possibly amongst us all, of what we mean when we speak of Light. I would call this to your attention with some emphasis. Many people seem to think that Light is illumination, on account of the fact that whenever we turn a knob or press a switch, light springs forth and gives us illumination. Now, illumination is reflected radiation lying within such wave-lengths as our eyes have been evolved to sense. That is only one octave of

light, so to speak, or possibly two or three octaves. But that is not Light truly, that is merely illumination brought about by light.

Light is invisible; light *per se is* darkness. Light is radiation, an energy, a force; and we do not see radiation until it is reflected from things and becomes illumination. Take the light, the radiation, streaming out from the Sun, that glorious sphere. As it passes through space, it illuminates only when its rays strike an object which reflects the radiation; and we call that reflexion illumination, or more popularly light. The light of the Sun is invisible, *per se.* It is darkness. Is that thought clear? It is only when the radiation is reflected from some object that we can see the light as luminosity, and only then when the reflexion is vibrational within a certain very small reach along the gamut of radiational vibrations, a very small part; and this is why H. P. B. spoke of Absolute Light, radiation *per se,* or the substance of radiation, as 'Darkness.' They are the same.

For instance, if there were no planets, or planetoids, or meteors, or moons, or comets, or any other reflecting body, in the solar system, and by some wonderful magic a celestial magician could suddenly put some reflecting object in the solar system, anywhere; then a perceiving eye would suddenly see a flash, if indeed that eye were capable of catching the radiations and transmitting them to the perceiving mind, and interpreting them.

We see the light of the sun as luminosity; we see the light of the electric current because it is transmitted to us in a certain way, and strikes objects, and is reflected back to the eye. That is illumination; we see illumination; but light *per se* is radiation, an energy, a force invisible, a vibration. And consequently illumination stands for matter, because you can only have illumination when there is radiation reflected from thing to thing, differentiation among things.

Therefore the essential meaning of 'Darkness' in the Stanzas in the S. D., is homogeneity of substance or essence. Illumination springs forth when there is heterogeneity or differentiation. Illumination dazzles, often is blinding, is deceptive. There are many kinds of light, different shades or grades of light: sunlight and moonlight and star-light, and lamp-light, and the light of the glow-worm, and the light of an electric globe, and fire-light — many kinds of light. But all these kinds are that form of light which we call luminosity or illumination. Radiation *per se,* which is Absolute Light, is invisible.

Homogeneity of substance, therefore, is the essential meaning of Darkness in the Stanzas; and it is the same thing as Spirit, following the way in which these Stanzas have been written. What-

ever returns to Spirit re-becomes homogeneous, absolute; and whatever issues forth from homogeneity into heterogeneity differentiates and produces luminosity, illumination, reflected light. It is very beautiful because all being is beautiful; it is all the magic work of Spirit, and if we could see the wonderful mystery and marvel behind what the Christians ignorantly allude to as the Christ, we should be in continual awe; but all the same it is the evolved or unfolded spirit-side of the Universe, which is all-permeant, the heterogeneous side, differentiated into many beings and things, which produces 'Light' as it is used in mystical writings. Essential Light, therefore, or radiation *per sè,* to use a modern scientific term, is the *cause;* illumination or reflexion or again passage of energy from being or thing to being or thing, is the *effects.* Consequently, we have a paradox here: Mystical Darkness is Absolute Light; differentiated light or illumination is the shadow or darkness, really, of Absolute Light.

Thank you, Madame Chairman.

QUESTIONS AND ANSWERS

Question 283

[The following question and answer were printed in The Theosophical Forum, issue of December, 1895, Question No. 50.]

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress and advancement in line with all new expositions of truth? In the minds of many the writings of H. P. B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

W. Q. Judge — This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence

the reply to the question, "What is the criterion of Theosophy?" is that it is to be found in each man's perception of the Truth: therefore there is no single criterion.

If any persons regard H. P. B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it takes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

Question 284

What is the Theosophical point of view regarding medical inoculations of human beings as preventive measures against contagious diseases? Does it approve or is it opposed to them; and if so, why? —H. W. D.

E. D. Wilcox — This is one of the questions difficult to answer with a 'yes' or 'no,' partly due to the depth of the subject and partly to the fact as so often quoted that 'circumstances alter cases.' In times of menace to the many such as an epidemic gives, that which is protective to the whole is of first importance. In considering the question, there are different forms of 'medical inoculations'; some are made from the specific poison of the disease itself such as the diphtheria antitoxin, some from similar diseases in animals, such as the vaccine of cowpox, and others from normal poisons such as snake poison or plant poisons.

In the healthy, normal body there are certain substances called enzymes which, by their presence, and without change in themselves, break down other substances. Some act constructively in the metabolism of the body; others act destructively to anything alien to the body processes, and thus protect the body from disease. These are mostly found in the white corpuscles of the fluids and in the antitoxic quality of the blood-plasma, and they occur in sufficient strength to render the body immune to contagion. We all know that even during epidemics many will not contract the disease. It has been found that this antitoxic serum can be cultivated and injected into the circulation of another to render him immune. This is putting the experiment of inoculation into few words.

Now physiologists know that true prevention lies in hygienic and sanitary health and most epidemic diseases are eradicated by cleansing the environment of the food and soil which furnish the disease; for example yellow fever and malaria. There is a Theosophical reason which recognises a harm in serum inoculation. The circulations in the human organism carry the life-force not only peculiar to the human but also belonging especially to each individual organism, which life-force is a karmic carrier of the life-atoms impregnated by that individual's life and character, or created by him. Therefore, not only is the natural active immunity of that organism lessened by being replaced by foreign toxins, but there must be an inhibition of the free action of the personal karman on the physical plane.

During an epidemic, to inoculate everybody with the serum containing the antitoxin to the disease virus, prevents for the time being, the invasion of the more active disease and thus helps to stay the spread of the disease, which is the duty of every community to accomplish; but this in no wise answers the question of the wrong to the karmic future of the human evolution on the physical plane.

G. de P. — The above answer is well thought out, and the points well taken; and it is likewise written from the standpoint of a competent practising physician who at the same time is a competent Theosophical student. I would, however, like to reinforce or to emphasize one or two points which it seems to me have, perhaps for reasons of tact, been rather slurred over in the above answer.

First, then, while there is no doubt that the injection of virus or so-called antitoxin-substances from human and animal bodies into the veins of some other human being may, indeed certainly will, have its effect, nevertheless it is all too often overlooked that the injection of foreign poisons, often of a disgusting origin, into the human blood-stream, is bound to have one other and inevitable result, and this is, weakening the body's normally active powers of resistance, as well as the body's own inherent and instinctual production of substances which in the normal case will be produced in order to protect the body against invasion from outside, whether by germs or in any other manner; and even should invasion occur, to neutralize their poison.

People are all too often swept off their feet — and with due apologies to the profession, medical men in particular — by the realization that a new antitoxin has been discovered which, when human bodies are inoculated with it, will prevent, it is hoped, the spread of a disease; and in consequence frequently human beings showing no sign of the disease are inoculated simply as a preventive measure.

I repeat that no poison whatsoever, especially when coming from diseased human or animal bodies, can be injected into the human blood-stream without ultimately weakening the body in some manner; and thus, while it may prevent the appearance of the particular disease which it is hoped to prevent, it may and probably will expose the body, because thus weakened, to easy invasion by diseases of other kinds.

I have no desire whatsoever in this present series of observations to touch upon occult or esoteric reasons in connexion with this question, for these reasons would have no appeal whatsoever to the ordinary man in the street, and might even prejudice him, because of his blindness and lack of thought, against Theosophy, and Theosophists themselves as being in his view simple 'cranks' or 'mild lunatics.' The situation must be met on its own grounds. The annals of medicine present us with too many cases where this fad or that fad has been followed and at first acclaimed as a heaven-sent blessing, but later discovered to be a hell-sent curse! It is the short-sighted view that usually prevails, unfortunately.

I might as well point out that nobody will contract any disease whatsoever unless the germs of that disease are already in the system, their being there because of a proclivity towards that disease, this proclivity itself being due to karmic causes. Thus inoculating an otherwise healthy man of this type with the antitoxin-virus of some loathsome disease not only weakens the body of this otherwise healthy man, but because of this weakness predisposes his system towards reception of the latent disease, despite the efforts of the body to react protectively against it; and, furthermore, because of weakening the body it predisposes it likewise, on account of this ensuing weakness, to other possible invasions of still other diseases.

What is said by the previous writer in answer to this question concerning hygienic and sanitary preventive measures, is absolutely right, and it is upon these measures that I am convinced a wiser future medical science will bend most of its efforts towards stamping out the diseases which afflict both man and beast. In itself there is something unspeakably revolting in injecting the virus from unfortunate and diseased animals, or from the bodies of human beings suffering from loathsome diseases, into the blood-stream of apparently healthy people, in the hope thereby to render them immune against contracting of such diseases. Vegetable poisons are incomparably less dangerous to the human system when properly used in a prophylactic or preventive manner, although of course it is true that some vegetable poisons are as fatal as any known.

Summarizing, therefore, I for one may say that I am absolutely opposed to poisoning the blood-stream of human beings with anti-toxin-virus of any kind taken from the diseased bodies of man or beast. The mere fact that this is running counter to so strong a stream of current medical opinion, is a matter to me of utter unimportance. Medical science, like all other sciences, changes so rapidly that the opinions of one day, however widely and loudly proclaimed, become the discarded theories of a succeeding age. The proper way to do, therefore, it seems to me, is to take all natural cleanly, sane, and normal preventive measures, both in the individual and in the collective fields, especially sanitary and hygienic measures, paying due and proper attention to exercise, diet, and personal cleanliness of all kinds. Then, if one contracts a disease, it becomes a duty to try to recover health in every cleanly and sane manner possible, and it is perfectly right so to do. It is extremely doubtful in my opinion if it is either right or wise in any case whatsoever to inoculate human beings with the disgusting virus drawn from the diseased bodies of either man or beast for this purpose. I am convinced such inoculation brings along with it ten devils worse than the disease itself.

Question 285

I have recently had my horoscope read by an astrologer friend, and he predicts trouble for me in the near future extending over quite a period. I suppose this cannot be averted; but as a Theosophist could you give me some hints as to how to meet it?

A. Trevor Barker — Answering your question regarding fortunate or unfortunate cycles, as revealed in your horoscope: Very likely, if your friend was a good astrologer, he would be able to trace the prevailing tendencies correctly. I do not think, however, that it is particularly a wise thing to make such predictions. I say this because of the effect of such statements upon the individual concerned. The way I look at it is this: the prediction may or may not be correct, but I would suggest that you brush these considerations aside and say to yourself: "Well, it really does not matter whether these things are true or not." Anticipations of trouble are always deleterious, therefore wrong, and not to be indulged in. A key to this you can find in Katherine Tingley's book, *The Gods Await,* pages 155 to 162, and here is the key-sentence which the writer gives in several ways: "Let them hold to these things in the silence and create a noble future in their hearts; going alone in the morning into the silence of Nature; freeing themselves there from their old trying memories, and *from all anticipations of trouble.*"

Now to deal with the matter more astrologically, and in such a way that it covers all adverse planetary influences which may flow to us at any time: It is quite true that such influences do reach us — in fact Karma works out, as I see the matter, by the influences which the Ego — the Real Man — permits to pass through its consciousness and work out in the lower worlds. Has it occurred to you that there is, as it were, a kind of screen which the individual can erect to protect himself from such adverse influences? By anticipating dark and heavy Karma and unfortunate events and troubles at a certain epoch in the future, a way is open to them — in fact the Ego invites them, and one not infrequently finds this attitude amongst people who are interested in watching their horoscopes. I believe it is wrong. On the contrary, bring forward in thought the truer and nobler side of the nature, and create a noble future for yourself, centering the mind, heart and consciousness in the Higher Self, aspiring towards it, having faith in it, and knowing that as you learn to live in the consciousness which is Eternal no adverse influence of any kind can possibly reach you. It simply means that the consciousness becomes so firmly rooted and poised in the higher aether of the soul's meditations that the various planetary energies which pass through it are transmuted thereby to beneficent and useful purposes; whereas if the consciousness were left unprotected because centered in the personality, then the same influences would work out in a deleterious, destructive and unfortunate way. That, as I see it, is the answer to your problem.

Question 286

On page 55 in *The Ocean of Theosophy,* we read: "the astral body . . . changes but little during a lifetime"; and on page 57: "the model for the growing child in the womb is the astral body already perfect in shape before the child is born."

Does the astral body of the child grow in proportion to the growth of the child's physical body? Or is it the same, that is, a full-grown astral individual, from birth to death? — S. Z. (Chicago)

G. van Pelt — After the death of a human being, all the elements of his composite nature return to their respective habitats. The overmastering control of the hierarch of his constitution is loosened and the partnership is temporarily dissolved. The life-atoms of the astral body, therefore, are set free and pursue their peregrinations in their own realms until called together again at the appointed hour by the hierarch under whom they serve. They necessarily come gradually as needed, as do all things in Nature, and the child's physical body grows in proportion to the astral body and not the reverse.

The astral body is "perfect in shape" before the child is born, that is, all the essential elements are represented, but these elements increase in number until maturity is reached. On page 58 the "first stages of its growth" are alluded to, implying that the astral does not appear all at once, fully developed. But whatever *is* formed is stable and "changes but little during a lifetime." Were this not the case, there would be no stability in the human outer vehicle, for the life-atoms of the physical covering are changing from moment to moment. It is because of this permanence of the astral that mutilated tissues are replaced and resume their previous forms. A radical change in character for better or worse, of course, modifies the astral, as we see in facial alterations as the years pass, but it is said that it requires a very high adept to renew or change the astral by the exercise of will directed to that end.

The life-term of the astral body is set at birth much as the tensile strength of a bridge, for instance, is estimated to be able to endure for a limited time. This term it will complete barring accidents or gradual suicide through wrong living.

In *Isis Unveiled,* pages 310-1, H. P. Blavatsky, in enumerating the denizens of Kâma-loka, writes:

> The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence — from the highest to the lowest — before the abstract ideal of this form — or, as Aristotle would call it, the *privation* of this form — is called forth. . . . These models, as yet devoid of immortal spirits, are "elementals,"— properly speaking, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into the visible one as human infants, receiving *in transitu* that divine breath called spirit which completes the perfect man.

So, although the astral body forms gradually, its model exists fully formed in the Astral World.

Question 287

Is Karman a God, and do Theosophists worship this God, Karman?— G. L. H.

Iverson L. Harris — No, Karman is not a God; it is no extra-cosmic Deity who pays us back in kind for our transgressions or gives us a seat among the angels as a reward for our good deeds. Karman is a Sanskrit word which means literally *action.* It is used in Theosophical terminology to designate the 'Law of Consequences,' sometimes spoken of as 'The Law of Ethical Causation': "As ye sow, so shall ye also reap." In physics the same principle is enunciated as one of Newton's 'Laws of Motion': "To every action there is an equal and opposite reaction." This law holds good in the

realm of ethics in the same way as it does in the realm of physics.

The most illuminating teaching on the subject of Karman that I ever learned was from Dr. de Purucker, when he said that each of us is his own karman. So many of us, with the background of Christian upbringing or parentage, have the idea of an anthropomorphic God who rewards or punishes us according to our merits or demerits. But each of us is his own karman: we are the net result of what we thought, did, felt, said, desired, in the past; therefore, naturally, we are responsible for what we are and suffer now.

In the light of the Theosophical doctrines of Reincarnation and Karman, many confusing problems are settled for us. Without these doctrines, I should like to ask whether anyone can offer a reasonable explanation, that accords with man's innate sense of justice and right, why some men are born in hovels with diseased bodies, with seemingly no opportunities in life, and why others are born in comfortable houses, with wealth, loving parents, and every seeming advantage that the world has to offer. No human parent would treat his own children with such unjust discrimination. Can you imagine a 'Heavenly Father' treating *his* children with less justice than a human father?

But bring to bear on the problem the Theosophical twin-doctrines of Reincarnation and Karman: if I am born with a misshapen body and a distorted mind, I earned them in my last incarnation; I can learn to do better now and thus earn a normal mind and a healthy body in my next life — mayhap in this one. Teach the man who is 'down and out' that he himself is responsible for his present condition and see what stamina and backbone it gives him. He begins to face his difficulties with courage; he stops whining and says: "This is just what I earned for myself." His manhood is aroused and he aspires to be a man.

THEOSOPHICAL NEWS AND NOTES

AMERICAN SECTION: WESTERN DISTRICT

WORDS of high appreciation have been received from members in the Bay-district of the Theosophical work accomplished by Mr. Iverson Harris during his four-weeks' stay there. We quote brief reports from Mr. V. F. Estcourt, Chairman of Committee of Lodge-Presidents in the San Francisco-Oakland Bay District, from Mr. Nils Amneus, President Blavatsky Lodge, Oakland, and from Mrs. J. C. Morrison, Vice-President of the Oakland Lodge.

"Mr. Iverson L. Harris, Regional Vice-President of the Western District, spent the entire month of September in San Francisco, Oakland, Berkeley, San Jose, and Petaluma, where he delivered a series of lectures and attended the study-

classes of the various lodges. His lecture subjects were 'The Theosophical Movement: Its Mission,' 'World Problems,' 'Light from the East,' and 'Is There a Way Out?'

"Particularly valuable was the work done by Mr. Harris during the study-meetings and at other informal gatherings arranged for the purpose of giving inquirers the opportunity of coming into closer contact with the work. Mr. Harris's liberal and understanding attitude towards the widely divergent viewpoints and problems of particular individuals was most constructive in its results.

—V. F. Estcourt."

Mr. Amneus writes: "On Friday evening, September 27, under the auspices of the San Jose Theosophical Club, Mr. Harris lectured on 'The Theosophical Movement: its Mission.' Mr. Harris gave an inspired talk which was followed attentively by an audience which filled the hall. The meeting was held in Hotel De Anza in the center of the business district of San Jose.

"On Sunday evening, Sept. 29th, Mr. Harris delivered his final lecture in the San Francisco Bay district, giving this under the auspices of Blavatsky Lodge in the hall of the Berkeley Women's City Club. His subject, 'Is There a Way Out?' proved very interesting to an audience that filled the hall to the last seat."

Mrs. J. C. Morrison reports that in addition to his two public lectures on September 13th and 20th Mr. Harris spoke to the Parent Teacher's Association of the Technical High School in Oakland, his subject on the last occasion being 'Ideals for Adolescence.' All these lectures were well attended. Mr. Harris was present also at meetings of both the Men's and Women's Clubs, where his answers to questions were appreciated by members and visitors. The Oakland Lodge hope to have another visit from Mr. Harris, as all feel that a real stimulus, both mental and spiritual, has been given by him to the work.

Mr. Harris left Monday night, Sept. 30th to continue his lecture-tour in Oregon.

Eugene, Salem, La Grande, Elgin, Pendleton, are cities which Mr. Harris expects to visit in October; thence he goes to Spokane and Seattle in Washington; and November will find him in Canada, where his Theosophical activities will mainly be centered in Victoria and Vancouver. For more complete schedule our readers are referred to *Theosophical News* for October.

A word should be said here of the excellent publicity that Mr. Harris's activities here received from the press. We mention some of the newspapers that have given reports or announcements of his lectures: *The Daily Californian* (editorial page), *73rd Ave. Journal, Berkeley Daily Gazette, Oakland Tribune, San Jose Mirror, The San Francisco News, Call Bulletin* (S. F.), *Petaluma Argus-Courier.*

San Diego, Calif.: The President, Mrs. Hazel Boyer Braun, in a letter summarizing reports given at the 18th annual meeting of the Lodge, states that twenty-three new members were added to the roll during the past year, bringing the present membership up to 132. There are also ten associate members. "Harmony and impersonal effort to understand and to give out the teachings of Theosophy have the first interests of a live Lodge," she writes in conclusion. "Your regular attendance at the Lodge meetings would help the strength of this center of Theosophical energy, which has the opportunity to serve as a

vital broadcasting station for thoughts and direct teachings to a hungry-hearted world. Let us always keep ours a bright, clear light on the 'Theosophical Map' of the Masters."

The month of October is to be devoted to a study of the Leader's new book *The Esoteric Tradition*, Mrs. Mora Forbes introducing the subject on the 11th, George Simpson continuing it on the 18th, and W. Emmett Small giving a general review on the 25th.

Ocean Beach. With the initiation of ten new members to full fellowship on September 30th new impetus has been received to make of this lodge a beacon-light of Theosophy. The steady faithful work of these members has made of their lodge a spiritual home for earnest searchers for truth. The very modest quarters have literally been transformed during the last few months by the competent use of paintbrush and carpenter's tools, and by means of a bazaar enough money has been raised to buy sufficient chairs to accommodate the always good attendance. On October 7th a social gathering is planned to enable the new members to become acquainted with each other and the older members of the Lodge. On October 14th, E. E. Synge, of the Point Loma Headquarters, will be the speaker, his subject being 'Can Theosophy Be Proved?'

CENTRAL DISTRICT

Toledo. Reports five Lodge-meetings and four Club-meetings held during the month of September; and a special meeting in which members from Ann Arbor Lodge, Adrian Lodge, participated, Mr. Thos. Barlow, President of the former lodge presiding. The subject for this was 'Echoes from the Inter-Theosophical Convention.' Mr. E. L. T. Schaub, who paid another short visit to the International Headquarters late in September, is expected back in Toledo next month, planning to stop over *en route* at Chicago and other cities.

INTERNATIONAL HEADQUARTERS

The Forum-lectures during September were on 'The Seven Jewels of Wisdom.' 1st: 'Reincarnation and Karman,' presented by Inez Davenport, who had the assistance of O. I. Clark in answering questions; 8th: 'Hierarchies and Swabhâva,' Florence Collisson, La Fayette Plummer; 15th: 'Evolution,' Henry T. Edge, Grace Knoche, Jr.; 22nd: 'The Two Paths,' Helen Savage, J. H. Fussell; 29th: 'Knowledge of the Self,' W. Emmett Small, George Simpson.

The October lectures are as follows: 6th: 'Theosophy — A Working Philosophy,' Alice D. Peirce, Boris de Zirkoff; 13th: 'The Clock of Progress,' Marjorie M. Tyberg, Sven Eek; 20th: 'The Mystery of Birth,' Irene Ponsonby, Laura Arteche; 27th: 'Beyond Death,' Grace Knoche, Jr., Abbott Clark.

The Point Loma Lodge holds one meeting a month. At the annual business meeting on July 14, all the officers of the Lodge were unanimously re-elected: President, Dr. Henry T. Edge; 1st and 2nd Vice-Presidents, Mr. L. B. Copeland and Mrs. E. W. Lambert; Secretary, Miss Alice D. Peirce; Asst. Sec'y, Mr. W. E. Small; Treasurer, Mr. O. I. Clark; Asst. Treasurer, Mrs. Laura Arteche. Chapters 33, 34, and 35 of *Fundamentals* have been studied, with Miss Ila Beale, Mrs. Helen Harris, and Miss Helen Savage as Chairmen. There are always two speakers to present the subject of the Chapter, and a general dis-

cussion follows in which many students take part. The Leader is always present and contributes generously to the success of the meetings.

University Classes in Public Speaking with Dr. Edge, Biology with Dr. E. D. Wilcox, Sanskrit with Miss Grace Knoche, and Theosophy with Dr. Edge and Mrs. M. M. Tyberg, meet regularly. The Class in Theosophy is studying *The Secret Doctrine,* having nearly completed two years of study of that work, though they are still working on Vol. I. Many of the students of long standing, like J. H. Fussell, C. J. Ryan, Abbott Clark, Orange Clark, Dr. van Pelt, Grace Knoche, Dr. Wilcox, Dr. Beale, Oluf Tyberg, and others take part in the work of the Class, and it is kept apace with latest theories of science and philosophy, which, however, are not yet apace with the teachings given in *The Secret Doctrine* by H. P. B.

The Leader's new book, *The Esoteric Tradition* is now complete and the Leader and the staff of proof-readers and printers see the end of a work which has occupied much time for some months. By November 1 the book will be on sale and readers and students of Theosophy will find in it inspiring chapters about that wonderful story of the inner, spiritual life of the universe and man which has been preserved by the Elder Brothers, and to which, in our time, H. P. B. was the first to turn men's minds.

The Editors of THE FORUM present in this issue the first of a series of *The Transactions of the Point Loma Lodge,* reports of the Lodge-meetings in which the Leader takes part in the discussions of Theosophical teachings and propounds questions to direct the study. The Editors are happy to announce that they hope to continue indefinitely a series of articles which will be of great value to members of the T. S. and all students of Theosophy.

AUSTRALASIAN SECTION

President T. W. Willans has appointed Brother John Murdoch Prentice, for many years a prominent worker in the Theosophical cause, to the office of Executive Vice-President of the Australian Section. The appointment has the approval of the Leader.

ENGLISH SECTION

September public lectures at the Headquarters, 3 Percy Street, were given by A. Trevor Barker as follows: Sept. 15th, 'Why Study Theosophy?'; Sept. 22nd, 'The Law of Reincarnation and Cycles'; Sept. 29th, 'Replies to Questions on the Teachings of Theosophy.' On October 6th and 13th respectively Mr. Barker will lecture on 'Karma — the Destiny of Men and Nations'; and 'H. P. Blavatsky and the Masters of Wisdom.' Every seat was taken for the first lecture and a good many strangers were present. "The whole audience was responsive and obviously appreciative and this excellent first meeting encourages us to look forward to a successful winter's work," writes the reporter in *The English Theosophical Forum.*

Two excellent and timely articles by H. P. B. in the September issue of *The English Theosophical Forum* will be published next month in THE FORUM.

Manchester: During the summer recess that succeeded the Manchester Lodge's six months of constant activity, several inter-Lodge outings were planned with

a view to widening the field of influence. Full activity was resumed in September. Public lectures in October are announced as: Oct. 6th, 'What is an Initiate?' Mr. A. E. Holmes; Oct. 13th, 'What is Evolution?' Mr. W. Albert Jones; Oct. 20th, 'What is Reincarnation?' Mr. Walter S. Johnson; Oct. 27th, 'What is the Law of Karma?' Mr. P. J. Wall.

NETHERLANDISH SECTION

Rotterdam. During the months of September, October, November and December the Lodge will present under the following titles the series of the Seven Jewels of Wisdom. Sept. 22: The Inner Man; Oct. 6: Reinfleshment (Reincarnation); Oct. 20: The Law of Balance (Karman); Nov. 3: Direction and Guidance in the Universe (Hierarchies); Nov. 17: Self-Discovery (Swabhâva); Dec. 1: The Two Paths; Dec. 15: Know Thyself (Âtma Vidyâ).

The Hague. Schedule of lodge meetings for Sept.-Dec., reflecting great activity, include monthly public meetings; meetings for members and prospective members; meetings for members only; weekly Lotus-Circle gatherings; and weekly Club-meetings. Work-groups have been established, the leaders of which are in charge of classes in *The Key to Theosophy; The Voice of the Silence; Fundamentals of the Esoteric Philosophy;* the Speakers' Club; the English Club; the Sanskrit Club; the Propaganda committee; the Bazaar committee. The duties of the leaders are fixed. We quote from a bulletin just received: "Given the existence of great enthusiasm for our work, we appeal to the co-operation of all, and we ask you to meet as soon as possible the leaders of the groups in which you are interested so that these leaders may fix their program of activities and inform you about them."

THE LEADER'S PENCE

Canada — "Enclosed please find a one dollar U. S. bill as a contribution to the Leader's Pence. This giving a cent a day is a beautiful idea. It helps one to awake in the morning with thoughts of the sublime teachings of Theosophy. Having done this for a year, I find great joy in it, and I hope it may be my privilege to continue so long as I live."

Mission Beach, California — "Enclosed please find two dollars, contribution to the Leader's Pence for the period Easter to October 1st. I wish it were more, but as the Scotch say, 'Mony a mickle make a muckle,' and so I hope that many a little amount comes to swell the fund into appreciable size."

Each reader of THE FORUM is invited to send questions, answers to questions, opinions, and notes upon Theosophical subjects. When necessary, the various communications will be condensed by the editors. Everyone should be careful to write distinctly and on one side of the paper only.

In sending questions, or answers to questions, whenever an assertion is made that such and such is a doctrine, or that "it is said in Theosophical literature," and the like, the name of the author, article, volume, and page referred to must be given.

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