THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription (5*s*.) Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary*.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIII. LONDON, AUGUST 1, 1903. NO. 1.

Edited by BERTRAM KEIGHTLEY.

NOTICE.

THE Sectional Rooms at 28, Albemarle Street, W., will be closed during the month of August, re-opening on September 1st. The office will be open through August for business by correspondence.

BERTRAM KEIGHTLEY,
General Secretary.

THE CONVENTION.

With this number of THE VÂHAN the Report of the Convention of the British Section (1903) goes to the members. The following officials were elected for the year 1903-4: *Executive Committee:* Mr. Sinnett, Mr. Mead, Mrs. Hooper, Miss Spink, Mr. Hodgson Smith, Mr. Bertram Keightley (General Secretary), Captain W. B. Lauder (Treasurer). As honorary members are: Señor Xifré (Spain), and Dr. Mersch (Belgium).

Honorary Auditors: Mr. G. A. Whalley-Chapman and Mr. W. Theobald.

The following are the rules of the Section amended in accordance with the motion proposed and carried at the Convention with regard to raising the Section dues for Lodge and unattached members:

Rule 15.—The fees and dues to be charged and paid are as follows:

(*a*) The amount of subscription to be paid by members unattached to any Branch shall be £1 per annum, and by each Branch for each member on its roll, 10*s*. per annum. These dues to be payable at the General Secretary's Office on May 1st in each year.

(*b*) Every application for a charter shall be accompanied by a fee of £1 sterling.

Rule 18.—The Executive Committee shall have power to reduce or remit dues in special cases, either individual or collective.

These alterations to have effect from May 1st, 1904.

A census of the opinions of unattached members respecting the change of subscription has been taken. The answers which have been sent in before and after the Convention give the following result:—

In favour of the proposed change: 87.

Against the proposed change: 50.

BERTRAM KEIGHTLEY,
General Secretary.

FEDERATION OF EUROPEAN SECTIONS.

The Business Meeting of the Federation was held at 28, Albemarle Street, W., on the afternoon of Friday, July 3rd. It was decided that the Federation should meet annually, the meeting of the Sections in the year 1904 to take place in Amsterdam; the Dutch Section proposed this arrangement with the kindness and cordiality which is always shown by its members. It was decided that a Committee should be appointed by the General Secretary of each Section to undertake the business and forward the aims of the Federation; Mr. J. van Manen was elected editor of the *Proceedings*, which are to be published annually. On Saturday, July 4th, the Federation held a meeting at the St. James' Restaurant at 8 p.m. The speakers were: Mr. Mead, Captain Terwiel, Monsieur Bernard, Mrs. Cooper-Oakley (representing the Italian Section), Dr. R. Steiner; Colonel Olcott presided, and introduced the speakers.

A WARNING.

Members are earnestly warned against allowing themselves to be deceived by impostors claiming assistance in the name of Theosophy or in virtue of a professed connection with the movement.

In Germany a person calling himself Dr. Johann Blavatsky has recently obtained help by fraudulent representations in Hamburg and Leipzig; while in England several members have been victimised in a somewhat similar way.

DEATH OF MRS. LLOYD AND COUNTESS SCHACK.

It is with great regret we announce the passing from this life of two of our most earnest members. Those who knew and loved Mrs. Lloyd will feel, mingled with their personal sorrow, a sense of gladness that the long suffering so bravely borne is ended, and that she is set free to carry on the work she loved so much; she passed away at Benares, having been able to the last to take part in the life of those who surrounded her. All who knew Countess Schack will miss her kindly large-hearted personality; her health had been failing since last summer, but few of her friends knew that the hour of her departure was so near; with characteristic unselfishness she had laid little stress upon her increasing ill-health.

DEATH OF MONSIEUR CHARLES BLECH.

In expressing the profound sympathy of the British Section with our French brothers, in the great loss they have just sustained through the departure from this plane of M. Charles Blech, I will only add the following lines recently written about him by one who knew him well:—

"Dans la masse indécise des hommes au caractère fait de contrastes déconcertants, nous rencontrons trop rarement une de ces nobles natures simples et sincères dont une belle pensée domine la vie sans partage et l'éclaire dans ses moindres détails: l'unité harmonieuse qui apparaît dans le caractère et dans l'existence de tels hommes inspire à qui les approche une confiance inébranlable et une profonde affection: ils peuvent être inconscients, dans leur simplicité, de la force que d'autres puisent en eux, mais leur exemple n'en est que plus beau, leur influence que plus grande. Tel fut l'ami si cher qui vient de nous quitter. . .

"Il fut mieux qu'un ami pour ceux qui l'aimaient —il fut un exemple constant de ce que peut être la Théosophie vécue. Je voudrais pouvoir rappeler toutes ses qualités rendues plus belles par une simplicité touchante; j'indiquerai seulement la plus frappante de toutes parcequ' elle imprégnait toutes les autres et faisait la véritable grandeur de son caractère,—l'oubli de lui-même: maintes fois éprouvé dans ses affections les plus chères et dans sa santé, c'est à peine s'il y faisait jamais allusion, il semblait n'avoir d'attention que pour la souffrance d'autrui; il faisait le bien d'une manière si simple et si spontanée qu'il était le dernier à apprécier l'étendue de ses bienfaits et qu'il admirait ingénuement le moindre service rendu par autrui à la Cause pour laquelle il avait tant fait.

"Il fut plus qu'un collaborateur dans le mouvement théosophique en France: du jour où il '*appartint*' à la Société, ce fut au sens plein du mot et sans réserves: secondé par sa famille, il apporta sans ménagements le concours de son nom, de ses relations, de son activité et de sa fortune, il fut le centre de vitalité et d'organisation, le noyau même autour duquel se forma la Section française.

"Sans doute, nous sentirons bien longtemps combien grande est la place laissée vide par son départ . . ; mais aujourd'hui, au moment solennel où il vient de nous quitter, nous ne pouvons témoigner mieux combien son exemple fut profitable qu'en oubliant notre propre peine, en n'ayant de pensées que pour lui,—des pensées remplies de gratitude, d'amour et de Paix."

BERTRAM KEIGHTLEY.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to July 20th: E. W., £1; E. F. W., 15*s.*; J. B., £1 1*s.*; Mr. and Mrs. A. C. F., 10*s.*; C. M., £10; D. S., 10*s.*; L. C. B., £20; W. C., 5*s.*; E. M., £2 2*s.*; Mr. and Mrs. C. B. G., 10*s.*; E. N., £1; J. S. J., £1; A. M. M., £1; J. D. C., £7 2*s.*; T. B. B., £3 3*s.*; M. H. L., £2 10*s.*; A. L., £1; J. W. C., 5*s.*; W. L., 15*s.*; M. A. N., 10*s.*; J. Q., £1; M. F. W. A., £1 1*s.*; L. G. E., 5*s.* 6*d.*; W. C. W., 5*s.*; E. S., 2*s.* 6*d.*; F. G., £10; B. W., 16*s.* Total, £68 8*s.*

Section Reference Library.

The following books have been gratefully received for the Library: *The Egyptian Book of the Dead*, Translation and Commentary by Le Page Renouf, Part VII.; *The Basis of Morality*, Arthur Schopenhauer; *The Light Invisible*, Robert Benson.

The following books have been purchased during the past month: *Dictionary of Philosophy and Psychology*, Vol. II., edited by J. M. Baldwin, M.D.; *The New Revolution*, A. H. Gilkes; *Islam*, Stanley Lane-Poole; *Modern Views on Matter*, Sir O. Lodge; *Sayings of Our Lord*, Discovered and Edited by Grenfell and Hunt; *Autobiography of Madame Guyon*, Translated by T. T. Allen; *Studies in the Bhagavad*

Gîtâ, Second Series, The Dreamer; *The Great Epic of India: Its Character and Origin*, E. W. Hopkins, M.A.; *The Yoga-Vásishtha-Mahárámáyana of Válmiki*, Translated by Vihari-Lala Mitra, Vols. III., IV.

R. A. HOBSON,
Assistant Librarian.

Blavatsky Lodge.

Informal meetings of the above Lodge will be held at 28, Albemarle Street, W., every Thursday evening in September, beginning at 8.30. The regular meetings begin again on the first Thursday in October.

S. M. S.

Theosophical Lending Library.

The Lending Library is closed during the month of August, re-opening on Wednesday, September 2nd.

Lecture List.

BATH LODGE. Meetings on Wednesdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: August 2nd, *Astral Investigation*, B. Old; August 9th, "*The Ancient Wisdom*"; August 16th, "*Canst thou by searching find out God?*" C. Wyatt Francis; August 23rd, *States of Consciousness*, A. J. Lofting; August 30th, *The Theosophic Idea of the Soul*, Miss J. Keeley. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings are suspended during August.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the President, Mr. W. Kohlen, 12, rue d'Egmont.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Regular meetings suspended till October. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 48, High Street, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.30 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. Meetings at Shepherd's Hall (Room No. 3), 25, Bath Street, on the fourth Monday of each month, at 8 p.m. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: August 2nd, *Reincarnation*, Miss Hilda Smith; August 9th, *Spiritualism and Theosophy*, John Monger; August 16th, *Responsibility of Life*, William Bell; August 23rd, *The Art of Thinking*, A. R. Orage; August 30th, *Autocracy, Aristocracy, and Democracy*, Hodgson Smith. Lodge meetings on Thursdays and Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Astral Plane* and *The Path of Discipleship*.

HULL LODGE. Meetings at the Central Temperance Hotel (Jarratt Street entrance), on Sundays, at 7 p.m.

LEEDS LODGE. Meetings at the Athenæum Restaurant, Park Lane, on Mondays, at 8 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 8, Ashville View, Cardigan Road, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings will be suspended during August and September.

LONDON, BATTERSEA LODGE. Meetings on Sundays at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W. Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Informal Meetings at 28, Albemarle Street, W., at 8.30 p.m. begin on the first Thursday in September. Lodge Room closed during August.

LONDON, CHISWICK LODGE. Meetings suspended during the summer.

LONDON, CROYDON LODGE. Meetings at Sunflower Hotel, George Street, East Croydon, on Wednesdays, at 8 p.m.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m. Class for study on the first and third Saturdays of each month.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's

Road, W., on Sundays, at 3 p.m. The Lodge will be closed during the month of August. For information address the Hon. Sec., Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings suspended during August.

LONDON, WEST LONDON LODGE. Meetings suspended during August.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, 80, Northenden Road, Sale, Cheshire.

MANCHESTER, DIDSBURY LODGE. All Meetings suspended during the Summer. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on alternate Tuesdays at 8 p.m. Open to non-members once a month. Information from the Hon. Secretary, West Bank, Park Road, Ashton-on-Mersey.

MIDDLESBROUGH LODGE. Meetings at 68, Linthorpe Road, on Thursdays, at 8.15 p.m. Public Lectures on Sundays in the Lecture Room, Co-operative Hall, Corporation Road, at 6.45 p.m.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. Communications to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m.

SOUTHAMPTON LODGE. Meetings suspended during August and September. For information apply by letter to the Hon. Secretary, Miss Green, Laverton House, Hill, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings suspended till further notice. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

THE VÂHAN.

DEAR EDITOR,

Come let's reason together like good fellows. The old enthusiasm of the early days should surely be reawakened by the outgrowth of the Theosophical movement in so many directions if we are not to become parochial. The literature of "realism" may be useful to some, with its emphasis of detail, but there is another way of saying things which evokes and suggests. Let's go on a voyage of discovery.

I think THE VÂHAN capable of improvement. Has it grown with our organisation? Does it become more and more interesting? If not, surely it is not for lack of interesting material. I would like to have heard the subject discussed at Convention, but with only one session there was no time for "Reports and Suggestions." I suggest, therefore, that you open your columns for discussion and begin by saying:

1st. That THE VÂHAN should represent more fully the international character and spirit of the Theosophical Society.

2nd. That the results of the labours and meditations of many students might be "pooled" for the benefit of all, (*a*) by collecting references from many sources on many subjects, (*b*) by ventilating information on many subjects along lines allied to theosophical studies.

3rd. That by the assistance of Associate-Editors you might give a *résumé* of advance in science, and the cream of mystical literature every month.

4th. That a subject index to *important* books and articles interesting to Theosophists and students of mysticism might be given monthly.

5th. That there should be a Correspondent appointed in each country in Europe, if possible, from among T.S. members to report briefly any important development along lines which interest Theosophists, and may assist them in their work and studies.

Some improvement is possible I believe if members of the Theosophical Society are not too apathetic. THE VÂHAN should be looked for eagerly every month and welcomed gladly. Why not?

Yours sincerely,
D. N. DUNLOP.

THE VÂHAN is very glad of such suggestions and trusts that this letter may lead to further correspondence which will be both interesting and practically useful. To that end correspondents are requested kindly to indicate in detail the practically available means of carrying out these and any other suggestions that may be made.

THE EXECUTIVE COMMITTEE.

DEAR SIR,

May I offer for criticism and discussion the following plan for the election of the Executive Committee of the British Section of the Theosophical Society?

I.

The section to be divided into "constituencies" of five Lodges, each group of five being entitled to

elect one member of the Committee. This would probably be best done by the various Federations themselves dividing their Lodges into constituencies. Of course they would not always consist of a number being a multiple of five, and they might have as many as seven Lodges in one constituency but never more. The Blavatsky Lodge is unique in this as in other respects and could not possibly be grouped with any other four Lodges, so it might reasonably be constituted as a constituency of itself, having one or two members, as may be thought most appropriate.

II.

The foreign representation may be very well left as it is, the above being taken as applying to the British Isles alone.

It may be pointed out that the principle of the above scheme has already been adopted by Convention, and any novelty in it lies simply in its being an attempt to apply the principle, much to the relief of Convention itself.

It is further to be noticed that the number of representatives would be but slightly in excess of the existing number, and that the London Federation would provide, with the *ex-officio* members, the number of London members required at present.

Yours faithfully,
O. FIRTH.

ENQUIRER.

QUESTION 214.

(*Continued from p.* 95.)

X.—In Thought Power, its Control and Culture, *Mrs. Besant gives the three aspects of the Self as "Knowing, Willing, and Energising."*
How does Willing differ from Energising?
Why is Desire included in Will? Are they not essentially different?
Is not the ordinary classification of consciousness—Knowing, Feeling and Willing—more adequate?

B. K.—There seem to me to be two distinct questions involved here: first, one of the meaning and the *connotation* attached, in the minds of various writers, to the terms employed, and second, the purely psychological one as to what really are the ultimate, the simplest, the most fundamental "headings" or divisions under which our various states of consciousness can be classified.

As regards the first point I shall only remark that any writer who uses words which belong to the technical vocabulary of a special science—as those in the question do to the science of Psychology—would always do well to employ them strictly according to the usage of the best exponents of that science, *e.g.*, Bain, Ladd, Sully, James, etc., and even then he would do well to point out also the precise sense which he himself attaches to each, and not to trust to what may be called the "popular" connotation which such terms possess in the mind of the ordinary reader—at any rate when any problem connected with the subject is being expounded or discussed.

As regards the question in hand, it may be useful to give a brief outline of a very few of the main stages through which, in the West, the subject has passed, both in order to explain the "how" and the "why" of the terms themselves, as well as because such a sketch may help to throw some light upon the problem itself.

Plato and Aristotle distinguished the "rational" soul from the "vegetative" and "animal" soul, the first representing ideas, or the higher mental activities, while the two latter represented the physiological and sensory functions which are the lower activities of man. And later on, the scholastics distinguished the *appetitus sensitivus* from the *appetitus rationalis*, which comes to much the same thing. But this distinction was extremely vague and was almost entirely abandoned when, with Descartes and the Cartesians, the idea of the simplicity and indivisibility of the soul became generally accepted. According to Descartes' system, the various "faculties" of the soul depended on the relation in which the soul stands to the body. The "passions" are in this way regarded as the effect of the influence of the body on the soul, whereas the "internal emotions" are derived directly from the thoughts and judgments of the soul.

This Cartesian view presents a curious parallel to our own Theosophical teaching, if we replace the "soul" by the "Monad" and think of the "body" as consisting of the whole series of "sheaths, vehicles, and bodies" aggregated round the "permanent atoms" of the various planes. But to return to our history.

A distinction of the mental faculties founded on metaphysical principles was given by Spinoza and Leibnitz, who may both be said to have followed the traditional idea of dividing the human soul into the higher and the lower.

Wolff, a disciple of Leibnitz, developed the latter's ideas in a way which exercised much influence in the 18th and 19th centuries. He maintained the Platonic division between the faculties of cognition and desire, each of which he again subdivides into a higher and lower part. The lower cognitive faculty, according to Wolff, comprises imagination, the poetic faculty, and memory; the higher comprises attention, reflection and the reasoning power. The lower part of the faculty of desire embraces pleasure and displeasure, desire and repugnance and the emotions; the higher part embraces willing and not willing and liberty. As Wolff's school developed this classification became modified, increased importence was given to feeling, and finally, feeling was separated from desire, and recognised as an independent faculty between the other two.

(Compare the former of these with Manas and Kâma, and the latter with Manas, Kâma-manas and Kâma.)

From this last classification originated the

classical, triple distinction, subsequently accepted by Kant, of the three faculties of the soul: Knowing, Feeling and Willing.

Wolff did not consider the faculties of knowledge and desire as of equal value, but placed the former far above the latter; and he also endeavoured to prove that they are all derived from the one fundamental faculty of perception. Kant, on the contrary, held that the three faculties of knowing, feeling, and willing had each an independent origin, and that it were vain to attempt any further reduction; but he also assigned a superior value to the faculty of knowledge over the other two, principally because he held that it contained the element of liberty, the essential feature of the will. Kant divided knowledge into Intelligence (*Verstand*), Judgment and reason (*Vernunft*), which together constitute the higher part, the lower consisting in the sensations; and he held further that not only is there a difference of degree between the two, but the former is the active, the latter the passive, or receptive part, which furnishes the material for the other to work upon. Therefore, the faculty of knowledge, and more especially the reason, is, in Kant's estimation, the sovereign faculty, which regulates and selects from the feelings and the desires.

The followers of Wolff and Kant, together with many English and French thinkers, developed this theory of psychology into much detail, and at any rate the immediate disciples of Wolff and Kant believed these faculties to be innate forces or energies, which necessarily produce corresponding mental acts, in the same way that physical forces produce certain given effects. But Herbart demonstrated that those "so-called forces" are in reality no more than "possibilities," and that their effects are by no means as certain as the effects due to physical forces. In his opinion this whole theory of "faculties" is a fiction as void of sense as the "*horror vacui*" of the old physicists. There exists neither feeling, nor knowing, nor willing; but only feelings, facts of knowledge, and acts of willing. Here we have again the old controversy, with its incessant oscillation between the abstract "Ideas" of Plato, conceived as active, existing powers *producing* the concrete objects, and its opposite which has now become dominant, the view that abstract "ideas" are derived from the concrete objects and exist only as mental constructions, built up by each individual in himself. But to return to Herbart. Instead of so many distinct sources of mental processes, he held that there is only one—presentation; and thus Herbart, like his predecessors, is in the main an intellectualist. The Romantic School of Rousseau, however, brought the importance of the feelings into prominence, and Schopenhauer laid the main stress upon the Will. On the whole, however, contemporary Psychology shows a strong inclination to consider the three functions of feeling, will and intelligence as original, and yet so closely connected as to constitute an organism, a living whole, whereof each part has to act in conjunction with the others.

Much work has been done upon these problems by modern psychologists, and probably the best formulation of the subject is that to be found in the works of Wundt, which is accepted by the majority of modern psychologists, and seems on the whole the most complete and adequate statement of the facts, as they are observed, as yet put forward. Perhaps, therefore, it will be simplest to skip the intermediate history, and ignore the controversies still going on, and to give a very summary outline of Wundt's theory.*

He holds that consciousness consists of two principal elements—presentation (which is objective), and feeling and will (which is subjective). The first has a multiple character, and is susceptible of analysis into simple elements (sensations), which, however, appear always associated in presentations. The second, on the contrary, has a character of unity, and expresses the subject, which is always "one" as compared to the object, which is manifold. Hence we have simple cognitive elements, but no simple elements of will or of feeling. This characteristic of unity forms the most salient characteristic of the phenomena of consciousness as opposed to physical phenomena. Consciousness is in itself a synthesis, for it collects that which is dispersed in the external world, and elaborates it in a special manner of its own. But this synthesis could not be accomplished if our consciousness were only composed of presentations and feelings, for in that case it would have no activity of its own, but would be entirely passive. Its character, on the contrary, is to be active, and to react against external stimuli. Feeling is also a reaction against external stimuli, but only manifests itself in the form of pleasure or pain, excitement or depression, tension or relaxation, limited solely to the subject. The true reaction in which consciousness manifests its spontaneity is to be found in the act of volition. The simplest acts of willing are external, and consist in the movements of the body. These movements accompany the emotions when the latter attain a certain degree of intensity. The outward act requires two factors: the mental factor, consisting in consciousness, capable of "will"; and the physiological factor, consisting in the body, capable of executing a given movement. It cannot be said therefore that—as some have contended—an act of will is an originally reflex act, subsequently transformed into a conscious action, for, in the absence of a consciousness with a given purpose in view, we cannot imagine the accomplishment of an action directed towards that purpose. Experimental psychology offers unmistakable evidence in favour of the theory that all movements which are now reflex were originally voluntary, in the fact that the continual repetition of certain acts, especially simple acts, tends to do away with the perception of the purpose for which they are performed, transforming them at last into purely mechanical acts, which can be performed unconsciously.

The act of volition exhibits, however, a more

* See Villa's *Contemporary Psychology*.

important form in the internal act—without which it would be impossible to explain the relation between presentation and will. The old Psychology recognised only the overt acts of will, attributing all actions connected with the voluntary sequence of presentations to the faculty of cognition. Even modern psychologists, such as Spencer, Bain, and especially the physiological psychologists, are very much at fault when they attempt to explain the influence of will on presentation. The fact is that the notion of "presentation" has never been properly analysed. The habit still persists of regarding it as a fixed and immutable copy of external objects, without considering that it is a product of an inner activity which selects amongst internal objects, this selection being made by the "will." In presentation we have, consequently, always an act of will. But in our consciousness not all presentations have the same degree of clearness. Some more than others are placed in relief by a special effort of the will called "attention." As in each moment of our mental life there is always some inner process which is more clearly defined than others, we are continually performing some act of volition even when no external action follows it. The will is consequently the fundamental principle of our consciousness, seeing that it determines all mental phenomena, and thus is the starting-point both of the outer and the inner acts of willing.*

The first use to which a conscious being applies his will naturally concerns those movements of his body which are indispensable to his vital functions and to his very existence. As a primary condition of existence the individual must, first of all, adjust himself to the surroundings in which he lives, and he is therefore obliged to perform a series of actions directed to that end.† In the second place (and only in man), we come across internal acts of will which are attended not by movements, but by modifications in the stream of presentations. It is in these actions that the connection between will and presentation manifests itself most clearly. Logical thought—that is to say, the chain of presentations and ideas—comes to be thus explained as a form of the will. It is necessary, however, to note a fact, the neglect of which may easily lead to erroneous conclusions. All acts of willing, whether external or internal, are divided into two great classes, the first comprising simple and impulsive acts; the second, complex acts, which imply freedom of choice. Simple or impulsive acts are determined by a single motive, whereas complex acts, though they may be determined by a single motive, imply a choice between several. An impulsive action, whether internal or external, is therefore quicker than an act of choice, which is preceded by a feeling of doubt and hesitation. The latter is also termed a free act, or an act of "free-will," because it expresses more clearly than any other the freedom, spontaneity, and independence of the individual with regard to external stimuli. Impulsive acts are also acts of volition, though in a lesser degree than acts of free-will, and possess the character of spontaneous consciousness, which distinguishes all manifestations of the will. The old Psychology, on the contrary, considered acts of free-will as the only manifestations of volition, placing acts of impulse on a par with automatic actions. Impulsive acts have great importance in organic life, but they are not original, it being extremely probable that many actions *which* are at present impulsive were originally the outcome of choice.* The repetition of these actions, stimulated by a feeling of pleasure which undoubtedly accompanies actions which favour the vital functions, must have gradually rendered impulsive all those acts which have as their object the preservation of the individual and of the species. Consequently, as the psychical life of animals is generally confined to those acts, it follows that it should be almost exclusively composed of simple impulses. The concatenation of these acts is what is called "instinct," which is common to man and animals alike, but is much stronger in the latter, the mental life in man being more independent of external stimuli. In the evolution of the species it is very probable that many of the external acts of volition, which were originally simple or impulsive, became subsequently habitual in the organism as vital and purely reflex functions. This would explain their teleological character. The problem of their origin is connected with the study of primary biological manifestations, concerning which there do not yet exist sufficient scientific data. Internal acts, properly so-called, produce purely mental effects, with changes in the stream of presentations, and consequently in the feelings which accompany them. A stream of presentations means, therefore, a series of acts of volition, as also a series of emotions, seeing that during each single moment of its course we perform an "apperceptive" act. Internal acts may also be simple or complex, purely passive associations or associations guided by free will, and therefore acts of the logical intelligence. The will marks the highest degree of evolution, and it is at the root of *all* scientific discoveries and of creative art; for without a will to regulate the images which fill, for instance, the mind of an artist in accordance with some pre-established design, he could produce little more than fugitive impressions, and never a complete work of art. This theory we owe to Wundt, and it is accepted by the majority of modern psychologists.† Its importance with re-

* See Wundt, *Grundzüge der Physiologischen Psychologie*, p. 255 foll.

† See Wundt, *System der Philosophie*, p. 545. As the individual is a psycho-physical being, the problems concerning the different action of organs and their functions, and therefore the origin of complex organic forms, are both psychological and biological.

* Wundt, *op. cit.*, p. 545 foll.

† Wundt's Theory is not to be found in his works in the above form, but we have endeavoured to condense it from the various passages in his works where he deals with its general connection of mental processes.

gard to the general connection of psychological phenomena is great. It solves in a satisfactory fashion the problem of the relations between the various elements of the mind, and shows the peculiar character which distinguishes them from mechanical phenomena. Wundt's theory, moreover, has the additional merit of reconciling intellectualism with voluntarism. The will is not a simple presentation, nor a transformed feeling, but a spontaneous impulse, something *sui generis* which cannot be compared to either of those mental activities. On the other hand it is not a purely organic and mechanical impulse, manifesting itself in reflex movements, but a conscious phenomenon and a fundamental element of consciousness itself. Reflex movement comes, therefore, as a consequence, and is the transformation of a free and conscious act into an impulsive and mechanical one. This *impulse, therefore,* is not blind, as Schopenhauer would have it, but produced and guided by a presentation which becomes in this way its purpose, and is originally preceded by a feeling or an emotion, though the latter may be entirely wanting in the impulsive act itself. Will, feeling, and presentation are therefore closely connected, nor can they be separated, except by a process of abstraction. The first two represent the subjective and inmost side of consciousness, the last its objective aspect, but both aspects are closely connected, and not, as Schopenhauer believed, distinct. This connection is best shown in the phenomenon of attention, of which logical thought is the most complete expression. Feeling also necessarily accompanies every sensation and presentation, though not an inherent quality, but as a subjective state which, though caused by them, is only partly dependent upon them, being in fact a consequence of all the psychical antecedents of the individual and of his character. Feeling, especially in the form of emotion, determines an act of volition (external or internal) which in its turn determines a presentation, by which new feelings and acts of willing are brought into being, and so on. There is thus formed what may be termed a "psychic circle,"* in which neither the beginning nor the end, neither the cause nor the effect, of a conscious process are discernible. The will is, however, the central point of all mental manifestations, forming, as it were, the substratum upon which they rest and constituting the most characteristic of all mental factors.

This answer has already so far exceeded our normal VÂHAN limits, that I must leave the matter here, hoping that at some future time Mrs. Besant may be willing to explain fully her reasons for employing the terms "Knowing, Willing, and Energising" in preference to the terms "Knowing, Willing, and Feeling," which as I have tried to show are now generally accepted for purposes of classification. I am sure such an explanation would possess the very deepest interest for all students and would constitute, if worked out in detail, a valuable contribution to the understanding of that extremely difficult subject—the knowledge of man.

* Jodl (*Lehrbuch der Psychologie*, p. 136) calls it "der Kreislauf des psychischen Geschehens." See also Ward, *Encyclopædia Britannica*, Vol. XX., 42, 43.

QUESTION 217.

X.—I find a note at the foot of page 285, *Vol. II., of* The Secret Doctrine *to this effect :—*

"*The Atlantean races were many, and their evolution lasted for millions of years. All of them were not bad but became so towards the end of their cycle, as we, the Fifth Race, are now fast becoming.*"

It is difficult to see that the Fifth Race is any worse than it was in early historical times. Is this really true, and if so, in what respects are we becoming bad?

W. S. E.—It is to be hoped that our Fifth Race is getting better, not worse, with the passage of the centuries, but the general improvement of the race in no way militates against the fact that as each race approaches the end of its cycle, the element of evil also becomes more accentuated.

In the passage quoted from *The Secret Doctrine*, Madame Blavatsky no doubt referred to this fact, for though evolution naturally leads each race to a higher level of intelligence and spirituality than that from which it started, it is unfortunately a terrible fact that a more or less small minority use their increased intelligence and their capacity of spiritual development in a way that is diametrically opposed to the Divine Law of the Universe, and from this result the awful consequences of black magic.

ERRATA.

G. R. S. M.—In Answer 213 the Sanskrit for the "memory of past births" should be *punarjanmânusmṛiti*, and in Answer 216 the final *manas* should be *manas-kâma*. The corrected proof has apparently miscarried. My answer to Question 216 was intended to precede that to Question 213, they being designated respectively F. (216) and G. (213) in the Question paper.

The subscription to THE VÂHAN for those who are not members of the British Section of the Theosophical Society is 2*s.* 6*d.* per annum, post-free. Single copies, 3*d.* each, may be obtained from the Theosophical Publishing Society, 3, Langham Place, W., to whom subscriptions should also be sent. No back numbers can be supplied.

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THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription (5s.) Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary*.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIII. LONDON, SEPTEMBER 1, 1903. No. 2.

Edited by BERTRAM KEIGHTLEY.

THE INCREASE OF THE ANNUAL SUBSCRIPTION.

It is the earnest desire of the Executive of the Section in giving effect to the Resolution passed at last Convention to increase the Annual Subscription of members of Lodges from 5s. to 10s., and of unattached members to £1, to do so if possible in such a way as not to cause real hardship to any who are now members, and so as not to exclude any really desirable applicants on account of pecuniary difficulties. With this object in view the Committee proposes to exercise the power of remitting, in whole or part, the subscription with greater freedom than heretofore, though it must not be forgotten by the officers and members of Lodges and by unattached members that it has become *absolutely indispensable* to very considerably increase the income of the Section.

The Committee desires therefore, to request that officers of Lodges will inform the General Secretary of the number of members in each Lodge on whom they know for certain that the increase of 5s. in the subscription will press hardly, and whether they recommend that in these cases the subscription should be altogether remitted or should remain at its present figure of 5s. *per annum*.

Groups of unattached members who form *recognised centres* are similarly requested to communicate with the General Secretary, bearing in mind that such an application should only be made when there is real need.

Unattached members, not belonging to a Centre, should communicate individually with the General Secretary in case the increased subscription bears hardly upon them.

Although the increased subscription only comes into force on May 1st next, it is very desirable that the above information should reach the General Secretary at an early date, in order that the Committee may consider the position as a whole, for obviously the extent to which the remissions applied for can be granted must depend upon the proportion which they bear to the whole strength of the Section.

BERTRAM KEIGHTLEY,
General Secretary.

THE SECTION LIBRARY.

In accordance with a motion carried at the recent Convention, the Reference Library of the Section will be available for use, by members who are studying a special subject, as a Lending Library under special conditions. It is to be understood of course that this is a special use of the Library and is intended only for students. The following is an outline of the system adopted:

"A written application must be made to the Librarian, specifying: (*a*) Author and title of book required, (*b*) purpose for which required, (*c*) time for which required, and (*d*) the full name and address of applicant.

"The Librarian may then issue the book for the time asked for or a shorter period, subject to the applicant undertaking to return the book on or before the date specified by the Librarian, and to make good any damage to or loss of the book, as assessed by the Librarian, as also any expenses incurred in securing the return of the book. It is of course expected that the borrower shall take every possible precaution to prevent any damage or loss.

"If books are transmitted by post the borrower must pay carriage both ways, and undertake full responsibility for the book from the time it is sent off from the Library till its return.

"Dictionaries, encyclopædias, and the like, and books of great value or rarity, will not be lent."

BERTRAM KEIGHTLEY,
General Secretary.

NOTICE.

Unattached members can, if they wish, on joining the Society be put into correspondence with an older member by addressing the Secretary of the Social Committee, 28, Albemarle Street, W.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to August 20th: A. S., 10*s.*; C. H. P., £1; H. and K. D., 10*s.* 6*d.*; Anon. £10 10*s.*; E. and M. S., 10*s.*; A. C. P., £6; G. E. T., £2 15*s.*; D. S., 5*s.*; H. M., £1 1*s.*; M. E. T., £1 1*s.*; E. M. T., 5*s.* Total, £24 7*s.* 6*d.*

Northern Federation.

The Thirty-eighth Conference was held in Harrogate on Saturday and Sunday, July 18th and 19th, under the presidency of Mrs. Cooper-Oakley.

There was a very good attendance of delegates and members from Bradford, Didsbury, Edinburgh, Glasgow, Harrogate, Hull, Leeds, Liverpool, London, Middlesbrough, Manchester, Sheffield, Tyneside and York, while the presence of members from the Dutch Indies, France, Holland and Italy added much to the enjoyment of the Federation.

The series of meetings commenced on Saturday afternoon with a discussion on "How to further the Theosophical movement (*a*) internationally, (*b*) generally"; the following members taking part in it: Mrs. Cooper-Oakley (Rome), Mrs. Windust (Amsterdam), Mr. Fricke (Amsterdam), M. Péralti (Paris), Mr. Jinarâjadâsa (Milan), Capt. Terweil (Dutch Indies), and Mr. Firth (Bradford).

In the evening the members assembled to hear a very interesting lecture by Mrs. Cooper-Oakley entitled "What we learn from Historical Study," which was followed by a social gathering at which most of the members were present.

On Sunday afternoon many members gathered together to hear Dr. Hallo (Amsterdam), give an instructive address on the atom, while others occupied the time in conversation and discussion.

On Sunday evening the Federation proceedings terminated with Mrs. Cooper-Oakley's lecture on "The Struggle between Religion and Catholicism in Italy," which was listened to with close attention by an audience of nearly one hundred and fifty people.

The next Conference will be held in Harrogate on October 31st and November 1st, Mr. Mead having kindly consented to preside. Members of the Society are cordially invited to attend.

GERTRUDE SPINK,
Hon. Secretary.

Theosophical Lending Library.

This Library is open to all, whether members of the Theosophical Society or not.

Terms of Subscription: three months, 3*s.* 6*d.*; six months, 6*s*; twelve months, 10*s.* Postage extra.

Office hours: Mondays, Wednesdays and Fridays, 2.30 to 6 o'clock.

Catalogues on application to the Librarian, Theosophical Lending Library, 28, Albemarle Street, London, W.

LILIAN LLOYD,
Librarian.

Lecture List.

BATH LODGE. Meetings on Wednesdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Sept. 6th, *Faith and Reason*, E. Loam; Sept. 13th, "*The Ancient Wisdom*"; Sept. 20th, ... Mme. de Steiger; Sept. 27th, *What is a Thing?* J. H. Duffell. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings suspended for the summer.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the President, Mr. W. Kohlen, 12, rue d'Egmont.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15

p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Regular meetings suspended till October. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 48, High Street, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.30 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. Meetings at Shepherd's Hall (Room No. 3), 25, Bath Street, on the fourth Monday of each month, at 8 p.m. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Sept. 6th, *Mediæval Guilds*, A. W. Waddington; Sept. 13th, *Greek Civilisation*, W. H. Thomas; Sept. 20th, *A Theosophic View of the Bible*, E. E. Marsden; Sept. 27th, *Early Christian Ireland*, W. B. Lauder. Lodge meetings on Fridays at 7.30. p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death*.

HULL LODGE. Meetings at the Central Temperance Hotel (Jarratt Street entrance), on Sundays, at 7 p.m.

LEEDS LODGE. Meetings at the Athenæum Restaurant, Park Lane, on Mondays, at 8 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 8, Ashville View, Cardigan Road, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings will be suspended during September.

LONDON, BATTERSEA LODGE. Meetings on Sundays at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W. Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Informal Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.

LONDON, CHISWICK LODGE. Meetings suspended during the summer.

LONDON, CROYDON LODGE. Meetings at Sunflower Hotel, George Street, East Croydon, on Wednesdays, at 8 p.m.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m. Class for study on the first and third Saturdays of each month.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock. Sept. 6th and 20th, Study of *Man Visible and Invisible;* Sept. 13th, G. Dyne; Sept. 27th, Mrs. Whyte. For particulars address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Mondays and Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8 for 8.30 p.m.: Sept. 14th, *Brotherhood*, Ernest Ames (Purleigh Settlement); Sept. 16th, *Food-reform* (Discussion); Sept. 23rd, *Brotherhood in Business*, David Miller, (Brotherhood Association); Sept. 30th, *Pre-Adamite Christianity*, Rev. Arthur Baker, M.A.; Sept. 21st and 28th, Study Class.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m. Lectures recommence on Friday, Sept. 18th. New Syllabus, in course of preparation, can be obtained when ready from the Secretary, at above address.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, 80, Northenden Road, Sale, Cheshire.

MANCHESTER, DIDSBURY LODGE. All Meetings suspended during the Summer. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on alternate Tuesdays at 8 p.m. No meetings during September. Information from the Hon. Secretary, West Bank, Park Road, Ashton-on-Mersey.

MIDDLESBROUGH LODGE. Meetings at 68, Linthorpe Road, on Thursdays, at 8.15 p.m. Public Lectures on Sundays in the Lecture Room, Co-operative Hall, Corporation Road, at 6.45 p.m.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. Communications to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m.

SOUTHAMPTON LODGE. Meetings suspended during September. For information apply by letter to the Hon. Secretary, Miss Green, Laverton House, Hill, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Covey Street: Sept. 11th, *The Art of Thinking*, A. R. Orage; Sept. 25th, *Buddhist India*, O. Firth. Meetings for study on alternate Fridays. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

I was glad to see in last month's issue of the VÂHAN that Mr. D. N. Dunlop has given a lead in the matter of suggestions for the improvement of the Society's "vehicle." I have several times been on the point of writing to you myself to make similar suggestions, but I have always been deterred by the knowledge of the fact that I am, unfortunately, compelled to continue an unattached member in an isolated corner of the kingdom; and by the supposition that those who are at the centre of things should know better the needs of the Society at large than a humble member at the margin of its ever-widening circumference.

But now that the ball has been set rolling I should esteem it a favour if I might be allowed to give it a kick or two. I should like to say how heartily I endorse all Mr. Dunlop's suggestions, from firstly to fifthly, and if I might venture to add a sixthly it would be that the present method of question and answer be eliminated from the VÂHAN in favour of (especially) Mr. Dunlop's first, second, and third. The penny post might be made the vehicle of the present method of conveying knowledge. The questioner should enclose two envelopes—one stamped but unaddressed, for the forwarding of the question from headquarters to the right answerer—the other stamped and addressed, in which to receive his reply. In this way the questioner, for the outlay of threepence, a little forethought, and less labour, would receive his reply as surely as now; and would at the same time loosen the tightening strings of the Society's purse a trifle, whilst materially lightening the burden thrown upon the patient, long-suffering ones who so kindly undertake to answer questions. A further benefit would accrue to those of us who read our VÂHANS carefully and regularly, and who, therefore, run against the same questions, but thinly disguised, again and again, and who begin to tire of references to back numbers and the frequent prefacing of answers by "I think the questioner must mean . . " or "The form in which this question is put is not quite clear," and so on and so forth. Moreover this method, if adopted, would eradicate the question whose answer is "calculated to benefit somebody else"—a form of vicarious suffering we surely have to endure most unnecessarily.

May I give one more "kick" to the rolling ball in the name of the unattached members? We have voted, by a substantial majority, to be assessed at a higher rate than Lodge members when subscriptions next fall due, though some of us can ill afford the increase. By that vote we have shown our desire to help our beloved Society, and Convention has kindly acknowledged our desire. But we want work! we want to be allowed to *do* something for the cause we have at heart. For instance, if any member who has the wonderful gift of being able to write books or articles has also a knowledge of Pitman's Shorthand I would undertake to transcribe his notes—with pen or typewriter. I could undertake a preliminary correction of proofs for the printer. I could give assistance to any member who desires or needs a knowledge of physiology, or any other subject a medical man may be supposed to know something of.

Any faculty that the Builders have built into my economy, and which I have learnt to use reasonably well, I should be only too thankful to be able to place at the disposal of my friends and fellow-members. This, I fully believe, is the desire of many an obscure and unattached member, and is undoubtedly a line along which a good deal of latent energy might, with profit, be set free.

F. LEONARD SESSIONE.

I think it time serious consideration should be given to the advisability of holding the Convention in different towns each year, for such a plan would lead to a system of propaganda adopted by all other Societies.

In consequence of the distance I have only attended one, and if it were held in each of the large towns to start with I might sometimes attend.

I should like to hear the views of other members.

E. M. THOMAS.

ENQUIRER.

QUESTION 213.

(*Continued from Vol. XII., p.* 95.)

J. F. McK.—Is it necessary that every Ego in the course of its incarnations should pass through every experience, including both vice and virtue?

Has every individual alive to-day, as a certain passage in Light on the Path *would seem to imply, at some time or another in his past, committed murder, theft, and all the other crimes in the calendar?*

A. H. W.—The "hard saying" to which this question refers is, the writer supposes, "Before you can attain knowledge you must have passed through all places, foul and clean alike."

In another place the attainment of self-knowledge is defined as "To have retreated to the inner fortress whence the personal man can be viewed with impartiality." It is further stated that this impersonal attitude, this conquering of self, implies a destruction of "The pleasant consciousness of self-respect and of virtue." This is where the shoe pinches, it *is* trying to have to realise that we have no credit whatever for our virtues, but the position has got to be faced. The position is this:—If in our past lives we have committed all the crimes in the calendar and duly suffered for it; if the memory of those experiences is permanently retained *in abstracto* by our Ego; if the self-restraint on which we plume ourselves is due to those past experiences and nothing else; if we are therefore

in the position of the man who knew that honesty was the best policy *because he had tried both;* then, obviously, our virtues are due to our cosmic age and experience and we have nothing whatever to be conceited about.

That this position is the true one seems likely enough, if each individual alive to-day has had some hundreds of lives since he emerged from the animal kingdom as the lowest primeval savage. Judging from the conduct of savages now, what more probable than that each of us *has* committed all the crimes in the calendar not once, but often? Doubtless in the stone-age we cracked each other's skulls with the lightest of hearts.

After all, there is no essential difference between virtue and vice, vices are simply virtues carried to excess; virtues are nothing but vices toned down, modified and harmonised. Further, it has to be remembered that a virtue which stays our progress from the wider consciousness has to be transcended, for "Great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge."

"All steps are necessary to make up the ladder. The vices of man become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with. Yet . . . they are useless if they stand alone."

E. A. B.—To understand the necessity referred to, it must be remembered that "vice and virtue," "good and evil," etc., are all *relative* terms, all varying with different stages of evolution. What is now a "crime" for us, was not so at the far back time when there was no developed moral sense. We may not all have committed precisely the same details of "crime," but there seems no doubt that we *have* all passed through the stages in which such things were of common experience, and that through this very experience the moral sense slowly evolved. This once awakened, such experience has done its work, is no longer needed, and any further yielding to it is known and *felt* as a degradation; what was once a common-place becomes for us a crime, a sin. And as now we may look back on that long-past time, so no doubt in the far-off future we shall look back on very much that now causes little or no sense of shame in most of us.

C. M.—If, as we are told and as some of us may have discovered for ourselves, our virtues at a certain stage become our vices, it seems as though evolution leads us through vice to virtue and through virtue to higher things than virtue: and if evolution completed is the summing up of all human experience, nothing can be left outside that experience.

I. H.—A crime is not a crime for the "criminal" until it is known as such; criminality begins, perhaps, in the animal; by which I mean that the animal *who* (I use the word advisedly) takes food that is not his, with no fear of punishment, is not a thief; his dishonesty begins when he does the same action with knowledge that he would suffer for it if the owner of the food were there. It begins, I say, but it can hardly be called guilt, in so far that it is a mere vague sense of possible pain rather than moral uneasiness; after a while the pain lies in wrongdoing having as result the disapproval of a superior who is an object of affection—a very faithful dog is distressed by the displeasure of his owner; later in the scale of growth we find the human being suffering from the "sense of sin" without regard to possible penalties or displeasure; and so the moral law is gradually fashioned, and the ladder of righteous living becomes higher, rung by rung. Thus we gain some idea of how far distant may be the sowing that we reap to-day as tendencies to sin; we can contemplate calmly, if regretfully, the unwise sowing of so distant a past. Yet there must be an ultimate criterion of right and wrong, even if such right be impossible of attainment for the savage, and for him no "*right*" at all. I have sometimes thought that this ultimate right is the law of the perfected form; I mean that the "type of perfect in his mind" (if we imply by that the type or conception of, let us say, the perfected Causal Body as it exists in the "World of Ideas,") is the ultimate law of "right" for all forms through which consciousness works to and through humanity, to a state above the forms which we recognise as human. But I believe that there are many types in the world of the Ego, and therefore there are some virtues and some vices which are distinctive of the type to which the soul belongs; in which case all virtues and vices need not be passed through in the course of evolution; but surely when, by climbing our individual ladder, we reach the stage when we are free from the heresy of separateness, then in the hour of that great illumination we shall know it was not needful to have passed through all experience *in separation*, in order to understand the virtues and sins which we, lost in illusion, have believed ourselves to be free from. Thus by means of the sins and virtues peculiar to our type we shall climb to a point where all types merge into one great Type and we shall see but One Life and One Form and that Life and Form—our own. I ought perhaps to say that when I speak of the type of the perfected Causal Body, and the "World of Ideas," I am not thinking of that state which we speak of as the Mental plane, the home of the Individual Ego; I am groping higher yet in thought, trying somewhat inconsistently, since I can so little understand the physical plane, to learn something of that which lies beyond; which is, I sometimes believe, nearer, more intimate, and more comprehensible, than that which lies apparently more near to us.

QUESTION 216.

(*Continued from Vol. XII., p.* 96.)

E. B. H.—What is the Theosophical explanation of the theory that man possesses two minds, the Subjective and Objective, and that the Objective mind is alone capable

of inductive reasoning, the Subjective mind being completely controlled by suggestion.

A. L. B. H.—In answer to E. B. H.'s very interesting question, A. R. O. asks where the theory mentioned has been stated. It was recently stated and elaborated by T. J. Hudson, in his book *The Law of Psychic Phenomena* (1894?). Apart from the *Theosophical* "geography of the soul," it is the most general view. It is the Day-man and the Night-man of Leibnitz: the Janus-aspect of conscious and unconscious in Carl du Prel's *Philosophy of Mysticism* (Vol. II., p. 287).

I should say the Theosophical explanation is this: the personal consciousness of a normal man wide-awake at any given moment does not cover the whole Ego; he has a vast store-house of submerged talents and powers and knowledge. This constitutes the Unconscious, but it is not *in itself* unconscious but only so for the *earth-face* of man, *i.e.*, that part of a man's consciousness which is able to express itself at any given moment in and through the somatic brain.

The brain arrives at conclusions by inductive reasoning. For instance, if I want to know how much cash I had last Saturday I have to add up the expenses incurred since with the cash now in my purse, but the subjective self, *if* I could cross the threshold and look in, has simply *looked back*, "gone back in thought," and it knows by direct vision and with absolute certainty. The subjective is passive because it does not work "in time," *sub specie temporalis*. Its growth is upwards, as it were, instead of onwards. There was an interesting paragraph on this subject in an article on Leibnitz, by Prof. Chesley, in the *Theosophical Review* of May, 1900, and more reference to the subjective mind in *A Scientific Demonstration of the Future Life*, p. 209, also by Thomson Jay Hudson (Putnam, London, 1896).

It seems to me that the question of E. B. H. goes to the very core of the purpose of life and of all evolution. The object of all occult development is to open up this subliminal territory, to come to a knowledge of our "buried life," as Matthew Arnold called it; to increase the area of our full self-consciousness. It has been said that the subjective part is seven-eighths of the whole man and that man may be compared to an iceberg, of which one-eighth only, that is the normal consciousness of the day, is visible, with the greater mass submerged. But there are not, properly speaking, two minds any more than there are two icebergs, one visible and one invisible.

As far as terminology goes the submerged seven-eighths is the "abstract mind" of Mrs. Besant, the "subjective" of Hudson, the "noumenal" of the Platonists, the "Unconscious" or "Transcendental Subject" of Hartmann and Carl du Prel, the "passive" and "subliminal" of the psychologists, the "reflex" or "night-man" of Leibnitz and Rosmini. Here are nine names for the same thing! The small part of the iceberg which is visible is the "objective" of Hudson, the "concrete" of Mrs. Besant, the "sensible" of the Platonists, and so on, the "conscious," "active," "direct," "day-man"—you and I at the present moment, in fact, unless you are asleep!

When we have reached the goal of our evolution, there will no longer be this division, the knower and the known will be one, and "that which is within as that which is without."

G. D.—This question is framed in terms which so strongly suggest its arising from Hudson's writings, that it may be useful to attempt a brief answer on lines which meet that author's theory. As other replies will have indicated, these terms "Subjective mind" and "Objective mind" are by no means generally accepted or understood in this connection of thought. By the "Subjective mind" Hudson designates the state of consciousness of the ordinary hypnotised subject or controlled medium, etc., and by the "Objective mind" he designates the *self*-conscious condition of the waking state. In the former condition the average individual is not *self*-conscious: he is functioning in his astral body and is usually more or less completely amenable to the influences and "suggestions" impinging upon him. His acts are thus not self-controlled or self-determined, nor is anything worth calling independent judgment and will evidenced. But by discipline of the normal waking life man may gradually free himself from the compulsion of these influences and "suggestions" when he is in this other state of consciousness. Hudson appears to overlook what this important fact implies, although he himself cites instances wherein hypnotised individuals could not be got to perform acts which were contrary to the fixed and established principles of their waking life, and who were, in that measure, *not* helpless victims of "suggestion." This is an initial indication of the possibility of becoming *self*-conscious in this other state, of being self-determined by one's independent will. Systematically pursued, this is found to culminate in *complete* self-consciousness in the astral state, and when that is attained the man deals with all "suggestions" just as he thinks fit, and brings to bear on any problems that confront him, the full and vivid play of all those powers of judgment and discrimination which Hudson postulates upon incomplete evidence, as peculiar to the "Objective mind." Keeping strictly to the sense of what is involved in the question, one might say that by the term "Objective mind" Hudson means what we mean by the psychological term "*self*-consciousness." Man may and does become *self*-conscious in the astral state and is then *not* controlled by suggestion. He then acts under the guidance of his own will and judgment, and can explore those realms as critically as he can explore physical nature. To say that the man is then under the influence of "auto-suggestion" adds nothing to the understanding of our self-conscious states—whether in or out of the body. The theory expressed in the question is misleading and contrary to experience. At least this is the opinion of the present writer who hopes that some light may have been thrown upon the subject.

Question 218.

X. Y.—In Mr. Mead's public convention address I understood him to state that serious thinking people like the majority of his audience would not have to pass again through the child stages of incarnation. This I cannot reconcile with the repeated statements found in theosophical literature, that all except a very few (that is highly advanced disciples of some great teacher) have to take birth again as infants.

G. R. S. M.—As far as I can recollect I spoke somewhat as follows: One often hears the objection: "But I do not want to come back and be a wretched baby again." Have no fear, "you" will not come back as a baby again. I mean that "I" who speaks to you of these high things, and "you" who are earnestly listening to my words with your best thought concentrated on these great problems—"we" shall not be born again as infants. "We"—the minds bent on these great questions of life—cannot manifest in the embryonic brain of an infant; *we* who are seriously thinking together to-night will not return until the baby-brain, nay the youth's intelligence and the man's discernment, shall have so developed that we can again take up our deep thinking where we left it in our past birth.

It will be observed that I was speaking of that in us that thinks deeply of great things, and not of the modicum of consciousness that can express itself in a babe, or even in a child or a normal youth. According to my opinion, and I speak without any authority, this deeper consciousness, this realisation of the serious problems of life, does not resume its activity in physical conditions until the new body has developed to a point that represents the proper conditions for a resumption of that effort of deeper realisation in physical life of the things of the spirit. Indeed I have sometimes thought that the moment of resumption does not come until the kârmic tendencies of the past—especially those which are in the nature of hindrances—have been strongly impressed in the nature of habits on the new vehicle by unwitting action during the period of ignorance; that is to say, that when the "man" wakes up, so to say, or in other words begins to resume his real task where he left it in a past birth, he finds his karma as it were concreted in his habits of act and word and thought. Otherwise why is it that when we have come to a knowledge of what we may be, when we have responded to the ancient call, when we pass through the crisis of what some refer to as "conversion," we find that we have done and said and thought an infinitude of things that we would not now dream of thinking or saying or doing? There seems in this to be a necessary period of deep ignorance through which we must pass almost against our will—a real draught of oblivion which we have had to drink. Indeed the "memory" of our better selves seems to be restored at the "will of God" as one old writer puts it, or as perhaps we should say, according to our karma. From this point of view, then, I say, "we" who deeply study these things, and who are endeavouring to "make the minds in us strangers to the world-illusion," or in other words to free ourselves from "ignorance," we do not incarnate again in the body of a child, at any rate as far as our deep consciousness is concerned. This deep consciousness is presumably occupied on its own affairs during the embryonic and intermediary periods of the body's growth, its connection with the new body is presumably largely "subliminal." It may be that the study of "multiplex personalities" may help us in this difficult problem, for one cannot but hesitate to accept without further investigation at their literal value the statements one reads in some of the old Indian books, that even a sage has to experience in fullest consciousness the most "loathsome" physiological details of conception and birth. May it not be that the early stages of growth and development of the body in which the "sage" is eventually to manifest, are translated into the deep consciousness of the "sage" as "knowledge" of a highly instructive character, instead of being directly observed as purely physiological processes down here, which are truly most mysterious and wonderful, but are after all "appearances" of something still more marvellous?

One might speculate somewhat in this fashion. We know that in sleep, noises, pains, disturbances to the body, frequently translate themselves into the most elaborate dramas and tragedies for the sleeping consciousness; may it then not be that in a far higher sense and in a far more marvellous fashion the incidents of the waking consciousness of the ignorant babe, child, youth and man may be translated into the deep consciousness of the true man as moments of marvellous experience in the subtle nature of things? Who knows what scenes from past births, what kârmic association of ideas, may not be reified in the consciousness of the true Ego owing to the impulse of even the apparently unimportant events in the life of one who is consciously attempting to tread the old old Path?

But enough of this for the moment; I who write these words feel that *I* shall not be troubled much with trying to stuff myself into a baby's body, or be such an imbecile as *to identify myself* with it. It remains however to add that, being very ignorant, I may be most egregiously mistaken in all this, and that dire necessity may compel me to long for a physical feeding bottle and rejoice when I have found it.

Question 219.

P. R.—How can we differentiate practically *between the Thinker, and what St. Paul* (Rom. vii.) *calls "another law in my members, warring against the law of my mind"?*

S. C.—There appears to be no means of accomplishing the differentiation referred to, except what St. Paul would call prayer, and others would call will effort. It is quite certain that a man can accomplish it if he tries, but it is almost impossible

to give any description of the process. It is analogous to the method by which we recall a name which we have forgotten. How do we do this? By a determined effort of will, or a series of such efforts, and that seems to be all that can be said about it. Fortunately, we can use our will without understanding how or why it acts, as a child learns to walk without knowing what muscles he is using. It *does* act, and the question *Why should it?* though possibly unanswerable, does not prevent this. A few experiments in regard to will force are more useful than many pages of argument on the subject.

A. R. O.—If there be any doubt as to the validity of any suggestion and its claim to originate in the Thinker, one may safely conclude that it is not the Thinker. The existence of doubt is proof positive that the Thinker is contemplating an extraneous object. That suggestion may, of course, be bad or good, capable of service or disservice, but so long as he is not certain of it and immoveably convinced, he must treat it as a suggestion only, to be adopted at his peril.

E. A. B.—I am not sure that I clearly understand what was here in the mind of the questioner. I suppose all of us are, like St. Paul, only too fully aware of what he speaks of as two different "laws" working within us,—the one, the impulse of the higher self, trying to lead us upward; the other, the law of our lower nature, impelling us to act according to the desires and inclinations of the moment; and the "practical" lesson to be learned must surely be that when once the higher is recognised the lower shall *not* be allowed the ascendency, however fiercely it may be "warring in our members." However long and hard the struggle, however constantly renewed, it has to go on until the lower is conquered, and the higher —at last—rules alone.

C. M.—The "Thinker" is the conscience, the higher will, the voice of God, the impersonal self. The other law is that under which men groan in the bondage of emotion or passion. The difference may be found in the answer to the question, "Which is the law that works for righteousness?"

B. K.—If we take St. Paul's words literally, in their simple straightforward meaning, as referring to the desires and cravings of the "animal" man as opposed to the ideals of purity, unselfishness, devotion, holiness, etc., grasped by the mind, which it seeks to realise in life, then—granting for the moment the adequacy and validity of the ideal in question—it does not seem to me that there is very much difficulty in differentiating between the two in concrete experience. But it is otherwise, I think, with regard to those subtler forms of self-will and desire for self which belong more especially to the concrete mind itself. For in the first case, *ex-hypothesi*, the mind recognises the cravings, desires, longings, and so forth in question as opposed to, as incompatible with the ideals upon which the mind is set. And that seems, from his language, to be what St. Paul is here referring to. But in the second case, the greatest part of the difficulty consists precisely in the fact that the mind does *not* recognise the presence of these subtler weaknesses and illusions, and hence does not realise their incompatibility with the ideal. And it may be well to note also that there are two other great sources of difficulty in practice, one of which is alluded to in the guarding phrase used above, *viz.*, adequacy and validity of the ideal aimed at. For instance, take the "ideal" of the stern, hard, and rigid Puritan of the ultra-severe type. He certainly aims at an "ideal," but can we call that ideal either adequate or valid? The second source of difficulty is perhaps less common, but it exists none the less and that source of difficulty is "doubt": doubt, real, deep-seated, well-thought-out doubt—not of this or that particular intellectual proposition or moral dictum, but lack of that profound, inner conviction and certainty about what to many people seems the plainest and most obvious of hard facts, which arises in the personal, physical consciousness, when—for the time being—the power of the Ego, for some reason or other, no longer produces in the waking consciousness in the waking mind the sense of certainty and reality. But these problems lie, I think, outside the natural scope of the question raised by St. Paul's words.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

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Edited by BERTRAM KEIGHTLEY.

LETTER FROM THE DUTCH SECTION.

To the General Secretary,
British Section T.S., London.

DEAR SIR AND BROTHER,

I have been instructed at the last convention of the Dutch Section to send to our brothers and sisters of the British Section our best wishes and most hearty greetings.

Let me add that we fully appreciate the feeling of good fellowship existing between the workers and members of the Theosophical Society in both countries, which feeling we sincerely hope may grow and become stronger and stronger every day.

Fraternally and sincerely yours,
W. B. FRICKE, *Gen. Secretary.*

NOTICE.

Unattached members can, if they wish, on joining the Society be put into correspondence with an older member by addressing the Secretary of the Social Committee, 28, Albemarle Street, W.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to September 20th: E. P., £1; M., £10; M. E. G., £1; A. D., £1; M. R., £1; E. S. M., 15*s*.; A. C. P., £1; Ss., £2; D. S., 10*s*.; E. A. B., £8; V. T., £15; M. A., £1 1*s*. Total, £42 6*s*.

Section Reference Library.

The following books have been purchased during the past month: *Did Jesus Live* 100 B.C.? G. R. S. Mead, B.A.; *The Mystics, Ascetics, and Saints of India*, J. C. Oman; *The Society for Psychical Research*, E. T. Bennett; *The Shambles of Science*, L. Lind Af Hageby and L. K. Schartau; *Buddhist India*, T. W. Rhys Davids, LL.D.; *The Mysteries of Mithra*, Franz Cumont; *Life and Labour of the People in London, Third Series: Religious Influences*, Charles Booth; *Science and Christian Tradition*, T. H. Huxley; *Evolution and Ethics*, T. H. Huxley; *Hume with Helps to the Study of Berkeley*, T. H. Huxley; *Science and Education*, T. H. Huxley; *Discourses Biological and Geological*, T. H. Huxley; *Darwiniana*, T. H. Huxley; *Science and Hebrew Tradition*, T. H. Huxley; *Method and Results*, T. H. Huxley; *Man's Place in Nature*, T. H. Huxley; *The Study of Religion*, Morris Jastrow; *The Races of Man*, J. Deniker; *The Psychology of Religion*, E. D. Starbuck.

R. A. HOBSON, *Assistant Librarian.*

Meetings for Enquirers.

The meetings for enquirers and members of the Society will be resumed at 28, Albemarle Street, W., on Monday, October 19th, at 3.30 p.m., when Mr. Sinnett has kindly promised to answer questions on Theosophical subjects. On Monday, October 26th, Mrs. Hooper will preside.

E. SEVERS, *Hon. Sec. Social Committee.*

Mr. Mead's Lectures.

The general title of Mr. Mead's autumn course of lectures will be "Mystic Hellas." There will be four subjects treated of, namely: (i.) "The Orphic Communities" (Nov. 10th); (ii.) "The Pytha-

gorean Fraternities" (Nov. 17th); (iii.) "The Mysteries" (Nov. 24th); (iv.)"A Vision of Hades" (Dec. 1st).

The Northern Federation.

The next meeting of the Northern Federation will be held in Harrogate on Saturday and Sunday, October 31st and November 1st, under the presidency of Mr. Mead. Members of the Society are cordially invited to attend.

GERTRUDE SPINK,
Hon. Secretary.

London Federation.

The next Quarterly Meeting of the London Federation of Lodges will be held on Saturday, October 10th, at 8 p.m., at 28, Albemarle Street. The subject for discussion—"The Value of Religious Experience"—will be opened by the Rev. Arthur Baker, M.A. The chair will be taken by Captain Lauder.

Council Meeting at 7.30 p.m.

PHILIP TOVEY,
Hon. Secretary.

Northern Lecturing Tours.

During the months of July and August, advantage was taken of the presence in the North of some of the Dutch members to arrange lecturing tours, lodge meetings, "At Homes," etc.

Mr. Fricke and Dr. Hallo visited Sheffield, Bradford, Leeds, Harrogate, Middlesbrough, Manchester, Didsbury, Bath and Bournemouth, while Mr. van Manen gave many lectures at Sheffield, Middlesbrough, Hull, Leeds and Harrogate. For Mr. van Manen a further tour had been arranged, including Bath, Birmingham, Oxford and return visits to many of the Northern Branches, but a sudden call to the Dutch Indies prevented him from completing his programme.

The thanks of the Northern members are due to these three lecturers for all the help so freely given and for the hard work undertaken by them on what was supposed to be a holiday.

G. S.

Lotus Journal.

A kind South African friend, who shelters behind the initial "R.," has sent through the General Secretary a cheque for £15 "to be placed at the disposal of the Editors of the *Lotus Journal*, to be used for its improvement." The Editors take this opportunity of expressing their heartiest thanks for this generous help in their work.

Blavatsky Lodge.

There will be a meeting of the above Lodge for members and visitors on the first Sunday of this month; the first of a course, the syllabus of which goes to all members with this issue of THE VÂHAN. The regular Thursday evening meetings begin on the first Thursday of this month. The annual Business Meeting of the Lodge will be held on Thursday, October 8th.

S. M. S.

Theosophical Lending Library.

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LILIAN LLOYD,
Librarian.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Oct. 4th, *Spiritual Ideas*, C. E. Smith; Oct. 11th, *Some Teachings of Subba Row*, Madame de Steiger; Oct. 18th, *The Future of Humanity*, O. H. Duffell; Oct. 25th, *The Astral, the Man, and the Mystic*, Brian Hodgson. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade. Public lectures on the first Tuesday in each month, enquiry meetings on the second Tuesday, study meetings on the third Tuesday, and Lodge lectures, socials, etc., on the fourth. For information apply to Miss Dobby, Hon. Secretary, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at 30, Buckingham Place. Books and information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the President, Mr. W. Kohlen, 12, rue d'Egmont.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 48, High Street, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.30 p.m.; and on second and fourth Tuesdays, at 8 p.m.

GLASGOW LODGE. Meetings at Shepherd's Hall (Room No. 3), 25, Bath Street, on the fourth Monday of each month, at 8 p.m. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death.*

HULL LODGE. Meetings on Sundays, at 7 p.m., at the Lodge Room, 34, George Street. Enquiries to be addressed to H. E. Nichol, 67, Park Avenue, Hull.

LEEDS LODGE. Meetings at the Athenæum Restaurant, Park Lane, on Mondays, at 8 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 8, Ashville View, Cardigan Road, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 53, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W.: Oct. 4th, *The Purpose of Theosophy*, Mrs. Alan Leo; Oct. 11th, *What is Prayer?* Miss Russell; Oct. 18th, *Right Discrimination*, L. Stanley Jast; Oct. 25th, *Reincarnation* (Discussion and Questions). Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.: Oct. 1st, *A Theosophical View of Phrenology*, G. Dyne; Oct. 8th, Annual Business Meeting; Oct. 15th, *Inbreathing and Outbreathing*, Bertram Keightley; Oct. 22nd, *Spirit*, G. R. S. Mead; Oct. 29th, Question evening. Meetings on Sundays (open to visitors) at 7 p.m.: Oct. 4th, *Natural Law in the Spiritual World*, W. C. Worsdell; Oct. 11th, *Desire and Mind*, Bertram Keightley; Oct. 18th, *Psychical Research and Theosophy*, G. Dyne; Oct. 25th, *The Place of Theosophy in Modern Thought*, Miss E. Ward.

LONDON, CHISWICK LODGE. Meetings at Adyar Studio, Flanders Road, on Fridays, at 8 p.m.

LONDON, CROYDON LODGE. Meetings at Sunflower Hotel, George Street, East Croydon, on Wednesdays, at 8 p.m.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Oct. 5th, *Opening Address;* Oct. 12th, *Brotherhood*, A. P. Cattanach; Oct. 19th, *Discrimination*, Stanley Jast; Oct. 26th, *Life Active and Contemplative*, Mrs. Hooper. Class for study on the first and third Saturdays of each month.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings for enquirers at the Studio, Stanfield House, Prince Arthur Road, on Fridays at 3.30 p.m. During October two public lectures will be given in the Lecture room at the same address: Friday, Oct. 9th, at 8.30 p.m., *Sound, the Builder*, G. Dyne; Wednesday, Oct. 21st, *Modern Science and Ancient Wisdom*, Miss E. Ward.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock.: Oct. 4th and 18th, Study of *Man Visible and Invisible;* Oct. 11th, *Steps towards Knowing*, W. M. Green; Oct. 25th, ... Miss Goring. All children are cordially invited. For particulars address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Mondays and Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8 for 8.30 p.m.: Oct. 7th, *Intuition and Reason*, W. P. Swainson; Oct. 14th, Discussion; Oct. 21st, *Amiel's "Journal Intime,"* Miss E. Severs; Oct 28th, ... On Mondays, class for study.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m.: Oct. 2nd, *Life Active and Contemplative*, Mrs. Hooper; Oct. 9th, *"A Balanced Soul was Born,"* Miss Goring; Oct. 16th, *The Way of the Mind*, G. R. S. Mead; Oct. 23rd, *Professor James on Consciousness*, H. G. Parsons; Oct. 30th, *The Higher Pantheism*, Miss Ward. Visitors cordially invited.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, 80, Northenden Road, Sale, Cheshire.

MANCHESTER, DIDSBURY LODGE. Meetings at 38, Bamford Road, Didsbury: Oct. 12th, at 8 p.m. Lodge meeting; Oct. 13th and 27th, at 3.30 p.m., Drawing-room meetings; Oct. 13th, at 8 p.m., Enquirers' meeting. Classes for the study of (1) *Evolution of Life and Form;* (2) *Thought Power;* (3) *Elements of Theosophy*, will be held respectively Oct. 20th, 21st, and 27th, at 8 p.m. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on alternate Tuesdays at 8 p.m. Information from the Hon. Secretary, West Bank, Park Road, Ashton-on-Mersey.

MIDDLESBROUGH LODGE. Meetings at 68, Linthorpe Road, on Thursdays, at 8.15 p.m. Public Lectures on Sundays in the Lecture Room, Co-operative Hall, Corporation Road, at 6.45 p.m.

NEWCASTLE-ON-TYNE LODGE. Meetings on Fridays at the Vegetarian Restaurant, Nelson Street, at 7.30 p.m.: Oct. 9th, Discussion on Karma; Oct. 23rd, *Early Christian Teachings*, W. H. Thomas.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. Communications to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Wednesdays, at 7.30 p.m., and on Sundays, at 6.30 p.m.: Oct. 11th, *Reincarnation in the Light of Christian Teachings*, W. H. Thomas; Oct. 25th, *A Theosophic View of the Bible*, E. E. Marsden.

SOUTHAMPTON LODGE. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Miss Green, Laverton House, Hill, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street: Oct. 9th, *The Mystic Quest*, W. H. Thomas; Oct. 23rd, *The Art of Thinking*, A. R. Orage. Meetings for study on alternate Fridays. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

THE VÂHAN.

DEAR MR. EDITOR,

I have read with much interest the vigorous letter of our colleague, Mr. D. N. Dunlop, in the August issue, in which he puts forward a number of suggestions for the improvement of our sectional periodical. I was in hopes that this important letter would have been followed up with a large batch of correspondence, as indeed you were yourself, as stated in an editorial paragraph; instead of which in the September issue we have to thank Mr. Sessions alone for (in continuation of his own metaphor) keeping the ball rolling. As an old editor of THE VÂHAN, I have much sympathy with you, Mr. Editor, in what I know to be the difficulties of making such a restricted and official periodical *interesting* to such a mixed and critical body of readers as we are who receive it, and I know therefore how pleased you would be to adopt any practical suggestions for the improvement of our sectional paper. There is also another reason why I am interested in Mr. Dunlop's suggestions; for it stands to reason that what the readers of THE VÂHAN would appreciate the readers of *The Theosophical Review* would in every probability peruse with equal pleasure. I therefore venture to hope that this correspondence may not be allowed to drop, but that we shall have other useful suggestions brought forward, and a full discussion of ways and means, in order that they may speedily be turned to practical account. In bringing, however, the name of the *Review* into this correspondence, I need hardly assure you that I do so, my dear colleague, without the slightest wish to divert a single line of copy from THE VÂHAN, but with the sole object of pointing out that should any suggestion appear too ambitious for the space at the disposal of our VEHICLE, there exists a supplementary area for its development.

Many and many a time have I pondered over the amount of good that could be got out of our "pooling" the results of our individual reading and study, as Mr. Dunlop so well puts it. We have potentially, so to speak, "eyes on all sides." How can we best utilise the results of their observations; how can this at present wasted energy be stored for the common good; how in brief can we organise the forces at our disposal? Yes, organise is the word; the genius that we specially require for such an opportunity is a skilful organiser; the bearer of the magic wand that brings all to life. And if we have not got a heaven-born organiser ready materialised, then we must do the best we can and create one for ourselves—by the mutual sacrifice of co-operation. For if we should ask the question: What is the reason for a Theosophical periodical becoming lacking in interest?—though there may be a number of subsidiary reasons in any given case, dare I suggest that one of the principal reasons may be that *we* generally do not take sufficient interest in *it*? There is an editor; there are a few on whom he depends for regular copy; everyone else naturally supposes that it is all right; there is no difficulty, it goes on from month to month; no one realises the danger of the thing becoming mechanical until too late; and then we yawn over the efforts of our colleagues. And this is an especial difficulty in the case of THE VÂHAN, where apart from the "Activities" it is a question solely of writing answers to a kaleidoscopic examination paper, and most people are only too glad to feel that they *have not got* to do so. But let us take a case in which practically one of Mr. Dunlop's suggestions has for long been in operation; I mean the "Watch-Tower" matter in the *Review*. When I am myself editing, I not unfrequently find that as a practical fact I have to hunt up the major part of the material myself; this is of course not stated by way of complaint, for it is naturally part of my work; but I am always being

haunted with the feeling that in every probability what may interest me and *I* think suitable, may by no means prove interesting to the majority of my readers, and, remember, it is just this problem of "*interest*" which we are discussing.

But why is it, some one may ask, that the editors of *The Theosophical Review* are not always overflooded with material for the "Watch Tower" notes? It is certainly not because of any lack of goodwill on the part of their readers; there is an abundance of good will. It is simply because of the great difficulty of *remembering*, even when one knows how a magazine is edited, or from the persuasion that there is already a plethora of material (for is there not always a full "Watch Tower" every month?), or that what may interest us may probably be of no interest from the editorial point of view, or that the editors must have already come across the subject themselves.

Now how can this difficulty be overcome in the case of THE VÂHAN, for the general success of most of the suggestions put forward depends precisely on this widespread co-operation? May I suggest as a start that the best *remembrancer* for all of us who desire to make our theosophical periodicals interesting—or rather to help in this, no matter what our culture or literary ability may be—is that we should keep a *note-book* in which to note down (*correctly and with proper references*, my editorial and critical soul would add) any fact or short passage in our reading *which appears of special interest to us individually;* of this we might from time to time send a transcript to the editor of THE VÂHAN.

When the material comes in it will be possible to arrange it, digest it, and use it. Meantime what we want is a supply of material. Let us make a start at once; should by chance THE VÂHAN be found too small to hold it all, there is the *Review* as an overflow. But think what could be done if this scheme could only be got into working order. If nothing else came of it what a splendid collection of fine paragraphs, high thoughts, and wise sayings, of concisely stated strange facts, could be amassed by the numbers of readers of occult and theosophical literature we have in the Section! We are *blasés* like our age; let us then try the paragraph-system! Theoretically I might deprecate it in good conservative style, as too highly seasoned nutriment; practically I like it, because . . well, because I suppose my appetite *is* jaded. On the other hand the gathering together of "chaplets of pearls" has ever been regarded as a meritorious industry. Either way, many of us seem likely to like the scheme, and so there should be a very good chance of the material being forthcoming.

Yours expectantly,
G. R. S. MEAD.

Though I be a far obscurer member even than your other correspondent, I cannot quietly hear THE VÂHAN abused in that way. We really cannot spare the answers given, and if the questions do not always seem very interesting in themselves still the answers give us often such useful teaching on many subjects, such precious suggestions and sidelights that set us thinking about them that we really could not do without them. *It would be* just hiding the light "under a bushel" to adopt the penny-post system of your September correspondent.

A. H.

If THE VÂHAN is to be made more serviceable to members it rests with them to make it so, by taking advantage of the open door the Editor has given them. The invitation is—"Step in, and if you don't see what you want, ask for it!" Mr. Dunlop suggests: "That the results of the labours and meditations of many students might be 'pooled' for the benefit of all by collecting references from many sources, on many subjects." And Dr. Leonard Sessions has expressed what must be the desire of many other well-read members, away in isolated corners, the wish to help. This is the help we want for Battersea Lodge just now. We have it in our minds to issue a neatly printed circular (*not* done by the local plumber, nor the man who mends bicycles) telling about the Society, its objects, and our meetings. When the first object is read by some thoughtful people, it generally satisfies them that they have run up against another crowd of cranks. Perhaps they have, but we want to shew them, by quotations from sources they recognise as worthy of consideration, that the idea of "Brotherhood" has been written and sung about by others outside the Theosophical Society, and that we are simply trying once more to get it recognised amongst the sons and daughters of men. Also that the second and third objects may not be unworthy their consideration. To illustrate what we want we would print the first object in bold type, followed by illustration thus:

First: "*To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.*"

"Then let us pray, that come it may,
As come it will for a' that,
That man to man the world o'er,
Shall brithers be for a' that."

Burns.

Second:—"*To encourage the study of comparative religion, philosophy and science.*"

"The true goal of religion is not mystery, but science—a science dealing with a strictly verifiable order of facts, though an order transcending that with which physical science, whose professors wrongfully limit the generic term, is concerned."

Theosophy, Religion and Occult Science.—Olcott.

Third:—"*To investigate unexplained laws of Nature, and the powers latent in man.*"

"For so strange a compound is man, that one and the same individual may hold, at one and the same time, the most sublime views on some subjects, and the most absurd opinions on others."

The Gospels and the Gospel.—Mead.

Also we print on our Syllabus illustrations concerning Theosophy thus:—

Theosophy means DIVINE WISDOM.

"Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding."—Solomon the King.

Quotations illustrating the importance of Wisdom would also be acceptable. This may serve to begin a series of most generally useful and serviceable queries in the interests of Lodge work.

A. P. CATTANACH.

ENQUIRER.

A contributor asks us to publish the following, in the hope that some member may be able to supply information.

A. L. B. H.—Wanted—Any information about the Pope Sylvester II. which will throw light on his famous book the Abacus *or* Algorismus *which he is said to have stolen from his master in Spain. He dedicates the book to his "* Master S." *addressing him as: "Doctori et Patri, Theosopho, J. G., filius ejus licet minus idoneus," etc.*

He was accused of practising magic. Who was the Bishop Hatto who taught him in Spain?

Did he know Arabic as some say he did? William of Malmesbury, I believe, says he did not.

QUESTION 214.

(*Continued from p.* 8.)

X.—In Thought Power, its Control and Culture, *Mrs. Besant gives the three aspects of the Self as "Knowing, Willing, and Energising."*

How does Willing differ from Energising?

Why is Desire included in Will? Are they not essentially different?

Is not the ordinary classification of consciousness—Knowing, Feeling and Willing—more adequate?

U. M. B.—I regret that not one of those who had the privilege of listening to the splendid series of lectures given by Mrs. Besant at Albemarle Street, May and June, 1902, should have attempted to answer these questions. I will try, however, inadequately, to give my understanding of the views she then expressed.

First answer. The Will is the *Power of the Self —Energising* is that Power brought into activity, working upon the Not-Self—all energising, or activities bearing relation to others and the nature which surrounds us.

Second answer. Because Desire is merely the reflection of will on the astral plane. In essence they are identical.

Third answer. No! It is less adequate, in the classification of the aspects of the Self, because feeling is a result only, the result of energising.

In the first lecture of the series above mentioned "The Will in the Trinity of man," Mrs. Besant explained that the Trinity in man is of the same nature as God, essentially Divine in his inner Being. This Divine Trinity shows itself in three different ways, which in exoteric conception appear as different principles, but in reality are only aspects, modes in which the One manifests. (This is very important, for it banishes the idea of "essentially different.")

What is Will? Will as the aspect of the Self in man is the highest, the deepest, the universal thing in him—out of that Will everything else proceeds and the God attains his fullest manifestation. The Power of the SELF is Will in the Kosmos and its reflection down here is God in man. All powers, all energies, all forces have their root in the Will. It is the creator. Each fragment of the Divine called "man," *willed* to come forth. The powers it already possessed it willed to exercise. In the highest realms the will is free, but in the grosser fields of consciousness this freedom is not realised. In order to regain its birthright, Will must learn to conquer its environment and the mastery comes through the ceaseless effort of the "Immortal Ruler," who knowing himself as God sees that it is only a question of time when he will wear the crown already his by birth.

Now, although the will loses for a time its force on the lower planes, it is not changed. The Spirit mirrored on the subtlest matter of the highest plane is not distorted, but as it envelopes itself in grosser and denser matter its *reflection* in this is considerably distorted. When it reaches the astral plane, that which was Will in the higher becomes Desire in the lower. The difference between its condition here is that it has to be awakened from below, from the physical plane through the impact of the vibrations of the outer world pressing upon it on all sides. The imprisoned life is able gradually to respond to these vibrations and Desire comes forth. In this first stage, hidden and helpless in gross matter, it cannot be called Will, for the government is not from within but from without. It gropes blindly outward, seeking sensation. But the power that is worked on from without—which is at the mercy of the outside world—means *slavery*. This is Desire—the enslaved Will—necessary as a means of Evolution, for these blind gropings causing vibrations, wake the germ of mind and not till this is done will thought arise. Gradually and surely it seeks to extricate itself from the thraldom of its lower aspect. Hence we have in *Light on the Path* the oft-repeated "Kill out Desire." Kill out by the power of the Higher Will the selfish graspings of the Lower. Yet Desire and the power to control it are essentially the same and come from a common root.

Referring to the third question and the substitution of "feeling" for "energising" as "*more adequate*"—we do not find here a definition of the word "feeling." Mrs. Besant in the fourth lecture of the series, "The Nature and Evolution of Emotion," dealt very thoroughly with the causes of the difference of opinion on all psychological subjects between the East and the West. She said part of the difficulty was owing to the difference of nomenclature, but that the more essential difficulty was created by the different standpoint from which the discussion started. Whether in science, religion or psychology this difference between the Eastern and Western methods has always

to be borne in mind. The one begins from above, the other from below. In the lecture referred to she called emotion (feeling) "the flower of the Desire Nature," born of the interaction of two things—Desire and Mind. The play of Intellect on Desire gives rise to the great emotion of Love, draws separate entities together, holds the worlds by cohesion. Love is the attractive side of Desire, Hate the repelling, that which gives pain. Mrs. Besant affirmed that Love and Hate are the primary emotions and that all others may, in varying intensity, be classed under them. It is to be hoped that these lectures dealing with a subject so important may be published, as it is difficult to describe the interest they excited at the time.

Question 220.

V. H.—I feel very discouraged at finding the same faults and failings continually cropping up in my character, which, although fought against many years, still overcome me. Does this show one is not advancing? or may one hope in the next incarnation to find one's self master of these failings one has fought against unsuccessfully now? I am thinking of such faults as irritable temper, want of charity, want of perfect sincerity, etc., which are so terribly hard to overcome. One can only "fight on," and "fail on" to the end, but what sort of character may one expect to bring back with one next time?

B. K.—"Faults and failings" of character in this life are the expression of habits of thought, feeling and action slowly built up by repeated indulgence through the whole series of past lives; in so far, that is, as the very *partial* expression of the Ego (which alone is possible in any one incarnation) can give manifestation to the outcome of the past. Being "faults and failings" they represent what the Ego has failed to accomplish, the unlearnt lessons of life's school or the unbalanced elements of character, which, whether we call them virtues or vices, alike make trouble for us now. Is it not therefore expecting too much that we should achieve a complete victory over them in one life? With so long a past lying behind to give them strength and persistence, it cannot be the work of a single day, a single life, to purify and balance, to build up and eliminate all that needs to be changed. For most of us this is probably at best the second or third life in which we have set ourselves seriously to the work of character-building *as an object and end in itself*. Out of all the millions around us to-day, how many are even now doing so? Even among those relatively few who do pay attention to character, do not most strive to improve their characters either to gain Heaven, to win the admiration and applause of others, to achieve success in their careers, and so forth? Yet it makes a vast difference whether the ideal aimed at is character in and for itself, or merely character as a means to some outer end.

Another point of some importance is that we shall find, if we observe ourselves carefully and impartially, that although the same faults and failings crop up again and again, they do so in more and more subtle forms, showing (*a*) that we are gaining clearer and keener insight and increased power of recognising them, and (*b*) that we have made substantial progress towards working down to their roots and so ultimately getting rid of them altogether. And further, if we look backwards over a fair space of time—say seven years—we shall find, providing our efforts towards improvement have been steady and persistent, not spasmodic and intermittent, that not only do these old faults and failings crop up with decidedly diminished frequency, but also that when they do it has grown a good deal easier for us to check and conquer them, as well as to notice their first reappearances sufficiently quickly to permit of our checking them before harm has been done to others.

To judge by what I have been able to observe, I should not expect that in the *next* life one would find that one's faults and failings had been overcome completely; but only that as compared with this life, a more marked manifestation of progress was observable owing to the complete "change of clothes" which one had put on.

Nor should I expect to find the struggle less severe or continuous. On the contrary, I should expect rather to find it keener and even more arduous than now; and largely concerned with the very same faults as at present. For we need to remember always that we are dealing *throughout* with what is at bottom always the same thing—the Ahamkara, the "I-maker," the root of separateness and therefore of all that to us appears as of evil.

It may be urged that this is not a very consolatory view of either the present or the future. It all depends on how one looks at it. If we measure what has been accomplished in any one life by the standard of the Path, then we are apt to stand aghast at seeing how little we have achieved compared with what still has to be done. If, on the other hand, we measure by comparing the progress we have made with the infinitesimal, almost vanishing real progress made by an average man, who has *not* made the building of character his one object in life, then we shall be equally amazed, I think, at the tremendous advance we have achieved in comparison.

There is another point worth noting, perhaps, though it falls somewhat outside the actual scope of the question. It is this. There seems a certain danger, in our efforts at character-building, that we may fall into the habit of dwelling far too much upon "faults and failings," that is upon *negatives*. It may be a matter of personal temperament, but I do feel that what we need most of all are *positive* qualities—the everlasting Yea, as Carlyle might put it, being for us of infinitely more importance than any amount of mere negative absence of vices and defects. There is a world of truth in the old saying that "the greater the sinner, the greater the saint," which St. Paul too emphasises in a forcible manner. Now it is much easier, I find in practice, to labour in a negative sense at the "purification" and "building" of one's character, than it is to grow strong, to develop energy and force, to kindle the fiery

flame of *real* love for our fellows, in place of the lukewarmness of good intentions and kindliness. But for real progress, I personally think that the *positive* elements in us are the only ones of real importance. For I believe that the perfect ideal, the Master, is such *not* through negative but through the perfect balancing of positives, of powers, energies, virtues, aye, even of those forces and energies which, when unbalanced, we call the positive vices.

QUESTION 221.

M. F.—If a person had succeeded in drawing upon himself some of the morbid bodily condition or mental grief of another person and by this had materially lightened that person's burden, would the employment of ordinary medical means to relieve the one, or amusement and distraction to lighten the other, be legitimate, or would the endeavour to cure an ill voluntarily sought be taken as a means of shirking or evading the punishment and suffering which would then recoil upon the original sufferer?

S. C.—Does the questioner really think that it is possible to give a cut and dried answer to a question like this? When one considers the large number of experiments which would be necessary before these points could be established, and the very few persons who are qualified to make them with any degree of accuracy, it becomes evident that we should receive with caution any statement on the subject which claims to be authoritative and final. The mere fact that such a question can be asked in the pages of THE VÂHAN seems to call for a protest on behalf of scientific method, and it appears important that we should realise clearly that the results of a few isolated experiments cannot be taken as proofs of any general law. For it is a general law which the questioner demands, yet how can this general law be established, except by means of patient and skilled research—research, too, of a kind which is in constant demand for matters which are considered by many to be more important and more pressing.

So far for the general law. There seems little prospect of its being satisfactorily established either one way or the other for some time to come. But if the questioner is asking for practical advice, *he must act*, he cannot wait, and in that case I should emphatically advise the use of any means of cure which are at hand. They may relieve the sufferer without injuring the person whom he is striving to help; and if the suffering should recoil upon the latter, they can be at once abandoned, if desired. There is no object in bearing another's burden if the burden can be removed altogether. By this means the sufferer will also add his quota to the establishment of the law, and increase the amount of available knowledge on the subject.

Our knowledge of these superphysical matters is in its infancy; most of us are investigators merely and have very little knowledge to impart; the inquirer who is disappointed and even angry when no receipt can be given for his particular pie is a familiar guest at our gates; we find the supposition cropping up periodically in a more or less definite form, that the theories which have been propounded in relation to theosophy are capable of explaining all superphysical facts, and solving all mysteries connected with the unseen. That they contain a clue which may lead ultimately to this result is possibly true. None the less is it true that we are at present at the very beginning of the long task of occult study and investigation and are far from being in a position to explain fully even those superphysical occurrences with which we are most familiar.

I. H.—These are high matters and hard to understand. I believe from ordinary observation of the facts of life that there is a profound truth at the root of this doctrine. As to the enquiry of M. F., I feel that the question of punishment does not come in; it is the question of bearing a burden which for the time being is beyond the power of the sufferer to bear. If there be but One Life in the Universe, if we are all parts of one great developing form, then there does not seem to be any injustice in the conception of "vicarious" suffering. If I see a child carrying a heavy load, and offer to help that child to bear it, why, if my right arm aches am I forbidden to use the left, or otherwise to lighten my load? This argument, rough though it be, applies, as I think, to the question of the alleviation of "vicarious" suffering. It is not, as I see it, a question of punishment, revenge, or vindictive retribution. It appears to me that when anyone succeeds in sharing and lightening another's burden they do it by self-identification with the sufferer; for the time being they deal with and feel for those difficulties *as their own*. If then, it is wrong for them to deal with them by ordinary means of alleviation, it would be wrong for the original sufferer to do so. If they use the powers of another plane to allay physical ills there may (I do not know) come in a question of waste of force, or, in the case of one capable of consciously wielding such forces, of using "occult powers" selfishly; but in the instances given I cannot see that there is any question of shirking or evading. If such a person used amusement to *forget* another's ills, as many do, that brings in a different question altogether, but I gather the idea is, that they are bearing the burden, and only use the "distraction" that mind and body may not break under it; so that it appears to me they are only doing what the original sufferer might do, if he had equal power of dealing strongly and skilfully with his trials. Suppose a man is greatly burdened by the cares and responsibilities of his family; he can sit and worry over them in his hours of evening leisure, and lie awake all night thinking of them; or he can play at cards, or read a book, or garden, or go for a bicycle or motor ride, and afterwards go to sleep. Is he in the latter case shirking his responsibility, or is he making himself more fit to bear it on the coming day? I do not see that the suffering would "recoil" on the original sufferer, because the sharer of a burden used physical means of allaying the pain when felt in his own person; I should say the way to make it recoil would be to fling it back and refuse to share it, not to take it and try to deal with it by legitimate means.

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THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription (5s.) Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary*.

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIII. LONDON, NOVEMBER 1, 1903. NO. 4.

Edited by BERTRAM KEIGHTLEY.

ALTERATIONS IN "THE VÂHAN."

The extensive correspondence now being carried on in THE VÂHAN shows that there is a general desire for some new departure which will vary the present somewhat limited nature of the magazine, and it has therefore been decided to open a new column to be entitled "Stray Notes," which will serve for miscellaneous purposes, and to which contributions from members are solicited. Under "Stray Notes" short notices of books and magazine articles will be published when anything of special interest appears, and more especially paragraphs on current matters of general Theosophical interest, such as the latest views of scientific men on fundamental problems, religious developments, discoveries of ancient remains and the like. The paragraphs will preferably be as short as the importance of the subject and the information at hand allow, but there will be no defined limit, nor will the total space occupied be constant.

Readers who may feel that they can add something to the answers which appear under the "Enquirer" heading are invited to send in further answers or letters dealing with any question, which if suitable will be published. A greater variety will thus be given to the reading matter and a healthy contrast of views may do much to prevent the impression which unfortunately sometimes obtains that opinions expressed in these columns have some sort of authority. "Correspondence" *might also* be made more general use of by members. Just now this column is somewhat overweighted but many months have passed without a single letter, and among so many readers there must always be some topic of interest which might form the subject of an occasional letter.

It is to be hoped that the change when fully working will meet with the approval of members, but of course it is to be understood that any further suggestions will be given proper consideration and the "Correspondence" on the subject is therefore still kept open.

MRS. COOPER-OAKLEY'S ADDRESS.

Mrs. Cooper-Oakley desires us to notify the change of her address to 1, Via Pompeo Magno, 3p., Rome, Italy.

NOTICE.

Unattached members can, if they wish, on joining the Society be put into correspondence with an older member by addressing the Secretary of the Social Committee, 28, Albemarle Street, W.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to October 20th: S. C., £1; C. M., £12; C. A. E., £21; J. S. McC., 15s.; E. H. M., £5 5s.; M. W. S., 16s.; M. S., £1 1s. Total, £41 17s.

Section Reference Library.

The following books have been gratefully received for the Library: *Abydos, Part II., 1903*, W. M. Flinders Petrie; *New Glimpses of Poe*, James A. Harrison; *The Works of E. A. Poe*, edited by J. H. Ingram, 4 vols.; *The Hymns of the Rigveda*, translated by R. T. H. Griffith. M.A.; *The Texts of the White Yajurveda*, translated by R. T. H. Griffith, M.A.

The following books have been purchased during the past month: *The Disciples at Saïs and*

Other Fragments, Novalis; *The Laws of the Higher Life*, A. Besant; *The Diseases of Personality*, Th. Ribot; *The Psychology of Attention*, Th. Ribot; *Chinese Philosophy*, Dr. Paul Carus; *Studies in Saintship*, translated from the French of Ernest Hello; *S. Francis of Assisi, the Mirror of Perfection*, written by Brother Leo of Assisi; *A Social History of Ancient Ireland*, P. W. Joyce, LL.D.; *A Manual of Mystical Theology*, Rev. Arthur Devine; *The Century Cyclopædia of Names*, edited by B. E. Smith.

R. A. HOBSON,
Assistant Librarian.

London Federation: List of Lectures.

At the Council Meeting of the London Federation held on the 10th October, it was unanimously resolved to issue a list of lectures on lines similar to those adopted by the Northern Federation. This list will be printed and is intended for judicious distribution in London and suburbs to Secretaries of Societies and others to whom it may be of service. Invitations to lecture will be made direct to the lecturers.

The Council invite the co-operation of all students able to assist in this activity, and as it is desirable to issue the list with as little delay as possible, lecturers are kindly requested to forward their names and addresses, together with the titles of their lectures, at the earliest opportunity, to the Hon. Secretary of the London Federation, Mr. Philip Tovey, 28, Trothy Road, Southwark Park Read, S.E.

P. T.

Meetings for Enquirers.

These meetings for enquirers and members of the Society will be continued at 28, Albemarle Street, W., on the Mondays in November, from 3.30 to 4.30 p.m. November 2nd, Miss Ward; November 9th, Mrs. Hooper; and on the 16th, 23rd and 30th, Mr. Keightley will answer questions on Theosophical subjects.

E. SEVERS,
Hon. Sec. Social Committee.

Circle for the Discussion of Theosophical Questions.

Mr. Ward will re-open the discussions on Wednesdays, at 8.30, at 28, Albemarle Street, beginning on Wednesday, November 4th, and continuing through the winter. The book taken will be (provisionally) *The Voice of the Silence.*

Lectures by Mr. Mead.

Four lectures on "Mystic Hellas" will be delivered in November and December by Mr. G. R. S. Mead, on Tuesday afternoons, from 5 to 6, in the Lecture Room of the Theosophical Society, 28, Albemarle Street, W.

Synopsis of Lectures:—November 10th, "The Orphic Communities"; November 17th, "The Pythagorean Fraternities"; November 24th, "The Mysteries"; December 1st, "A Vision of Hades."

Course tickets, 5s. each, may be obtained from the Theosophical Publishing Society, 3, Langham Place, W. Admission to each Lecture, 2s.

Public Lectures at Hampstead.

Members who have friends living at Hampstead or in the neighbourhood are requested to make known to them that public lectures are being delivered in the lecture room of the Hampstead Subscription Library, Stanfield House, Prince Arthur Road, at 8.30 p.m.

Lectures for the current month are: November 9th, *The Coming Psychic Wave*, Bertram Keightley; November 23rd, *The Historic Jesus and the Mystic Christ*, G. R. S. Mead.

Any information regarding these lectures may be obtained from the Secretary, Studio, Stanfield House, Hampstead.

K. S.

Lectures in Manchester.

On November 2nd, at 7.30 p.m., Mr. Mead will lecture in the Memorial Hall, on "The Orphic and Pythagorean Communities," and on December 2nd, on "The Eleusinian Mysteries."

E. R. McN.

The "Golden Chain."

By the kind invitation of Mr. and Mrs. Faulding a meeting for members of the Golden Chain will be held at 53, Warrington Crescent, Maida Vale, W., on Saturday afternoon, November 28th, from 3.30 to 7 o'clock.

Tea will be provided and short addresses will be given, and it is hoped that as many as possible of the members of the Golden Chain who may be in or near London on that day, will take this opportunity of meeting some of their fellow "links."

Further particulars may be obtained from the Representative for Great Britain, Miss E. Mallet, Dorincourt, Dormans Park, Surrey.

E. M.

Theosophical Lending Library.

This Library is open to all, whether members of the Theosophical Society or not.

Terms of Subscription: three months, 3s. 6d.; six months, 6s.; twelve months, 10s. Postage extra.

Office hours: Mondays, Wednesdays and Fridays, 2.30 to 6 o'clock.

Catalogues on application to the Librarian, Theosophical Lending Library, 28, Albemarle Street, London, W.

LILIAN LLOYD,
Librarian.

Blavatsky Lodge.

The Blavatsky Lodge re-opened on October 1st, with a lecture from Mr. Dyne on "A Theosophical View of Phrenology." On October 8th, the annual business meeting of the Lodge took place, an unusually important one owing to the resignation of the President, Mrs. Besant. There was naturally a unanimous sense of the loss which the Lodge has sustained and a strong desire that the President should reconsider her decision. Nevertheless three resolutions were put before the Lodge, the first accepting with sorrow the resignation of Mrs. Besant, the third begging her to reconsider it. The Lodge finally decided by a majority to support the first resolution, wishing thus to show its confidence in Mrs. Besant and recognising that the desire for the welfare of the Lodge alone prompted her action; at the same time a strong wish was expressed that next year circumstances might permit Mrs. Besant to again accept the Presidency. She was elected Honorary President for the present year, and the second resolution (to the effect that the Lodge would elect no President till October, 1904) was passed. Mr. Mead was unanimously re-elected Vice-President. Mrs. Sharpe retired from the Secretaryship, which she had held during so many years, expressing a conviction that the time had come when Miss Eardley-Wilmot alone should hold the office which she has held jointly with Mrs. Sharpe for the past year. Mr. Ward also retired from the Treasurership. A vote of thanks was passed to Mrs. Sharpe for her long and valuable services and Mr. Ward was also cordially thanked for his services as Treasurer. Mrs. Sharpe announced that the Lodge Membership is now 262, a number which has never before been reached.

Mr. Foster, who has so long attended to the bookstall, intimated that, owing to his removal into the country, it will be impossible for him to continue this work in the future. The meeting passed a very cordial vote of thanks for his kind services in the past.

On October 15th, Mr. Keightley lectured on "In-breathing and Out-breathing," and on October 22nd Mr. Mead's subject was "Spirit." October 29th was devoted to Questions. The Sunday lectures began on October 4th, and the lecturers have been Mr. Worsdell, Mr. Keightley, Mr. Dyne and Miss Ward.

F. E.-W.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Nov. 3rd, *Have we lived before?* A. R. Orage; Nov. 10th, Meeting for Enquirers; Nov. 17th, Members' class for study of *Thought-Power;* Nov. 24th, Lecture for members and social evening. On Friday afternoons the lady members are "At Home" in the Lodge Room from 3 to 5, to meet friends interested. For information apply to Miss Dobby, Hon. Secretary, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the President, Mr. W. Kohlen, 12, rue d'Egmont.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Meetings in Dowell's Rooms, 20, George Street, on alternate Thursdays, at 8 p.m.: Nov. 12th, *The States after Death according to some Great Religions*, Mrs. Cuthbertson; Nov. 26th, *Death in the Light of Theosophy*, Miss Furnell. Lodge meetings on alternate Thursdays. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 48, High Street, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m.: Nov. 23rd, *Man and his Bodies*, J. F. M'Kechnie. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Nov. 1st, *The Imitation of Christ*, G. R. S. Mead; Nov. 8th, . . .; Nov. 15th, *Our Need of Theosophy*, Hodgson Smith; Nov. 22nd, *The Art of Thinking*, A. R. Orage; Nov. 29th, *Modern Science and Ancient Wisdom*, Miss Ward. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death*.

HULL LODGE. Meetings at the Central Temperance Hotel (Jarratt Street entrance), on Sundays, at 7 p.m.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Fridays, at 7.30 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 53, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W. Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.: Nov. 5th, *A Mystic of the Present Day*, Miss Lloyd; Nov. 12th, *Consciousness and Form*, B. Keightley; Nov. 19th, *Soul*, G. R. S. Mead; Nov. 26th, *The Great Quest*, Mrs. Richmond. Meetings on Sundays (open to visitors) at 7 p.m.: Nov. 1st, *The Growth of the Soul*, Mrs. Hooper; Nov. 8th, *The Historic Jesus and the Mystic Christ*, G. R. S. Mead; Nov. 15th, *The "Imitation" of Christ*, G. R. S. Mead; Nov. 22nd, *Man and Superman*, Miss E. Ward; Nov. 29th, *Theosophy in Ordinary Life*, W. B. Lauder.

LONDON, CHISWICK LODGE. Meeting at Adyar Studio, Flanders Road, on Wednesday, Nov. 11th, at 8 p.m.: *Thoughts and Thought-Forms* (with lantern illustrations), W. C. Worsdell.

LONDON, CROYDON LODGE. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m.: Nov. 4th, *Pre-Adamite Christianity*, Rev. A. Baker; Nov. 11th, *The Divine in Nature and in Man*, D. N. Dunlop; Nov. 18th, *Compassion*, S. F. Weguelin-Smith; Nov. 25th, *Imagination*, A. J. Faulding. Hon. Sec., F. Horne, 27, Keen's Road, Croydon.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Nov. 2nd, *The Value of Environment*, P. G. Tovey; Nov. 9th, *The Sufis*, J. M. Watkins; Nov. 16th, *Individuality*, Alan Leo; Nov. 23rd, *The Rationale of Mental Healing*, Bertram Keightley. Class for study on the first and third Saturdays of each month.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings for enquirers at the Studio, Stanfield House, Prince Arthur Road, on Fridays, at 3.30 p.m. During November two public lectures will be given in the Lecture room at the same address: Monday, Nov. 9th, at 8.30 p.m., *The Coming Psychic Wave*, Bertram Keightley; Nov. 23rd, *The Historic Jesus and the Mystic Christ*, G. R. S. Mead.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock. All children are cordially invited. During November Mr. Dyne will give the first part of a course of addresses on *Spectroscopic Research and Theosophical Teaching*: for particulars address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Mondays and Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8 for 8.30 p.m.: Nov. 4th, . . . A. J. Faulding; Nov. 11th, . . . A. H. Barley; Nov. 18th, *The Divine Self*, Rev. A. Baker; Nov. 25th, *The Caste System*, V. J. J. Lewis.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m.: Nov. 6th, *The Higher Pantheism*, Miss Ward; Nov. 13th, *Amiel's "Journal Intime,"* Miss E. Severs; Nov. 20th, *Attention*, Bertram Keightley; Nov. 27th, *St. Francis of Assisi*, Miss E. M. Mallet.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, 80, Northenden Road, Sale, Cheshire.

MANCHESTER, DIDSBURY LODGE. Meetings at 38, Bamford Road, Didsbury: Nov. 9th, at 8 p.m., Lodge meeting; Nov. 10th and 24th, at 3.30 p.m., Drawing-room meetings; Nov. 10th, at 8 p.m., Enquirers' meeting. Classes for the study of (1) *Evolution of Life and Form*; (2) *Thought Power*; (3) *Elements of Theosophy*, will be held respectively on Nov 17th, 18th, and 24th, at 8 p.m. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on Thursdays, at 8 p.m., at 10, Moss Lane West. Open to non-members on the fourth Thursday. A course of public lectures by Mr. Staniforth is being arranged for consecutive Sunday evenings, at 8.15. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Meetings at 68, Linthorpe Road, on Thursdays, at 8.15 p.m. Public Lectures on Sundays in the Lecture Room, Co-operative Hall, Corporation Road, at 6.45 p.m.

NEWCASTLE-UPON-TYNE LODGE. Meetings at the Vegetarian Café, on Fridays, at 7.30 p.m.: Nov. 6th, *What is the Soul?* Nov. 20th, *Yoga*, J. H. Duffell. On alternate Wednesdays class for study of *The Ancient Wisdom*, at 7.30 p.m. On the second and fourth Sundays at 6.30 p.m., class for study of the *Bhagavad Gîtâ*, conducted by Mr. J. H. Duffell. For further particulars apply to the Hon. Secretary, Lionel Wood, 4, Simonside Terrace, Heaton.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. Communications to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Nov. 8th, *What Theosophists are aiming at*, A. R. Orage; Nov. 22nd, *Our Need of Theosophy*, Hodgson Smith.

SOUTHAMPTON LODGE. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Miss Green, Laverton House, Hill, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street: Nov. 6th, *Theosophy and Music*, Miss Whitehead; Nov. 20th, *The Religion of the Ancient Egyptians*, Hodgson Smith. Meetings for study on alternate Fridays: Nov. 13th, *Karma;* Nov. 27th, *The Planes*. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

THE VÂHAN.

DEAR MR. EDITOR,

Whatever may have been the shortcomings of THE VÂHAN in the past, it has at least preserved the signal merit of originality; in both questions and answers it has embodied the real thoughts of real people. As material for psychological analysis, especially when one recognised the initials, its matter has often been, to my thinking, of great interest and value. Cannot this method of question and answer, hot from mind to mind, be so modified as to make for edification even of the *blasés* seekers after new things? In this large society of so-called students, is there not enough live thought to fill the few pages of the paper, without falling back on that confession of incompetence, the paragraph system? No, we really want a mystical *Tit-Bits*, a psychological *Answers*, or a *Notes and Queries* of the higher criticism? Is THE VÂHAN to be degraded to the level of those horrid little goody books called *Chaplets of Pearls*, *Star Dust*, *Gleanings from Grandmothers*, and by such-like misnomers? Is even the "Watch-Tower" of such compelling interest that we want a second dose of the same mixture once a month?

As one who spoils a sheet of paper occasionally for the good of the Cause, I can safely say that, although I can bring myself to compose an original answer now and again, I shall never be able to rise to the heights of devotion implied by a note-book full of snippets; that is too deadly dull even for a hardened Theosophist. But I suggest that the present method might be improved in this way. I have found that the most interesting numbers are those which contain many answers to one question; the various points of view taken are very valuable and instructive. Could not one or two good questions be selected, and printed in one number, to be answered in the next? In this way those yearning for work in distant corners would be able to give us a taste of their quality. The rest of the questions sent in might well be replied to privately, by writers who would doubtless put themselves at your disposal for the work. You might then fill up the gaps with snippets, as a solatium to those who hanker for the cut and dried.

Finally, Sir, I would venture to urge that we want new thought—not old; our own—not other people's. THE VÂHAN should be the mirror of what *we* are thinking, here and now; not a dust-bin for the ashes of the past, not a bouquet of flowers filched from other fields. Many a good thing has been said in THE VÂHAN, and I have often thought, "If that could only have been written in archaic Greek, or pre-historic Sanskrit, and dug up somewhere, what a sensation it would create!" But the principles of the Essence of things are working out now, as much as ever they did in the remotest of pasts. Cannot we open our eyes and perceive them for ourselves, and tell each other in THE VÂHAN? How can that be done better than through vital questions and vivid answers? Sooner or later we must learn to think for ourselves, not swallow other people's snippets; for we seek Wisdom, and it is eternally true that

> "Knowledge dwells
> In heads replete with thoughts of other men,
> Wisdom in minds attentive to their own."

A. H. W.

DEAR MR. EDITOR,

For seven or eight years I have had THE VÂHAN, and read it with continuous thought and interest, always finding in it something that was stimulating and well worth thinking about.

Readers of THE VÂHAN have recently heen asked for their opinions and suggestions concerning the construction of the little paper: therefore I am encouraged to write you this letter and to state emphatically that the system of question and answer is a system most well qualified to teach us; and the group of answers often attached to one question a most excellent way for those amongst the readers who are anxious to gather truths through side lights.

I think a short article on some topic of the day, or a short review of a book—either of them viewed theosophically—or a letter to the Editor, might well be added without overweighting the paper.

If the prese it and the former Editors of THE VÂHAN only knew how much it has helped those who are diffidently taking their first steps in Theosophy, they would feel mightily encouraged.

May I in this letter recommend a small book as well worthy of perusal to the readers of THE VÂHAN, though it is not new, having been published in 1899?

The Religion of Time and the Religion of Eternity,

being a Study of certain Relations between Mediæval and Modern Thought, by Philip H. Wicksteed, M.A. In speaking of mediæval religion the author says: "For there is a sense in which mediæval theology is contrasted with current conceptions of the Deity precisely because it is so profoundly philosophical, so exalted in its dignity and worth, and so far removed from those anthropomorphic conceptions which are for ever seeking for easy terms of sympathy between God and man—not by striving to raise man to think the thoughts of God, but by degrading the conception of God to conformity with the limitations of human experience. The group of mediæval religious ideas which I have in mind gathers round the conception of eternity as elaborated in the Greek school of philosophy, as adopted into the Christian thought by such as Augustine, as formulated by Boethius, and as inspiring the deepest thought and most glowing piety of the Christian centuries down to Aquinas and Dante.

"To the mediæval thinker eternity is not endless Time, but a state in which perfection is found in the *co-existence* not in the *succession* of the parts that make the whole. Time in its thin succession, drops one thing to grasp another, and, ever conscious of the incompleteness of the present experience, reaches ever on and on, and so imitates by going that fulness of life which it cannot grasp by abiding."

Then again: "The mediæval saint believed that to see God is to see as God sees, and that just in so far as we rise into true communion with Him, and do in truth see God, so far shall we see things not in their fragmentary imperfection but in their combined perfectness."

In the present-day deluge of printed matter it becomes to those who have no very definite subject or line of thought, a most difficult matter to find books worthy to be read. Here at any rate is one in which many beautiful gems of thought may be gathered; therefore I recommend it to the readers of THE VÂHAN, although the author does not view life from the Theosophist's standpoint.

M. KEMP-WELCH.

DEAR SIR,

With regard to the recent suggestions made towards improving THE VÂHAN, I should like to suggest that it would be interesting if more prominence were given to the activities of our leaders. Quite recently we have had a mass of misrepresentation in the public press regarding one of our leaders, and very few of us possessed the information necessary to refute or correct these statements. There is a Brotherhood of bodies as well as of souls, and those of us who have laboured with and loved our leaders for many years would desire nothing more interesting than to know how they are and how their work—which is also ours—is prospering. The withdrawal of "Activities" from *The Theosophical Review* I have always regarded as a mistake.

Then as to the supply of material; since I began this study I have done as Mr. Mead suggests—collected the most valuable items of interest I came across. After some fourteen years I now find myself with sufficient material in hand to fill *The Theosophical Review* for a twelvemonth if I had Dr. Sessions or someone with the time and ability to prepare it for the press. But, would the matter which I have found interesting and helpful be so regarded by our editors?

Then, if we were in a position to increase the size of our "Vehicle" to twelve pages, I should like to see a Literary Column, devoted to reviews of new books or filled with extracts from scarce and inaccessible works.

In one of our magazines some years ago room was found for "Experiences of Neophytes," which proved helpful and interesting. Amid all the diversity of the troubles and difficulties we have to meet there is an underlying similarity, and the experience of one may sometimes prove helpful to others in times of difficulty and temptation.

JAMES WILSON.

[Owing to the pressure on our space, other letters, dealing mainly with proposals for improvement of THE VÂHAN, have had to be held over.—EDITOR.]

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

That most mysterious of recent scientific discoveries, radium, seems to offer endless opportunity for modifying our views as to the possibilities of nature, and not the least interesting of the speculations it has engendered is one on the possible age of the sun. The old and apparently well-established view of the source of the sun's heat is, as everyone knows, the one which attributes it mainly to the gravitational energy residing in the enormous mass which is always contracting, and in contracting liberates sufficient energy to keep the radiation nearly constant for millions of years. This source is, however, not nearly great enough to give the periods demanded by most geologists for the evolution of this planet, as indicated in the different strata, and the dispute as to the time required has frequently waxed hot. The more recent tendency has certainly been in the direction of the physicist's shorter period, as the basis of his calculation seemed so much more sound, but radium has now appeared upon the scene, and it is quite possible that the hundred million years or so hitherto taken as the probable age of the sun (as a sun) will be immensely increased in the future.

Dr. G. H. Darwin, in *Nature* of September 24th, opens the subject with a letter in which he states his object of writing is "to point out that we have recently learnt the existence of another source of energy [other than gravitational], and that the amount of energy available is so great as to render

it impossible to say how long the sun's heat has already existed, or how long it will last in the future." After a short calculation which gives as the result of the lost energy of concentration (the energy supplied by the fall of the matter of the sun from an indefinite distance towards the centre), a heat supply of only twelve million years, possibly to be considerably increased if the sun is to be regarded as more condensed towards the centre, Dr. Darwin goes on to say:

"Now Professor Rutherford has recently shown that a gramme of radium is capable of giving forth 10^9 calories. If the sun were made of such a radio-active material it would be capable of emitting 10^9 M calories [M is the number of grammes in the sun's mass] without reference to gravitation. This energy is nearly forty times as much as the gravitational lost energy of the homogeneous sun, and eight times as much as Lord Kelvin's conjecturally concentrated sun.

"Knowing, as we now do, that an atom of matter is capable of containing an enormous store of energy in itself, I think we have no right to assume that the sun is incapable of liberating atomic energy to a degree at least comparable with that which it would do if made of radium. Accordingly I see no reason for doubting the possibility of augmenting the estimate of solar heat as derived from the theory of gravitation by some such factor as ten or twenty."

A later letter points out that the radiations typical of radium are not found in the sun's rays, but Mr. Strutt then examines the matter by an approximate but effective mathematical method, and shows that absorption in the sun would leave only a moderate surface radiation which would be reduced by the earth's atmosphere to millions of times less than the strength which could at present be detected.

It is not to be supposed that the sun is itself composed entirely or mainly of radium but merely that, possibly on account of its immense temperature, the radio-active properties possessed apparently by all substance are heightened and the heavier atoms break up into simpler bodies having less intrinsic energy. The sun, in common with other highly heated bodies, projects negative electrons in great quantities and this may be a sign of the "radium" property. The immense stores of helium in the space around the sun may point in this direction, seeing that this element appears to be a product of the activity of radium. Among other problems this newly discovered source of energy may be applied to, is that of stellar evolution, which presents many puzzles, such as that of twin stars in which the larger body is apparently in a later stage of evolution than the smaller—a curious fact if cooling down is the chief factor in their life, the smaller body naturally cooling more rapidly and possessing less energy of gravitation to draw upon. We can look forward to entirely new methods of research applied to many old and familiar problems and the changes in scientific thought are not likely to become less rapid and important in the near future than in the very recent past.

The newspaper ghost is still with us and his perennial activity has lately taken a strange form. One of the morning papers (a halfpenny one it need hardly be said!) has devoted a good deal of space and even a leading article to the matter, solemnly congratulating itself that *it* isn't "superstitious" and is quite sure that there is a "natural" explanation. However, assuming that the "natural" explanation is not to be found in the reporter's anxiety to provide paying "copy," the facts are curious. In a farmhouse in Yorkshire loaves have been disappearing in a mysterious way since last March, not as a rule entirely but having parts removed, the loaves dwindling in size in a most alarming manner. Tests were applied to discover the reason, but in vain. "They were put in a pan. The sequel was the same. Another kind of flour was used. The loaves still dwindled. The water was suspected and changed, but the phenomena continued." The loaves have been locked up and flour sprinkled about to give signs of tampering, chemists have made analyses of the bread, loaves have been hidden secretly to deceive any practical joker who might be playing the ghost, but no method has proved of service. Not being able to live on bread, the people adopted Marie Antoinette's remedy for the poor of Paris, aad tried living on cakes, but even that was useless, for in the absence of bread the "spook" had to put up with cakes. In return for the hospitality afforded the ghost appears now to be providing a little midnight music and other phenomena of a more ordinary nature occur. It will be interesting if any further light can be thrown upon the affair, for it presents features which are somewhat out of the ordinary course.

The tragic termination of the mystery of Miss Hickman's disappearance is hardly a subject for these columns, but in connection with it there is one incident worth recording. On the day before the discovery Archdeacon Wilberforce, at St. John's Church, Westminster, where Miss Hickman attended, offered with the congregation a special prayer, by request of her friends, that the mystery might be solved. The preacher said, before offering the prayer: "It is difficult to frame in words what I want you to say—you must settle that in your own minds, but pray to God that, whether she be alive or dead, sick or well, the terrible mystery that surrounds her complete disappearance may be cleared up, and her poor agonised parents' minds be set at rest with at any rate a certainty as to her fate. I feel myself perfectly certain that if we are only intense and earnest enough the great dynamic force of united prayer will at once clear up this horrible mystery." The prayer was then offered in silence.

What is of interest here is not the fact of the discovery so soon after, which is well within the limits of ordinary coincidence, but the last sentence of the Archdeacon, implying that he regards prayer not simply as an appeal to a personal Being but as a case of spiritual dynamics. This is bringing religion into line with the more advanced speculations of the scientific psychologist,

who is (largely owing to the lead of Professor James) going more than a step in the direction of religion. If religion and science are ultimately to meet they will meet first in the department of psychology, which really on its highest levels belongs to both. G.

ENQUIRER.

Readers are invited to send in further answers to any of the questions which appear under this heading, for publication if thought suitable by the editor.

QUESTION 222.

X.—Is it right to kill an animal apparently injured beyond recovery in order to prevent further pain?

A. A. W.—Here the difficulty is caused by the ambiguity of the term "right," a difficulty which lies at the root of most puzzles of this kind. The question would be answered by some of us in the Buddhist manner—that life of all kinds is sacred, and must not be taken under any circumstances. Others would say that it is a matter in which each must *judge for himself* what action is most useful and tends most for the happiness of the world; and that, in certain circumstances, it may be right to act as the query suggests. For my own part I do not recognise that any such abstract "right" as is implied in the first answer is within our reach. The only "right" thing to be done in every case is plainly that which the Wisdom which sees all the results of the action perceives to be most useful to the world. As we do not possess this Wisdom we have to use our own reason—the best reflection and substitute for the Higher Wisdom within our reach; and for each one of us the "right" thing to do is what *he* sees right according to *his* conscience (to use the ordinary but most objectionable word). It would, therefore, be exceedingly simple to answer the querist that it is "right" for him to do what he thinks right, having carefully considered the case; and that what others may think right does not concern him. But here the popular religion meets us with the statement that it possesses a "revelation" that certain actions are *always* wrong. To take the case given; there is a revelation "Thou shalt not kill," and for many centuries the best skill of theologians has been strained to discover what exceptions, if any, may be safely admitted to this general rule; that is to say, whether, and when, life may be taken without the risk of eternal punishment for the act. If our querist is one who believes this to be binding upon him, it will be one of the reasons of which he has to take account in making up his mind; if not, he will use what reasons appear to him available without it; but in either case he must draw his own conclusions for himself and act accordingly. The rules of morality are founded on the presumption (true at a certain, not very high point of development) that all men are so much alike that what is good for one is good for all. But we of the twentieth century are growing beyond this stage, and must (as even the Catholic Church would tell us) make a conscience, a morality, each for himself. Those who are not strong enough for this, must do as not so many centuries ago all had to do, guide themselves by the rules of the society in which they live; but they must not expect us to play the Director for them.

QUESTION 223.

A. K.—In the answer to Question 201, a quotation is made stating that persons insane as to their mind body do not recover perfectly until they return into the causal body. How is it possible for such an Ego after death to rise to the arûpa levels of the Devachanic plane?

B. K.—The "Ego" does *not* "rise" to the arûpa levels, because the Ego always *is* upon those levels. It is the Ego which withdraws its own life from the lower vehicles, bearing with it, impressed in that life, the experiences and growth acquired by means of them.

Thus when a person insane through some cause in the mind body dies, everything happens just as in a normal case. The Ego gradually withdraws its life from vehicle after vehicle, leaving each in turn to disintegrate on its own plane—the mind-body of course on the rûpa levels. Whether or no there will be any Devachan in such a case of insanity will depend upon whether or no the cause producing the insanity was such as to permit or make impossible the acquirement of any experience capable of being worked out into a Devachan after physical death.

Whether this process of the withdrawal of its life by the Ego is a consciously deliberate one, or not, will in turn depend upon whether the Ego on its own plane, the arûpa levels, has or has not awakened to self-consciousness. In the earlier stages of human evolution the Ego is (except in flashes) self-conscious only in the physical body, and after death in the astral body. But gradually it attains to be self-conscious also in the mind-body and finally to be self-conscious on its own plane.

The subscription to THE VÂHAN for those who are not members of the British Section of the Theosophical Society is 2*s.* 6*d.* per annum, post-free. Single copies, 3*d.* each, may be obtained from the Theosophical Publishing Society, 3, Langham Place, W., to whom subscriptions should also be sent. No back numbers can be supplied.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

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Edited by BERTRAM KEIGHTLEY.

CLOSING OF THE SECTION ROOMS FOR CHRISTMAS.

The rooms of the Section will be closed from and including Thursday, December 24th, to Sunday, December 27th.

BERTRAM KEIGHTLEY,
General Secretary.

NOTICE.

New members of the Society who would like to be placed in correspondence with older members are invited to communicate with the Secretary of the Social Committee, at the above address.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to November 20th: A. C. P., £12; J. Q., £1; J. B. G., £2 2*s*.; M. M., 10*s*.; G. R. S. M., £2 2*s*.; Hampstead Lodge, £10; A., £1; F. M. M. R., £1; M. B., 16*s*.; E. A. B., £6; P. L. S., 10*s*.; Ss., £1; D. S., 10*s*.; T. J., 15*s*. Total, £39 5*s*.

Section Reference Library.

The following books have been gratefully received for the Library: *The Spirit and the Incarnation*, Rev. W. L. Walker; *The Cross and the Kingdom*, Rev. W. L. Walker; *A Story of the Philippine Islands*, M. M. Russell.

The following books have been purchased during the past month: *Dialogues of the Buddha*, translated from the Pâli by T. W. Rhys Davids; *Giordano Bruno*, T. Lewis McIntyre; *Man's Place in the Universe*, A. R. Wallace; *The Nature of Man*, Élie Metchnikoff; *An Advanced Text-Book of Hindu Religion and Ethics*, issued by the Central Hindu College, Benares; *Ancient Calendars and Constellations*, Hon. E. M. Plunket; *The Call of the Wild*, Jack London; *The Law of Sacrifice*, W. Scott Elliot; *The Gods of the Egyptians*, 2 vols., E. A. W. Budge.

R. A. HOBSON,
Assistant Librarian.

New Centre.

A Theosophical Centre has been formed at Bridlington, by Mr. W. H. Sanderson, Rose Lea, Blackburn Avenue, Bridlington, who acts as Secretary.

BERTRAM KEIGHTLEY,
General Secretary.

Meeting for Enquirers.

A meeting for enquirers and members of the Society will be held on Monday, December 7th, from 3.30 to 4.30, at 28, Albemarle Street, W., at which Mr. Ward will answer questions on Theosophical subjects.

E. S.

An Elementary Class.

It is proposed to start an elementary class on Theosophy, in January, at 28, Albemarle Street, W., for newly-joined members and their friends, including non-members of the Society. Any wishing to attend are invited to send in their names to the Secretary of the Social Committee, 28, Albemarle Street, W., and they will be informed later of the arrangements made.

E. SEVERS,
Hon. Sec. Social Committee.

Circle for the Discussion of Theosophical Questions.

Mr. Ward re-opened the discussions on Wednesdays, at 8.30, at 28, Albemarle Street, on Wednesday, November 4th; these will continue through the winter. The book taken will be *The Voice of the Silence.*

The Northern Federation.

The Thirty-ninth Conference was held in Harrogate on Saturday and Sunday, October 31st and November 1st, under the presidency of Mr. *Mead.*

There was an excellent attendance of members from Birmingham, Bradford, Didsbury, Harrogate, Hull, Leeds, Liverpool, London, Middlesbro', Manchester, Newcastle, Sheffield and York, as well as many unattached members.

The series of meetings commenced on Saturday afternoon with a discussion on "Theosophy and Mental Science," the following members taking part in it: Miss Broughton-Head, Miss Mary Shaw, Miss Margery Smith, Miss Hilda Smith, and Messrs. Firth, Minton, Thomas-Dunn, Sanderson, Hodgson Smith and Mead.

In the evening the members assembled to hear a very interesting lecture by Mr. Mead on "The Soul Heresy." This was followed by a social gathering at which most of the members were present.

On Sunday afternoon many members gathered together to hear Mrs. Richmond of New Zealand speak upon the work there.

On Sunday evening the Federation proceedings terminated with a lecture by Mr. Mead on "The Imitation of Christ," which was listened to with the deepest interest by an audience of over 140 people.

The next Conference will be held in Harrogate on February 20th and 21st, 1904, Mr. Bertram Keightley having kindly consented to preside. Members of the Society are cordially invited to attend.

GERTRUDE SPINK,
Hon. Secretary.

Birmingham Lodge.

Professor Muirhead, of the Birmingham University, addressed a meeting of the Birmingham Lodge of the Theosophical Society on the subject of Mysticism, at the Pitman Hotel, on Saturday, Nov. 7th. After citing the various authorities, from Plotinus to Bradley, in whose writings Mysticism met with recognition, he reviewed the adverse judgment put forward by Max Nordau. He considered, with Max Nordau, that an unhealthy tendency towards crankdom results from the unbalanced fascination of the subject; but he inclined more strongly to the view that a wise recognition of the contribution the great mystics have made to our general well-being entitles them to a much more patient study and consideration than they have hitherto received. Mysticism, he said, is an essential element in Philosophy. All knowledge postulated subject and object, all conduct, ideal and accomplishment, but these dual views are transcended by a sense of a united resultant, of which Mysticism is the exponent.

He then more closely examined the connotation of the term God, which he pointed out excludes the opposite evil principle, in comparison with the connotation of the term Absolute, which has not this dual quality. He defined Mysticism as holding the same relation to the Absolute as religion holds to God. The essence of Mysticism is the sense of the unity of the whole. Mysticism is the home sickness of the soul, and it may minister to the infirmity of the will. He was inclined to doubt as to how far an organised attempt to cultivate Mysticism was wise, a great danger lying in mistaking the symbol as something in itself, but on the other hand he thought that the effort of the Theosophical Society to get at the underlying principles of all religion was in the interests of good citizenship, and he wished the members success in their studies.

The General Secretary was present at the lecture and made some remarks upon the subject at its conclusion.

B. H.

Blavatsky Lodge.

There was an excellent attendance at the above Lodge on October 22nd, when Mr. Mead lectured on "Spirit." On October 29th there was a Question Evening, which was found by many to be a means of interesting interchange of thought. On November 5th Miss Lloyd gave a much appreciated address on the writings of George Macdonald. On the 12th and the 19th Mr. Keightley and Mr. Mead were the lecturers, and their addresses were well attended, and followed with interest. The Sunday lecturers have been: Miss E. Ward, Mrs. Hooper, and Mr. Mead. The lecture room has been well filled on each occasion.

F. E.-W.

Public Lectures at Hampstead.

The Rev. Arthur Baker will deliver a public lecture in the lecture room of the Hampstead Subscription Library, Stanfield House, Prince Arthur Road, at 8.30 p.m., on December 11th. Subject: "Pre-Adamite Christianity." Any information may be obtained from the Secretary, Studio, Stanfield House, Hampstead.

K. S.

Theosophical Lending Library.

This Library is open to all, whether members of the Theosophical Society or not.

Terms of Subscription: three months, 3*s.* 6*d.*; six months, 6*s.*; twelve months, 10*s.* Postage extra.

Office hours: Mondays, Wednesdays and Fridays, 2.30 to 6 o'clock.

Catalogues on application to the Librarian, Theosophical Lending Library, 28, Albemarle Street, London, W.

The following books have been added to the Library:—*The Meaning of Good*, G. Lowes Dickinson; *The Neo-Platonists*, Thomas Whittaker; *L'Histoire de L'Atlantide* (translation); *Conférences Théosophiques*, Dr. Th. Pascal; *Ancient Ideals in Modern Life*, Annie Besant; *The Song of Life*, Charles Johnson; *Apollonius of Tyana*, G. R. S. Mead; *Thought Power*, Annie Besant; *Revelations of Divine Love*, Julian, edited by Grace Warrack; *Esoteric Christianity*, Annie Besant; *Nature's Mysteries*, A. P. Sinnett; *Essays in Psychical Research*, Miss X. (A. Goodrich-Freer); *The Gospels and the Gospel*, G. R. S. Mead; *The Insane Root*, Mrs. Campbell Praed; *Bhagavad Gîtâ*, translated by A. Govindâchârya; *The Hearts of Men*, H. Fielding; *Life of Louis Claude de Saint-Martin*, Arthur Edward Waite; *The Eternal Conflict*, W. R. Patterson (Benjamin Swift); *Asoka*, Vincent A. Smith; *Man's Place in the Universe*, W. Scott-Elliot; *Zuñi Folk Tales*, Frank Hamilton Cushing; *The Religious Problem in India*, Annie Besant; *Studies in the Bhagavad Gîtâ* (Series One and Two), The Dreamer; *An Outline of Theosophy*, C. W. Leadbeater; *The Varieties of Religious Experience*, William James; *The Développement de L'Âme*, A. P. Sinnett (translation); *The Mystery of Cloomber*, A. Conan Doyle; *Psychology*, William James; *Response in the Living and Non-Living*, Jagadis Chunder Bose; *A Literary History of India*, R. W. Fraser; *The Doctrine and Literature of the Kabalah*, Arthur Edward Waite; *Journey to Lhasa and Central Tibet*, Sarat Chandra Dâs; *The Will to Believe*, William James; *Scientific Romances*, C. H. Hinton; *Supernatural Religion; The Force of Mind*, Alfred T. Schofield; *The History of India*, Hon. Mount-Stuart Elphinstone; *The Science of Sciences*, Hannah More Kohans; *Cecilia*, F. Marion Crawford; *Modern Spiritualism*, Frank Podmore; *Anchoress of the West*, Francesca M. Steele; *The Conflict of Duties*, Alice Gardner; *Man, Visible and Invisible*, C. W. Leadbeater; *The Spirits' Book*, Allan Kardec, translated by Anna Blackwell; *Plea for a Simpler Life*, George S. Keith; *The Truth and Error of Christian Science*, M. Carta Sturge; *The Principles of Light and Colour*, Edwin D. Babbitt; *Human Personality*, Frederic W. H. Myers; *All's Right with the World*, Charles B. Newcomb; *A Digit of the Moon*, F. W. Bain; *Amiel's Journal*, translated by Mrs. Humphry Ward; *A History of Egypt*, E. A. Wallace Budge; *A Genealogy of Morals, and Poems, Thus Spake Zarathustra, The Case of Wagner, The Dawn of Day*, Friedrich Nietzsche, translated by Alexander Tille; *Le Sentier du Disciple* (translation); *Le Trois Sentiers* (translation); *Ancient and Modern Physics*, Thomas G. Willson; *Last Words on Materialism*, Ludwig Büchner, translated by Joseph McCabe; *All These Things Added*, James Allen; *The Ideals of the East*, Kakasu Okakura; *Natural Magic*, Cornelius Agrippa, edited by W. F. Whitehead; *Contentis Veritatis*, Six Oxford Tutors; *The Other Side of Death*, C. W. Leadbeater; *The Principles of Psychology*, William James; *The Evil Eye in the Western Highlands*, R. C. Maclagan; *The First Christian Generation*, James Thomas; *A Wanderer in the Spirit Lands*, Franchezzo; *Saint Teresa*, Henri Joly, translated by E. M. Waller; *Human Immortality*, William James; *The Mirror of Perfection*, translated by Robert Steele; *The Elements of Theosophy*, Lilian Edger; *Buddhist India*, T. W. Rhys Davids; *Did Jesus Live* 100 B.C.? G. R. S. Mead; *The Mystics, Ascetics and Saints of India*, John Campbell Oman; *New Conceptions in Science*, Carl Snyder; *Life and Labour of the People in London* (Vol. 7, *Religious Influences*, Final Vol., *Social Influences*), Charles Booth; *The Laws of the Higher Life*, Annie Besant; *The Mysteries of Mithras*, Franz Cumont, translated by Thomas J. McCormack.

L. L.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Dec. 6th, *Life, One and Indivisible*, Miss Ward; Dec. 8th (Tuesday), *Modern Science and Ancient Wisdom*, Miss Ward; Dec. 13th, *The Historic Jesus and the Mystic Christ*, G. R. S. Mead; Dec. 20th, *The Development of the Astral Faculties*, B. Old; Dec. 27th, *Omar Khayyam Explained*, J. H. Duffell. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Dec. 1st, *The Place of Theosophy in Modern Thought*, Miss Ward; Dec. 8th, Meeting for Enquirers; Dec. 15th, Study of *Thought-Power*; Dec. 22nd, Social Evening. On Friday afternoons the lady members are "At Home" in the Lodge Room from 3 to 5, to meet friends interested. For information apply to Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the President, Mr. W. Kohlen, 12, rue d'Egmont.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles,

the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Meetings in Dowell's Rooms, 20, George Street, on alternate Thursdays, at 8 p.m. Lodge meetings on alternate Thursdays. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 48, High Street, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m.: Dec. 28th, *What is Death?* E. J. Cuthbertson. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Dec. 6th, *Man and His Bodies*, Miss H. M. Smith; Dec. 13th, *A General Outline of Theosophy*, W. Bell; Dec. 20th, *Bible Occultism*, Rev. D. S. Ward; Dec. 27th, *The Wheel of Change*, Mrs. Bell. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death*.

HULL LODGE. Public meetings on Wednesdays, at 8 p.m. at the Lodge Room, 34, George Street. Lodge meetings on Sundays at 7 p.m. Enquiries may be addressed to H. E. Nichol, 67, Park Avenue, Hull.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Fridays, at 7.30 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 53, St. Martin's Lane, W.C.

LONDON, BATTERSEA LODGE. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W.: Dec. 6th, *Zoroastrianism*, J. M. Watkins; Dec. 13th, *Mystic Ireland*, Mrs. D. N. Dunlop; Dec. 20th, *Universal Brotherhood*. Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.: Dec. 3rd, *Theosophic Light on Bible Shadows*, Rev. J. N. Duddington; Dec. 10th, *Body*, G. R. S. Mead; Dec. 17th, *Conversazione*. Meetings on Sundays (open to visitors) at 7 p.m.: Dec. 6th, *Karma*, Bertram Keightley.

LONDON, CHISWICK LODGE. Meeting at Adyar Studio, Flanders Road, on Tuesday, Dec. 8th, at 8 p.m.: *The Growth of the Soul*, Mrs. Hooper.

LONDON, CROYDON LODGE. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m.: Dec. 2nd, *Professor James on Consciousness*, H. G. Parsons; Dec. 9th, *St. Francis d'Assisi*, Miss E. Mallet; Dec. 16th, *Egyptian Literature*, B. G. Gunn; Dec. 23rd, . . . J. Halliwell; Dec. 30th, . . . Miss C. E. Woods; Dec. 7th and 21st, Students' Class. Hon. Sec., F. Horne, 27, Keen's Road, Croydon.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays at 8 p.m.: Dec. 7th, *Service*, Mrs. Leo; Dec. 14th, *The Great Event*, A. J. Faulding; Dec. 21st, *Conversazione*. Class for study on the first and third Saturdays of each month.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings for enquirers at the Studio, Stanfield House, Prince Arthur Road, on Fridays, at 3.30 p.m. During November two public lectures will be given in the Lecture room at the same address: Dec. 11th, *Pre-Adamite Christianity*, Rev. Arthur Baker.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock. All children are cordially invited. During December Mr. Dyne will continue his course of addresses on *Spectroscopic Research and Theosophical Teaching*: for particulars address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Mondays and Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8 for 8.30 p.m.: Dec. 2nd, *Theory and Experience*, G. T. Gwinn; Dec. 7th, *Brotherliness and Brotherhood*, D. W. Miller; Dec. 9th, *The Cause and Cure of the Drink Crave*, Mrs. C. Leigh Hunt-Wallace; Dec. 16th, *Buddhism*, H. Whyte. Class for study on the other Mondays.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m.: Dec. 4th, *The Buddhist Way*, H. Whyte; Dec. 11th, *Co-operation*, W. M. Green; Dec. 18th, Conversazione; Dec. 25th, no meeting.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Bottom, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Conversazione at the Didsbury Liberal Club, Dec. 9th. Meetings at 38, Bamford Road, Didsbury: Dec. 1st, at 3.30 p.m., Study Class; Dec. 8th, 3.30 p.m., Drawing-room meeting; Dec. 14th, Enquirers' meeting. Classes for the study of (1) *Evolution of Life and Form*; (2) *Thought Power*; (3) *Elements of Theosophy*, will be held respectively on Dec. 15th, 16th and 22nd, at 8 p.m. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on Thursdays, at 8 p.m., at 10, Moss Lane West. Open to non-members on the fourth Thursday. A course of public lectures by Mr. Staniforth is being delivered on Sunday evenings, at 8.15, in the hall of

the Liberal Club, Alexandra Road. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Lecture by Miss Ward in the Temperance Hall, on *Modern Science and Ancient Wisdom*, Dec. 3rd, at 8 p.m. Meetings at 46, Linthorpe Road, at 6.45 p.m.: Dec. 6th and 13th, *Short Studies in Christian Theosophy*, B. Hudson; Dec. 7th (8 p.m.), *The Work of the Theosophical Society*, W. H. Thomas; Dec. 20th, *The Art of Thinking*, A. R. Orage.

NEWCASTLE-UPON-TYNE LODGE. Meetings at the Vegetarian Restaurant, Nelson Street, on Fridays, at 7.30 p.m.: Dec. 4th, *Modern Theories on the Constitution of Matter*, Lionel Wood; Dec. 18th, *Modern Psychological Theories*, A. R. Orage. On alternate Wednesdays class for study of *The Ancient Wisdom*, at 7.30 p.m. On the first and third Sundays at 6.30 p.m., class for study of the *Bhagavad Gîtâ*, conducted by Mr. J. H. Duffell. For further particulars apply to the Hon. Secretary, Lionel Wood, 4, Simonside Terrace, Heaton.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. for the study of *The Secret Doctrine*. On Mondays, at 8 p.m., short papers by members. On Fridays, at 2.30 p.m., a ladies' reading circle, to which enquirers are invited. Communications by post to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Dec. 8th, *Theosophy in Theory*, C. J. Barker; Dec. 20th, *Theosophy in Practice*, R. Pexton. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

SOUTHAMPTON LODGE. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Miss Green, Laverton House, Hill, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street: Dec. 4th, *A Theosophical View of the Bible*, E. E. Marsden (Manchester); Dec. 18th, *Initiations, Past and Present*, E. J. Dunn. Meetings for study on alternate Fridays. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

DEAR SIR,

In connection with the incident mentioned in the November VÂHAN, shewing that Canon Wilberforce believed in prayer as a practical agent, the enclosed letter may be interesting.

A. L. B. H.

THE DEANERY,
SOUTHAMPTON,
April 26th, 1889.

MY DEAR SIR,

. . . I have no shadow of doubt that I was healed by the Lord's blessing upon His own word in S. James v. 15, but as in so many cases, there was sufficient margin of time and possibility of change of tissue between the anointing and recovery to justify the sceptic in disconnecting the two, and ∴ my experience is more for myself than for others.

My ailment leading surgeons declared incurable except by a severe operation, which they said I could not bear.

While trying at the seaside to gain strength for the operation, the passage S. James v. 15 was impressed with indescribable force upon my mind. I resisted it and reasoned with myself against it for two months. I even came up to London for the operation, but the spiritual pressure increased until at last I sent for elders, men of God full of faith, by whom I was prayed over and anointed, and in a few weeks the internal ailment passed entirely away. "This is the Lord's doing and it is marvellous in mine eyes."

I am faithfully yours,

(*Sd.*) BASIL WILBERFORCE.
(*Now Canon of Westminster.*)

In the September number of THE VÂHAN which has just come, I regret to see suggestions to discontinue the "Question and Answer" department. My sole reason for having taken it all these years is on account of that very department. I always find much of interest in it, to say nothing of its valuable information. If a question is sometimes repeated, what harm? A good thing cannot be too often repeated, and in this case the answers are never a repetition—that is, they are never given in the same way, but present new sides of the same subject, and are certainly of great use, to me at least, for I am not so far advanced that I can get along without help. I sincerely trust the old VÂHAN will be continued on the old lines, that is, so far as the "Question and Answer" department is concerned. Without that the publication would contain nothing of interest to me. The dry details of Lodges can be of interest to members only.

FRANCES ELLEN BURR.

[A portion of this letter dealing with another matter is held over for want of space.—EDITOR.]

Having read with much interest Mr. Mead's letter in the October VÂHAN, may I offer you a few reflections thereon. Regarding the first paragraph of that letter may I be permitted to suggest that

since THE VÂHAN from its nature must be more limited in its circulation than *The Theosophical Review*, it should be well fitted for specialising esoteric subjects, while the larger periodical is splendidly equipped for a more public mission. Mr. Mead's suggestion as to the keeping of a little note-book I tried myself with considerable daily regularity for more than twelve months.

H. D.

DEAR MR. EDITOR,

I heartily agree with Mr. Wilson's suggestion in his letter in the October VÂHAN, that "it would be interesting if more prominence were given to the activities of our leaders." For all the ordinary member, particularly if not in close touch with his Headquarters, can learn of the aforesaid activities and welfare of some of our workers when once they have left England, they might for months be resident on the astral plane instead of visiting it occasionally only. As I understand the matter, the difficulty lies in the fact that these workers are not in the habit of dwelling, in their necessary communications with co-workers, upon their own experiences and activities; but probably in every such case there is some fellow member with them, whose help as correspondent might be enlisted. Such an arrangement would, to me at least, add materially to the interest and influence of THE VÂHAN, it would also remove the slightly parochial flavour now tinging the paper, by making it more cosmopolitan in character, for it would necessarily bring it into touch with the foreign sections of the Society, of which there are now so many, thus widening its sphere of activity. The Secretaries of the Sections would gladly, I am sure, if invited, co-operate in the work by periodically forwarding short *résumés* of their work and activities for publication. What do most of the members know, for example, of the work in Cuba, which, as Colonel Olcott told the members of the Blavatsky Lodge a week or two ago, was flourishing so much that a Cuban Section would soon be formed?—a few details of the work there would be interesting. Surely in a Society so far reaching yet so scattered as ours is, every effort should be made to help its members to realise the vast cosmopolitan Brotherhood of which each forms a part, and what magazine so suitable for the purpose as the official organ of the Section?

ELISABETH SEVERS.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

The Vice-President of the Society, Mr. A. P. Sinnett, is about to bring out a new monthly periodical entitled *Broad Views*. It is to deal "with all subjects of general interest without regard to conventional habits of thought." Among these subjects special mention is made in the preliminary notice, issued by Mr. Sinnett, of research in ultra-physical regions of Nature, so that we may expect to see free discussion of psychic and occult matters from various points of view. The magazine is advertised to appear on January 1st next, and the price will be one shilling.

The *Week's Survey*, a popular weekly journal, has during the past few weeks been publishing a series of articles on Theosophy, by "F. S. G.," giving an exposition of the main teachings. The articles were written by a serious student, and the account was by no means of the usual "chatty" description one is accustomed to in most journalistic efforts of a like kind. The fact that a paper of such a description thought it worth while to give its readers a fairly lengthy and sustained account of Theosophy is a striking sign of the changing moods of popular interest. The articles gave rise to some discussion, some of the readers, Theosophical and otherwise, naturally differing in opinion from the writer of the papers.

Readers will remember the reference in last month's "Stray Notes" to the mysterious disappearance and diminution of loaves of bread in a Yorkshire farmhouse. The Society for Psychical Research has been investigating the matter, and states in its *Journal* that it finds the case is probably to be explained by ordinary causes, and will print the particulars as soon as the information is complete. "Ordinary causes" is a little vague, but presumably from the nature of the case it means some mischievous person.

A new Transaction of the London Lodge has just been issued, entitled *The Law of Sacrifice*. It is by Mr. Scott-Elliot, and deals largely with the rites and ceremonies of ancient religions, concluding with a general Theosophical exposition of the idea of Sacrifice.

The Seventeenth Annual Convention of the American Section was held in Chicago on September 27th and 28th. The membership of the Section is growing, having a net increase of 228 members for the year, which the General Secretary, Mr. Fullerton, does not, however, appear to regard as very good. Mr. Leadbeater has assisted greatly in the work of the Section, having spent six months in Chicago, lecturing all the time. The remainder of his time was devoted to lecturing tours. It is arranged that Mr. Leadbeater stays in America till February, 1905, when he will sail for Australia and New Zealand for a lecturing tour. Efforts are being made to have Theosophy represented in the conferences associated with the coming St. Louis Exhibition, but, so far, success has not been met with.

Theosophy seems to be making good way in Johannesburg, the Branch there now having 114 members. An excellent magazine, *The South African Theosophist*, is published by the Branch, and regular lectures are given to good audiences,

larger premises having been recently taken on account of the increase in interest.

Papal ceremonies sometimes carry one back into the gloom of unknown times and repeat in modern form symbolical rites which come from religions far older than the Christian. The following brief account of the new Pope's first Consistory contains the record of a curious ceremony:

"Pope Pius held his first public Consistory this morning, in the presence of about twenty-five Cardinals and a large number of prelates, dignitaries, and distinguished visitors, the audience including the Archbishop of Westminster. The two new Cardinals took their oaths in the Sistine Chapel, and subsequently rendered homage to the Pope. After embracing the Holy Father, the new Princes of the Church went from Cardinal to Cardinal, receiving the brotherly kiss from each. Upon the conclusion of the ceremony, the Pope gave the Papal blessing, and withdrew, amidst great enthusiasm. Subsequently his Holiness held a secret Consistory, in which the chief function was symbolical, the shutting and opening of the mouths of new Cardinals, then came postulation of the pallium on several Archbishops, including Dr. Bourne, of Westminster, who received the Apostolic benediction."

The shutting and opening of the mouths of the Cardinals is a very curious ceremony which appears to be a remnant of Egyptian rites. The ceremony of "opening the mouth" of the mummy was, according to Wallace Budge, a very important one. It was long and elaborate, and symbolised the returning to the dead the powers which the different members of the body had lost; it symbolised the giving back to the mouth, closed by death, the ability to utter the "words of power" needed to carry the soul triumphantly to its final goal; and in the ceremony the mouth was touched with an instrument (the *ur hekau*) which gave the deceased the power of uttering the proper words in a proper manner, in each of the four quarters of the world.

ENQUIRER.

Readers are invited to send in further answers to any of the questions which appear under this heading, for publication if thought suitable by the editor.

Question 222.

X.—Is it right to kill an animal apparently injured beyond recovery in order to prevent further pain?

(Continued from p. 32.)

A. H. W.—The answer to this question, the writer thinks, depends as usual upon the point of view taken. From the one-life point of view, with the pursuit of happiness as the only aim, it is right to kill an animal in the condition specified. It has no prospect of further pleasure, why let it suffer? But from the endless-life point of view, that of the group-soul evolving powers through a series of animal incarnations, the matter looks very different. The "right" in this case is that which makes for the evolution of the powers of the soul, any experience either pleasant or painful does this, therefore to kill the animal and rob it of experience cannot be "right." Further, the higher powers of the animal soul are evolved by the attention of the human Ego; therefore, the counsel of perfection is to care for and tend the animal and assuage its pain as far as is possible. So its higher powers will be evolved by human love and attention, and its lower powers by such relief of suffering as can be effected. Such mercy blesseth him that gives and him that takes, whether animal or man; for who dares say that the man who puts aside his business or his pleasure so to help a "little brother," does not, so far, harmonise himself with That which makes all things work together for good.

But such a course of action is only possible for those who are no longer "deafened by the cries of distress." For the others who "cannot bear" to witness suffering, the less excellent way of putting the animal out of its misery is always open; so they will save themselves distress and trouble; but they should not lay the flattering unction to their souls that they are doing "right" from the Eternal standpoint.

U. M. B.—For most of us it would not be difficult to answer this question in the affirmative if we could be quite sure that the good intention could be realised. Are we quite sure that the death of an animal's body relieves it from suffering? Doubt has been thrown upon this point by at least one or two of our clairvoyant members. According to all testimony, human beings can suffer painful sensations in the astral world which appear to be even an intensification of those they have endured here. Why then not animals? If the seat of sensation is in the astral body and not in the physical, why should the transference of the life to the sentient vehicle destroy sensation? The subject is worth investigating by those able to undertake it, and there is no question its solution would remove many painful doubts.

Question 224.

A.—Would one be justified in releasing a creature so held in a trap as to be apparently suffering physical pain but not seriously injured—such trap being intentionally set by another person on neutral ground?

A. A. W.—"Justified"—to whom, and on what ground? There is a whole galaxy of questions arising out of this one word. Let us limit ourselves to one, and ask only, "Should I be justified to *my own* conscience?" We must always act according to our conscience, but this must be instructed by reason, and not (as Ruskin rudely puts it) "the conscience of an ass!" Let us take a case in which the matter is fairly clear. Suppose we are in a wild country, and the trap has been set by a man for food, and that, as may well be the case, he must starve if he don't catch anything? Is it not clear that the maintenance of a

human life overrides the duty of sparing an animal pain? You might, by way of compromise, kill the poor creature to put it out of pain; but surely not release it. Contrariwise, if in England you find a hare or a rabbit trapped and let it loose, you are apparently "justified" to your own conscience; but whether the law, or the gamekeeper who set the trap, would hold you "justified" is another question, and one which has some practical interest for you, however high you hold the rights of conscience. Betwixt these two extremes there are endless cases, in any one of which you must act as seems right to you at the time and for which rules printed in THE VÂHAN could give no assistance.

QUESTION 225.

X.—I should like to know how far we are really justified in following the promptings of the Higher Self? If in doing this, in matters of every-day life, we might possibly lay ourselves open to the charge of selfishness, ought we to abandon it? Yet if so, it seems to me that we should end by quenching the Spirit. . . .

A. A. W.—We are always justified in following the promptings of our Higher Self; but the querist misses the point, just as the early Quakers did. The large majority of "promptings" which come into our mind are not from the Higher Self at all, and it is an art, a labour of life after life, to distinguish which should be followed and which disregarded. Such promptings may come from our lower self, which is ever ingenious in disguising itself as an Angel of light; from the impressions made on our mind by the thoughts of others; or even from one of the various classes of tempting spirits always to be met with on the astral plane. The querist would frequently be quite wrong in following what he may, at the first glance, suppose to be promptings of his Higher Self; he must learn (in Scripture phrase) to try the Spirits, whether they be of God. Well now, one rule must evidently be that the Higher Self does not prompt to anything *really* selfish; and hence, if our family and friends think our action selfish, that is a presumption against it. Our friends are not, indeed, our *judges*—that is undeniable; but they are *witnesses;* often quite unprejudiced in our favour, and so much the more useful to us in forming our own judgment of our conduct. If they disapprove, it is at least a suggestion to us to make very careful inquisition into the motives of our action. Having made this enquiry, we shall be able to decide whether the prompting be so clearly of the Higher Self that we are justified in disregarding what others may think, or no. I would add that it seems to me we need not be very anxious lest we should "quench the Spirit"; that is not so easily done as may be imagined. And by abandoning a good action for the sake of the weaker ones who depend on us we do not lose its fruit; our character grows by our work on the higher plane, regardless if it has found its execution on the physical plane or no;—*that* is only a matter of Karma, of the passing Form, not of the Higher Self.

QUESTION 226.

M. U. G.—Could a name or reason be given for a force, which in some cases seems to impel a person to crystal gaze? In such cases obedience to this impulsion is followed by far better results than by un-impelled scrying.

Is the impulse an act of the subliminal self?

The impulse takes the form of a promise or a self-certainty of "seeing"—"Go and look and you will see something" or "If I look now I know I will see something"—and one does!

B. K.—Yes; in most cases I think such an impulse rises from the subliminal self. But two forms are described which are distinct—the one an *impulse*, an impelling to action, felt as such, which is described in the words "Go and look," the second being really an *intuition, i.e.*, the knowing that you *will see* if you try to do so. Both of course arise from the subliminal self, but I think the impulse to action springs rather from a lower stratum of the deeper self, while the intuition comes from a higher level of that wider consciousness. Moreover, in some cases it will probably be found that the impulse, though it comes through the subliminal to the waking self, originates in some instances not within oneself but from some other entity on the astral plane.

The subscription to THE VÂHAN for those who are not members of the British Section of the Theosophical Society is 2*s.* 6*d.* per annum, post-free. Single copies, 3*d.* each, may be obtained from the Theosophical Publishing Society, 3, Langham Place, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications for "Activities" must be in the hands of the Editor by the 20th of the month at latest.

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THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIII. LONDON, JANUARY 1, 1904. NO. 6.

Edited by BERTRAM KEIGHTLEY.

FEDERATION OF EUROPEAN SECTIONS.

At the Business Meeting of this Federation held during its Congress in London on July 3rd of 1903, it was decided that the General Secretary of each of the five constituent Sections should be asked to appoint a committee to undertake the business and forward the aims of the Federation in his own country. In accordance with this request such a committee has been appointed for this Section, to be known as the British Sub-Committee of the European Federation, T.S., and consisting of the following members: Mr. Keightley (*ex officio*), Mrs. Mallet, Mr. Hogg, Mr. Orage, Mr. Dunlop and Miss K. Spink. As it is intended that the Committee shall undertake all work in connection with the European Federation in this country, all those who are actively interested in this international movement, and who desire further information or wish to offer their help, are cordially invited to write to the Secretary, Miss K. Spink, Hawkswood, Baildon, Yorks.

THE THEOSOPHICAL PUBLISHING SOCIETY.

The Theosophical Publishing Society has removed from 3, Langham Place, W., to 161, New Bond Street, W., where it has secured more convenient and larger premises. All orders for books, etc., should therefore now go to the new address.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to December 20th: G. H., £1 1s.; E. W., £10; F. L. J. Z., £2; W. H. T., £5; L. B., 10s.; Anon., £1 1s. Total, £19 12s.

Section Reference Library.

The following books have been gratefully received for the Library: *Æther and Gravitation*, W. G. Hooper; *How to Judge a Nativity*, A. Leo; *St. Anselm*, translated from the Latin by S. N. Deane; *Modern Astrology*, Vols. XII., XIII., edited by A. Leo.

The following books have been purchased during the past month: *Les Vibrations de la Vitalité Humaine*, Dr. H. Baraduc; *The Gâtâkamâlâ, or Garland of Birth Stories*, Ârya Sûra.

R. A. HOBSON,
Assistant Librarian.

Meetings for Enquirers.

The meetings for enquirers and members will be resumed at 28, Albemarle Street, W., on Monday, January 18th, 3.30 to 4.30, when Mr. Mead will speak on "The Goddess of Many Names." On Monday, January 25th, Mrs. Hooper will speak on "Prayer and Meditation." At the close of these short lectures, lasting about twenty minutes, questions and discussion on the matter of the lectures will be invited.

E. S.

An Elementary Class.

An Elementary Class on Theosophy will be held at 28, Albemarle Street, W., on Friday, January 22nd, at 3 o'clock, and on succeeding Fridays. This class is intended for newly-joined members and their friends, including non-members of the Society. Any wishing to attend are invited to send in their names to the Secretary of the Social Committee at the above address.

E. S.

Practice Discussion Class.

A meeting of the Practice Discussion Class will be held at 28, Albemarle Street, W., on Thursday, January 21st, 6.45 to 7.45. This class is a sectional activity open to all members of the Society; it is intended to afford help in enabling students to express themselves suitably on Theosophical subjects. New members will be welcome.

E. S.

London Federation.

The next Quarterly Meeting of the London Federation of Lodges will be held on Saturday, January 16th, 1904, at 8 p.m., at 28, Albemarle Street. The subject for discussion, "The Forgiveness of Sins," will be opened by Miss C. E. Woods. The chair will be taken by Mr. Mead.

Council Meeting at 7.30 p.m.

PHILIP TOVEY,
Hon. Secretary.

Blavatsky Lodge.

The following lectures have been delivered on Thursday evenings: Nov. 26th, "The Great Quest," by Mrs. Richmond, a lecturer well known in New Zealand. Dec. 3rd, "Theosophic Light on Bible Shadows," by the Rev. J. N. Duddington. Dec. 10th, "Body," by Mr. Mead. On Dec. 17th there was a Conversazione. The lecturers on Sunday evenings have been: Miss E. Ward, Captain Lauder and Mr. Keightley.

It will be remembered that at the Annual Business Meeting it was decided by a large majority to accept Mrs. Besant's resignation as a token of confidence in her judgment, and to invite her to accept the Honorary Presidency of the Lodge for the present year, the Presidency being left open till Oct., 1904, as a token of regret. Mrs. Besant has written expressing her thanks to the Lodge for passing these resolutions, and consenting to accept the post of Honorary President.

F. E.-W.

Lectures in Manchester.

Mr. G. R. S. Mead lectured in the Memorial Hall, Manchester, on Nov. 2nd and Dec. 2nd. The subject of the first lecture, at which the Rev. Canon Cremer, M.A., presided, was "The Orphic and Pythagorean Communities." At the second lecture, which was on "The Eleusinian Mysteries," Prof. Arthur Peake, M.A., took the chair. On each occasion there was a satisfactory attendance of the public, and the lectures were well reported in the local Press. The arrangements were undertaken by the Manchester and Didsbury Lodges and the South Manchester Centre.

E. E. M.

South Western Federation.

The Ninth Annual Convention will be held at Bath on January 27th and 28th, at the joint invitation of the Bath and Bristol Lodges.

On Wednesday, the 27th, the members of the lodge will be "At Home" at the Lodge Room, 2, Argyle Street, from 3 to 5.30 p.m., to receive delegates and friends. Public Lecture at the Assembly Rooms, at 8 p.m., by Mr. Mead, on "The Gnosis."

Thursday, the 28th, business meeting at the Lodge Room, at 3 p.m. Address to members, at 4 p.m., by Mr. Mead. Conversazione at 8 p.m.

J. WALTER COCK.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: Jan. 3rd, *Health, Wholeness, Holiness*, C. E. Smith; Jan. 10th and 17th (Pitman Hotel), *Astral Faculties*; Jan. 24th and 31st, to be announced in *The Birmingham Daily Mail*. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Jan. 5th, Public Lecture; Jan. 12th, Meeting for enquirers; Jan. 19th, Study of *Thought Power*; Jan. 26th, Social evening. On Friday afternoons the lady members are "At Home" in the Lodge Room from 3 to 5, to meet friends interested. For information apply to Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the Secretary, A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Meetings in Dowell's Rooms, 20, George Street, on alternate Thursdays, at 8 p.m.: Jan. 14th, *The Heaven World*, J. Lorimer Thomson; Jan. 28th, *Rebirth and the Gateway of Life*, E. J. Cuthbertson. Lodge meetings twice monthly. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn,

EXETER LODGE. Open meetings are held in the Lodge Room, 48, High Street, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m.: Jan. 25th, *The Other Side of Death*, W. S. Stewart. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Jan. 3rd, *The New Thought*, A. O. Eaves; Jan. 10th, *Permanent Possessions*, Baker Hudson; Jan. 17th, *Reincarnation*, Mrs. Hodgson Smith; Jan. 24th, *Mental Science;* Jan. 31st, *Responsibility*, A. Burtt Woodhead. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death*.

HULL LODGE. Public meetings on Wednesdays, at 8 p.m., at the Lodge Room, 34, George Street. Lodge meetings on Sundays at 7 p.m. Enquiries may be addressed to H. E. Nichol, 67, Park Avenue, Hull.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Fridays, at 7.30 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 45, Brudenell Rd., Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 21, Cecil Court, Charing Cross Road, W.C.

LONDON, BATTERSEA LODGE. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W.: Jan. 3rd, *Celtic Christianity*, W. B. Lauder; Jan. 10th, *Hinduism*, B. C. Bonnarjee; Jan. 17th, *The Bible and Modern Criticism*, D. N. Dunlop; Jan. 24th, *Natural Law in the Spiritual World*, W. C. Worsdell; Jan. 31st, *Christianity and Theosophy*, Miss Bird. Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.: Jan. 1st, *The Contemplation and Vision of Horus, from the "Book of Transformations,"* M. W. Blackden; Jan. 28th, *Franciscan Contemplatives*, Miss Anna Macdonell. Meetings on Sundays (open to visitors) at 7 p.m.: Jan. 17th, *The Mythus of the Christ and His Beloved*, G. R. S. Mead; Jan. 24th, *The Theosophical Society: itsNature and Purpose*, Bertram Keightley; Jan. 31st, *Man in the Making*, Miss Ward.

LONDON, CROYDON LODGE. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m. Hon. Sec., F. Horne, 27, Keen's Road, Croydon.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m. Class for study on the first and third Saturdays of each month.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings for enquirers at the Studio, Stanfield House, Prince Arthur Road, on Fridays, at 3.30 p.m. To be resumed on Jan. 15th.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock: Jan. 3rd, . . .; Jan 10th, *Karma*, B. Keightley; Jan. 17th, . . .; Jan. 24th, *Pleasure and Pain*, Miss E. Severs, Jan. 31st, . . . Mrs. Hooper. All children are cordially invited. For particulars address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Mondays and Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8 p.m.: Jan. 13th, *George Fox*, W. P. Swainson; Jan. 20th, *A Scientific Basis of Reincarnation*, Rev. Arthur Baker; Jan. 27th, General Meeting. Class for study of the *Bhagavad Gîtâ* on Mondays.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m.: Jan. 15th, *The Green Kingdom of Magic*, Mrs. Lauder; Jan. 22nd, *The Cult of Healthy Mindedness*, Miss Ward; Jan. 29th, *The Way of Prayer*, Mrs. Hooper.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Meetings at 38, Bamford Road, Didsbury: Jan. 11th, at 8 p.m., Lodge meeting; Jan. 12th and 26th, at 3.30 p.m., Drawing-room meetings; Jan. 12th, at 8 p.m., Gentlemen's evening. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on Thursdays, at 8 p.m., at 10, Moss Lane West. Open to non-members on the fourth Thursday: Mr. Staniforth hopes to begin a fresh series of Sunday evening lectures early in the year. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Meetings at 46, Linthorpe Road, at 6.45 p.m.

NEWCASTLE-UPON-TYNE LODGE. Meetings at the Vegetarian Restaurant, Nelson Street, at 7.30 p.m.: Jan. 7th and 21st, Class for study of *The Ancient Wisdom;* Jan. 15th, *Theosophy and the Needs of the Times*, W. H. Thomas; Jan. 28th, . . . J. H. Duffell. On the second and fourth Sundays, at 6.30 p.m., class for study of the *Bhagavad Gîtâ*, conducted by Mr. J. H. Duffell. For further particulars apply to the Hon. Secretary, Lionel Wood, 4, Simonside Terrace, Heaton.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. for the study of *The Secret Doctrine*. On Mondays, at 8 p.m., short papers by members. On Fridays, at 2.30 p.m., a ladies' reading circle, to which enquirers are invited. Communications by post to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at

8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Jan. 17th, *Self Expression*, Miss Whitehead; Jan. 31st, *The Uses of Prayer*, Mrs. Corbett. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

SOUTHAMPTON LODGE. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Mrs. Hollick, Cranleigh, The Polygon, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street. Meetings for study on alternate Fridays. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

THE VÂHAN.

As suggestions are invited as to how THE VÂHAN might extend its co-operative stimulus to our thought and study, may I suggest that a *Gîtâ* Commentary Column might be very helpful? Many students ponder deeply over this Scripture, and it seems a pity we should not get the benefit of each other's love and study of it. Some have access to commentaries and translations, others have not, and a quotation from or reference to such would be useful; also parallel passages amplifying ones from other scriptures, or from modern as well as ancient writers: often the juxtaposition of several passages, whose basic thought is identical, offers in itself an illumining interpretation. Queries, too, would be stimulating to thought; and most valuable would be illustrations from experience—social, historical, individual, or scientific. Some of us need or find help in expressing metaphysical concepts in psychological terms, and find or need stimulus in thus rendering the relation between spiritual science, current thought, and daily living more obvious.

If the column were started some lover of the *Gîtâ* might volunteer to receive contributions, organise them and prepare for printing, so as to relieve the editor; and if more of us kept our "Note-book Remembrances," as Mr. Mead suggests in a recent VÂHAN, we could periodically review and select contributions and send them direct to such editor of the Column.

I say "periodically review" because it would be our matured considerations which would be acceptable to our fellow students, not only the ideas we happen to catch from their minds. I was going to give a few illustrations of my meaning, but perhaps it is clear enough without my taking up more space.

MARGERY SMITH.

HERMES.

I am acquainted with a lady who is a teacher in a private way of Burgoyne's Hermetic philosophy, and who is a fluent talker, as well as an interesting one, on the Burgoyne philosophy, and also on astrology. She is strongly opposed to the doctrine of reincarnation, which, with the twin teaching of Karma, seems to form a veritable *bête noire* to her. I asked her how it was that a philosophy called "Hermetic" could be so opposed to one of the principal teachings of the Hermetists? She replied that Hermes Trismegistus did not teach it.

Though this Hermes is sometimes called a mythical character, there is no doubt that the body of teachings that go under his name are the ancient Hermetic teachings, and that reincarnation is a prominent doctrine taught in them. I have no time to hunt up references and proofs, and can only refer to the book nearest at hand, *The Virgin of the World*, one of the Hermetic works attributed to Hermes Mercurius Trismegistus. In the introductory essay by Dr. Anna Kingsford and Edward Maitland is the following passage:—

"A foremost Hermetic doctrine is that of the soul's multiple rebirths into a physical body. Only when the process of regeneration—an Hermetic term—is sufficiently advanced to enable the spiritual entity, which constitutes the true individual, to dispense with further association with the body, is he finally freed from the necessity of a return into materiality. The doctrine of correspondence here finds one of its most striking illustrations, but one which nevertheless was wholly missed by the chief modern restorer and exponent of that doctrine, Emanuel Swedenborg. This is the correspondence in virtue of which, just as the body uses up and sheds many times its external covering of integument, plumage, shell, or hair, to say nothing of its artificial clothing, so the soul wears out and sheds many bodies. The law of gravitation, moreover, pervades all planes, the spiritual as well as the physical; and it is according to his spiritual density that the plane of the individual is determined, and his condition depends. The tendency which brings a soul once into the body must be exhausted before the soul is able to dispense with the body. The death of the body is no indication that the tendency has been overcome so that the soul will not be again attracted to earth. But it is only the soul that thus returns,

not the magnetic or 'astral' body which constitutes the external personality.

"Such is the *rationale* of the orthodox doctrine of transmigration, according alike to the Hermetic, the Kabalistic, and the Hindu systems. It permeates occultly the whole of the Bible, and is implied in the teaching of Jesus to Nicodemus, the whole of which, as is also the entire Christian presentation, is, its interior sense, Hermetic. Not that the new birth insisted on by Jesus is other than purely spiritual; but it involves a multiplicity of physical rebirths as necessary to afford the requisite space and experiences for the accomplishment of the spiritual process declared to be essential to salvation. Seeing that regeneration must—as admitted by Swedenborg—have its commencement while in the body, and must also be carried on to a certain advanced stage before the individual can dispense with the body, and also that it denotes a degree of spiritual maturity far beyond the possibility of attainment in a single, or an early incarnation, it is obvious that without a multiplicity of rebirths to render regeneration possible, the gospel message would be one, not of salvation, but of perdition to the race at large. What is theologically termed the 'forgiveness of sins' is dependent upon the accomplishment in the individual of the process of regeneration, of which man, as Hermetically expressed, has the seed, or potentiality in himself, and in the development of which he must co-operate. Doing this he becomes a 'new creature' in that he is reborn, not of corruptible matter but of 'water and the spirit,' namely, his own soul and spirit purified and become divine. Thus reconstituted on the interior and higher plane of the spirit, he is said to be born of the 'Virgin Mary' and the 'Holy Ghost.'"

I have given this rather lengthy extract from these writers because it presents such a clear view of the matter, and so I will refrain from giving the points I had marked in the body of this book of Hermes Trismegistus. But I am writing to get some statement from you on Hermes' teaching on reincarnation. I was going to put another question, but will postpone it.

FRANCES ELLEN BURR.

[Perhaps some of our readers will be able to give some further information on this subject, which is of considerable interest. Needless to say the real point is what "Hermes" actually taught and not what his interpreters believe.—EDITOR.]

PRESS BUREAU.

SIR,

May I suggest that a useful mode of not only correcting popular errors as to Theosophical teachings, but also of increasing the sphere of Theosophical activities, would be to establish at headquarters a Press Bureau, which should be supplied with newspaper cuttings having special interest for us.

That such of these as seemed to offer opportunities for replies, either in the form of letters or articles, should be handed for that purpose by the director of the Bureau to such of our members as may be specially qualified to deal with the different points which from time to time arise.

I have no doubt that most interesting and useful discussions would ensue, and, what is of still greater importance, many minds might be opened to perceive the great harmonies now obscured by merely non-essential and surface clashings. The expense would be but trifling, and we should then have an organised attempt to avail ourselves of the enormous audience of newspaper readers. Perhaps the Executive may consider my suggestion?

Yours cordially,

JOHN W. SIDLEY.

For some years a "Press Bureau" of the kind suggested was actively carried on; and it might perhaps be revived with advantage. But the "Executive" could not undertake it. Perhaps Mr. Sidley might be willing to do so, and in that case I should be very glad to do what I can to assist him; though the whole organisation had better stand upon its own legs and be managed by a secretary, as I hardly think any of our workers at headquarters could find the time.

THE EDITOR.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

It is a commonplace in our literature that theosophical ideas are "in the air"; here we find the conception of the "Group-soul," with threads of individuality running through it, vividly pictured in a work of fiction, *The Call of the Wild*, by Jack London. It is a tale of the dogs of the Klondyke; dogs who (it is gratuitous insult and ingratitude to write "which") toil with men, dragging the sleds which are the only means of locomotion in winter time over the frozen snow. Mr. London appears to have mastered the idea of the Group-soul, without perhaps having thought of it by that name; the "vision" of the hero, a cross between a St. Bernard and a sheep dog, of the dogs of the past who have made him what he is, and whose powers work through and are embodied in him, is uncommonly fine. The "call of the Wild" finally drives him to fellowship with the wolves; and the contending laws of combat and acquisitiveness, of love and self-sacrifice, as they play their part in the moulding of "Buck," are well contrasted. The book is very interesting; and the clearly marked and strongly drawn characters of the dogs go far towards furnishing a clue to some human problems as to why people "are as they are."

A novel, having a more or less definite Theosophical purpose, has been written by Miss M. M. Russell, entitled *The Adventures of Captain George Raleigh*. The story deals with the Philippine Islands but its main object is to further "Food Reform," and arouse interest in things psychic and spiritual.

Some hitherto unknown sayings of Christ have recently been discovered at Oxyrhynchus, an account of the discovery having been given by Dr. Grenfell at a meeting of the Egypt Exploration Fund on November 13th. The fragments are very imperfect but have been deciphered. They date from about the third century. One very interesting "saying," part of which had been previously known, was as follows: "Let not him that seeketh cease from his search until he find, and when he finds he shall wonder; wondering he shall reach the kingdom, and when he reaches the kingdom he shall have rest." There seems every reason to hope for much new light upon the actual teachings of Jesus from the excavations now being carried out, and it is worthy of note that the "sayings" discovered of recent years have been largely of a mystical nature.

A correspondent sends us the following report:

At a recent lecture delivered by Dr. A. Henry, the Chinese traveller and botanical collector, on the scenery and inhabitants of the inland provinces of China, he happened to mention that on a certain by-road in the Lolo country, well off the main highway, he came across an evergreen *oak tree* under which, and supported by its trunk, was an inscribed stone of ancient date, the spot evidently being a place of sacrificial worship; he compared it with the Druidical scenes of sacrifice in our own islands, which were also connected with the oak. He also expressed the opinion that many of the inland races belonging to these southern provinces originally came from the *south*, *i.e.*, from the opposite direction to that from which the Chinese proper arrived, and to judge from the photographs thrown on the screen they were much more of a negroid type than the latter, many possessing a remarkably fine physique. He, moreover, incidentally put forward the view that the most primitive and degraded types of savage, such as the Black Australians, do not represent the primitive condition at all, but are probably *degenerated* types, and that we advanced races have never passed through that stage but have sprung from a much superior type of savage. The language of the Lolos, one of the inland tribes, is a written hieroglyphic tongue, much more crude and primitive than that of the Chinese; this latter he pronounced to be a perfectly easy language to learn!

ENQUIRER.

Readers are invited to send in further answers to any of the questions which appear under this heading, for publication if thought suitable by the editor.

Question 222.

X.—Is it right to kill an animal apparently injured beyond recovery in order to prevent further pain?

(Continued from p. 39.)

A. M. G.—There is surely an element of danger in applying the exalted principles suggested in A. H. W.'s answer to this question. Is it not safer, to say the least, to follow the ordinary instincts of humanity which have been slowly brought into being and developed from the experience of the past? No doubt if we knew more we should be able to act with regard to a greater field and a more distant future, and we might then be capable of judging whether or not it were truly better to stop helpless suffering by death or let it go on for the experience of the sufferer. But as a matter of fact we are not in such a position. We don't know whether allowing a dying animal to prolong its suffering to the last possible moment is better for the life within than releasing it from its pain. We do know that so far as the obvious life before us is concerned there is no gain in prolonging such suffering. The common instincts of the common man—the merciful man, I mean, of course—tell him to stop hopeless suffering in animals, and before we put aside those instincts on grounds of higher knowledge it would be as well to make sure of our higher knowledge. Till it is knowledge in reality for ourselves, and not either hearsay from others or abstract speculation of our own, it seems to me better to trust to the ordinary standard of mercy. Of course each one must make up his own mind what course to adopt, but to introduce speculations on the influence of suffering and of death on the evolution of the animal soul is apt to lead the well-meaning into paths of danger. Nor does it seem to me that we have any right to throw responsibility for our actions upon the vision of those we may believe capable of seeing into things super-physical. As ordinary, every-day people we had much better guide our actions by what knowledge of ordinary matters we ourselves possess. The amount of harm we may do by misunderstanding things "from the Eternal standpoint" is not likely to bear any serious proportion to the good we shall do by always acting according to our common knowledge of the right.

Question 227.

J. F.—In a magazine called Buddhism *which professes to give the exact teachings of Buddha, it is repeatedly stated that he absolutely denied the existence of an individual ego, or spiritual entity, in man; and that reincarnation is an utterly false idea; though other passages in this same journal assert that innumerable births are requisite in order to arrive at perfect purity.*

It is also maintained that Theosophy is not built upon the veritable tenets of Buddha but upon spurious writings from a Sanskrit source which appeared about 1,000 years after his death, and which differ essentially from his authentic religion and philosophy.

The writer would be glad to have an explanation of these confusing views; for if it be true that Theosophy does represent the actual conceptions of Buddha, why should a far inferior system of thought be put forth on, apparently, good authority—that of Rhys Davids and others—as the real message that he gave to the world?

G. R. S. M.—If J. F. will refer to *The Theosophical Review* of November he will there find the

"Watch Tower" devoted to this very ancient subject of controversy under the sub-headings: "Buddhism"—Converts—The Women of Burma —"The Faith of the Future"—No Noumenon behind Phenomena—Sectarianism—The *Bête Noire* "Animism"—We are better than Our Creeds—"Esotericism"—"Esoteric Buddhism"—The Man or the Truth—An Eirenicon. If he will further turn to the "Watch-Tower" of the September issue he will find some exceedingly interesting information under the sub-headings: The "Soul Heresy" in Buddhism—"Professor Poussin on Vijñâna—A Dynamic "I"—The "I" and the "Self." The reproduction of these notes would take up too much space in THE VÂHAN.

I may, however, add that it would, in my view, be a grave mistake for serious students of Theosophy to range themselves on either side in the controversy between the dynamic and substantial views of the "I." There is truth on both sides—both views are necessary; one is looking at the problem from the life side, the other considering the matter from the form side. From the former point of view the "I" is not, from the latter the "I" is; and this seems to have been the teaching of the Buddha, who in the confused tradition is sometimes made to say it is not and sometimes it is. It is and it is not; it is the *mystery* of man. Very confusing and unsatisfactory—you will say. That is exactly what it is—confusing and unsatisfactory as long as we are in the state of ignorance and its resulting sorrow; but there is *Nirvâṇa* when this sorrow ceases, dried up with its root *Avidyâ;* and *Nirvâṇa* is not to be gained either by involving ourselves in the form side (which is easily understood by all students of Theosophy) or by identifying ourselves with the life side (which is often thought by many to be the *summum bonum*), but by the *middle way*—as narrow as razor's edge and yet as broad as the universe.

QUESTION 228.

A. K.—Since a mineral has life it is presumably subject to death. In what does this "death" consist? Is the life of a mineral affected by man's manipulation of it? Can a manufactured article, e.g., a book, composed of man-made material, be said to have any life at all? If so, of what sort and when and how does it cease?

B. K.—To answer this question some preliminary explanations seem needful. When we speak of a man's "having life," we are referring to that power (whatever it may be) which controls and co-ordinates the activities of all the various cells of which his body is built and unifies them into an organic whole. When we say a man is dead, we mean that this centralising, unifying control has ceased to operate; but life still continues in the cells individually and in the bacteria, etc., which they contain. The man is dead, the cells and bacteria still live. When a single cell "dies" we mean that the controlling power which caused it to assimilate food and reproduce itself has ceased to act, and the cell breaks up into its constituent chemical molecules. Now ordinary science does not recognise the characteristic phenomena of life in molecules; but the occultist sees what is fundamentally the same power at work in combining chemical atoms into molecules, and in the building of molecules into crystals, as is at work in the cell and in the man. And besides that he sees in the ultimate atoms themselves this same power, Life.

Now the "death" of a crystal would be its solution in a fluid, or the breaking down of its structure in such a way that the molecules were no longer "organised" into a definite form. The "death" of a molecule would similarly be its breaking up and the setting free of the constituent chemical atoms. The "chemical" atom would likewise die when it, in turn, was broken up and the ultimate physical atoms, which according to occultism compose it, were set free.

A book, or any made thing, *as such*, has no life, save the life of its molecules, etc.; by which I mean that there is no power which builds up and organises its molecules into that man-made form. *As a form* it is dead, or rather has never lived *as that form*, unless we regard, as in a sense we might, the *thought* of its designer and maker as its "soul" or informing life. But that would be to use the term life in a somewhat unusual and doubtfully legitimate connotation.

A. B. C.—In order to understand what may be nature of mineral "life and death" we have to bear in mind that all life is threefold in its nature, but that in the stages below the human kingdom only two degrees of this threefoldness are shown forth. Put in another way—life below the human exhibits the workings of the first and second Life Waves, and of the unfolding consciousness of the monads from their very densest and most *unconscious* stages. It has been stated that the result of what is called the First Outpouring (the action of the Third Logos) brings into manifestation the matter of the various planes—atomic and molecular, but not co-ordinated. Perhaps we might venture to describe it as the cosmic dust stage. The work of the Second Outpouring, or Life Wave, from the Second Logos was (and *is*, for we must recognise these processes as continually in operation) the building of matter into forms. "Without Him was not anything made that is made." Minerals, metals, and the like, in so far as they exhibit definite form or crystalline structure, would appear to be showing forth the twofold life force, together with the enfolded monads or units of consciousness which, later in evolution, develop higher and more plastic vehicles than the dense forms which they now ensoul. (See Mrs. Besant's articles on "The Evolution of Consciousness.")

So much for the "life" of the mineral, but what of its death"? So far as one can form an opinion who does not "see for himself" what actually takes place, it would appear that "death" is the driving out of the responsive unit of monadic consciousness, analogously as in the case of the plant, the animal, or the man, and the running riot of the uncoordinated particles under the action of that universal solvent—oxygen. This

must not, however, be understood as indicating that an *individual* unit of consciousness ensouls every piece of mineral or blade of grass.—See the explanation of group-souls in articles above referred to and elsewhere.

In connection with this question of mineral "death" the experiments of Professor Bose are of surpassing interest, and his book, *On Response in the Living and Non-Living*, should be carefully studied. He writes of the killing out of response in metals—the death of metals—by exactly the same processes as in his experiments with living matter, generally so-called; and one is driven to the conclusion that what happens is that the unit of consciousness is excluded which had given "response" to stimulation prior to the treatment which resulted in "death." This answers in part the next division of A. K.'s question, *i.e.*, it proves that the life of a mineral *can* be affected by man's manipulation, but Prof. Bose's experiments, as well as the experience of engineers, goes to show that metals are not "killed" by the ordinary processes of extraction and refining; probably only by long continued wear and tear, by disease, or by special treatment as recorded by Bose.

With regard to a manufactured article such as a book one would conclude that the case was altogether different. Here we have matter from several kingdoms, animal, vegetable and mineral, entering into a highly elaborate manufactured article, the elements having passed through many stages and processes of such a nature that no responsive consciousness could easily be supposed to be retained. I am not, however, aware if any tests on this point have been made under the same conditions as the other experiments.

Again, writing as one who reasons but does not *know*, I should say that no responsively conscious life remained in the book, *i.e.*, no monadic life, but of course there would still be the pulsing, twofold life of the first and second life waves without which there would be no binding force to hold the particles of the book together.

Question 229.

G. G.—Is it possible for a person just after passing through the gateway of "death" to return to this plane, himself desiring to do so in order to satisfy the doubts of a friend dear to him, and if so, what would be the form assumed in order that the friend might feel positive on the point and not think he was visited by one of the many semblances that are possible?

I. H.—Those theosophists who are in a position to speak from personal knowledge of the subject dealt with in G. G.'s question, would, I believe, unhesitatingly reply "yes" to the first part of the question. Outside the circle of theosophists there is a great deal of evidence for such appearances; even the cautious and sceptical Society for Psychical Research stated in their Census of Hallucinations that there was an apparent connection between "hallucinations" and the passing from the body of the persons who were seen and heard by their friends at a distance. I know of some such cases in which I consider the most reasonable and obvious explanation was that the "dead" or sleeping persons were communicating with their absent friends. Personally I do not see that the communication is less genuine should the appearance be a "thought form"; we communicate with our friends by means of a body which is not ourselves but an instrument fashioned for our use; the like holds good if we communicate through the instrument of the astral body; if we fashion a "thought form" and throw a portion of our consciousness into it, it appears to me we are doing (to a greater or lesser degree) what we do daily with regard to our physical bodies. I take it that the form most naturally assumed by a communicating friend would be the familiar form by which he was known, or knew himself. As to the latter part of the question; I have already said that consciousness working through a thought form is, in my view, a communication from the physically absent friend; where you *think*, there you *are*. I should have thought that deliberate *personation* was rare and unlikely; and in such a case I should suppose that one would judge from the general bearing, from what was said, and also from the subtle and distinctive sense of individuality which appears to me to accompany each member of one's acquaintance, at any rate each one of one's intimate friends. People bring their own "atmosphere" with them, some people call it their "magnetism," at any rate it is not, as I think, wholly by their external forms that we recognise the people who form that circle of our acquaintance who are tolerably well known to us. Perhaps some one more competent than I will answer this query; for I am aware (and G. G. must understand this) that there must be much more that could be said on the matter; especially on the latter part of the query. Perhaps I ought to say that though I believe it would be quite possible for the "dead" to appear, I think the needful conditions might be absent in any given case.

The subscription to The Vâhan for those who are not members of the British Section of the Theosophical Society is 2*s.* 6*d.* per annum, post-free. Single copies, 3*d.* each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications for "Activities" must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

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THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIII. LONDON, FEBRUARY 1, 1904. NO. 7.

Edited by BERTRAM KEIGHTLEY.

FEDERATION OF EUROPEAN SECTIONS.

Below is the substance of a pamphlet which has been issued by Mr. van Manen giving some information as to the method of work to be adopted by the Federation. The importance of the international idea in the Theosophical Society can scarcely be over estimated, and the interest of all members of this Section in the new work is earnestly desired.

BERTRAM KEIGHTLEY,
General Secretary.

The following outline of the nature and purpose of the European Federation is intended for those who are practically interested in what may be called the International Idea. More than an outline it cannot at this stage very well be. The second Congress is to be held in the coming summer of 1904, in Amsterdam, and naturally the full scope and power of the new organisation remain as yet to be seen. It is possible, however, to sketch the lines upon which the Federation is moving, and to indicate the directions in which help is most needed.

The general aim of the Federation is to strengthen the bonds between Theosophists of the five constituent countries. These bonds are of different kinds: there are personal ties, the ties of mutual friendship and esteem; and there are intellectual ties, resulting from common ideas. And both these sets of ties it is intended that the Congress shall strengthen.

The social side of the purpose of the Congress is first in importance, since its value in the service of the International Idea no one can overrate. But the number of those who are able to share in this phase of the Federation's work is, from the nature of things, only a small proportion of the number who are yet deeply interested in the International Idea. To the majority, the secondary aim of the Congress will naturally most appeal. This aim is to gather together and organise for use the results of the studies and researches of students in all the five countries.

Work of almost every conceivable kind is required in every one of the main departments of our total ideas: work of original research, of careful and patient collection of material, of literary transmutation of technical terminology, of special investigation in obscure phenomena or remote historical events, of adaptations of great doctrines to problems of modern life;—and all this is within the power and indeed within the business of single students, but more especially of groups of students, to accomplish.

The following table of proposed Sections indicates more exactly the areas of thought so far mapped out which will come within the four corners of every annual Congress:—

Section A.—Brotherhood. (*a*) Historical. (*b*) Philosophical. (*c*) Practical.	Representing 1st Object of T.S.
Section B.—Comparative Religion, Mysticism, Folklore, etc. Section C.—Philosophy. Section D.—Science (including "Borderland" Sciences) Section E.—Art. Section F.—Administration, Propaganda, Methods of Work, etc.	Representing 2nd Object of T.S.
Section G.—Occultism.	Representing 3rd Object of T.S.

I venture to appeal on behalf of the coming

Congress for Papers on the lines above sketched out. Notice of such Papers should be sent to me without delay, and the Papers themselves, if intended for publication in the Transactions of the Congress, should reach me on or before the last day of April, 1904. Offers of Papers, from which a selection may be made for reading at the Congress and for printing in the Transactions, should be accompanied by the full titles of the proposed Papers, and by a brief indication of their scope and length. A concise, workmanlike statement of the results of study or research is the desirable form. Such Papers as from their nature must needs be of some length, while being printed in the Transactions in full, if intended for reading at the Congress, should, for that purpose, be put into as brief a form as possible.

The official language of the Congress is English. Papers may, however, be sent for the Congress in French, German, Italian, or Dutch, as well as in English, and may be printed in any one of these languages in the Transactions. Where translation into English is preferred, the notification should be made along with the first promise of a Paper. All correspondence should be addressed to me, and marked on the outside "Congress." Correspondence may be in English, German, French, Italian, or Dutch.

JOHAN VAN MANEN,
Hon. Sec. to the Congress.

Hawkswood, Baildon,
Yorkshire, England.
December, 1903.

INTERNATIONAL FEDERATION COMMITTEE.

In the notice published in the last VÂHAN, Mr. W. G. Keagey's name was omitted in error from the list of members. The complete list is therefore: Mr. Keightley (*ex officio*), Miss K. Spink (Secretary), Mrs. Mallet, Mr. Hogg, Mr. Orage, Mr. Keagey and Mr. Dunlop.

Any member of the Section who is interested in the International Idea and in that aspect of our work in which it is embodied, and who would be willing to assist in furthering it either by entertaining foreign members or delegates visiting England, by correspondence with members of other Sections, or in any other way, is cordially invited to communicate with the Secretary of the Committee, Miss Spink, Hawkswood, Baildon, Shipley, Yorkshire.

ACTIVITIES.

New Branch.

December 23rd, 1903. Charter issued this day to Armand Rombauts, Jean Bertinchamps, E. van Gasse, Mme. Felix Washer, Mlle. L. Bouvier-Washer, Mme. van Tilt and Mme. Rombauts, to form a Branch of the Theosophical Society at Brussels, to be known as the Isis Branch.

BERTRAM KEIGHTLEY,
General Secretary.

Dissolution of a Branch.

The membership of the Newcastle-on-Tyne Lodge having fallen below seven, the members at a meeting held on January 18th, decided to discontinue the Lodge and return the Charter. The Lodge has therefore been dissolved.

BERTRAM KEIGHTLEY,
General Secretary.

Donations to the General Fund.

The following donations have been received to January 20th: A. V. H., £12 12*s.*; R. P., 5*s.*; C. W. C. B., 5*s.*; W. T., 5*s.*; M. H. L., £2 10*s.*; A. L., £1; M. H., £1; E. G., £1; A. McD., £5; E. D., £2; M. S.-K., £1; A. S., 10*s.* Total, £27 7*s.*

Section Reference Library.

The following book has been gratefully received for the Library: *The Beloved of Hathor and the Shrine of the Golden Hawk*, Florence Farr and O. Shakespear.

The following books have been purchased during the past month: *Traditional Aspects of Hell*, James Mew; *Forerunners of Dante*, Marcus Dods, M.A.; *Outlines of Psychology*, Josiah Royce, LL.D.; *The World and the Individual*, Josiah Royce, LL.D.; *Some Glimpses of Occultism*, C. W. Leadbeater.

R. A. HOBSON,
Assistant Librarian.

Meetings for Enquirers.

These meetings (open to the public and to members) are held at 28, Albemarle Street, on Mondays, 3.30 to 4.30 p.m. Mrs. Sharpe will speak on "The Atonement," Monday, February 1st; Miss Ward on "The Building of Character," February 8th; Mrs. Hooper on "The Mystic Christ," February 15th; Mr. Faulding on "The Resurrection of the Body," February 22nd, and Mr. Keightley on "Clairvoyance," February 29th.

At the close of these short lectures, lasting about twenty minutes, questions on the subject of the lectures will be invited and dealt with.

E. S.

Elementary Class.

This Class will be held at 28, Albemarle Street, W., on Friday afternoons in February, at 3 o'clock. The subjects taken for study will be "Man and His Bodies," and "Karma and Reincarnation."

This Class is intended for newly-joined members and is also open to non-members of the Society.

E. S.

Correspondence Class.

The Second Course of the Correspondence Class begins this month. The book taken is *Studies in the Bhagavâd Gîtâ*, Series I., by "The Dreamer." The Class is open to non-members of the Theosophical Society. Particulars can be obtained from Miss Lilian Lloyd, c/o Theosophical Society, 28, Albemarle Street, London, W.

The Northern Federation.

The next meeting of the Northern Federation will be held in Harrogate, at the Theosophical Hall, Beulah Street, on Saturday, February 20th, and Sunday, February 21st, 1904, under the presidency of Mr. Keightley. Members of the Society are cordially invited to attend.

GERTRUDE SPINK,
Hon. Secretary.

Blavatsky Lodge.

The Lodge re-opened on Sunday, January 19th. Mr. Mead was the lecturer and his subject was "The Mythus of the Christ and his Beloved." The lecture room was crowded and many of the audience were visitors. The lecturers for the 24th and 31st are Mr. Keightley and Miss Ward. The Thursday evening meetings began on January 21st, and the lecturer announced was Mr. Blackden; at the time of writing this lecture had not been delivered, though this, and a lecture on the 28th, by Miss Anne Macdonnell, author of the *Sons of Francis*, will presumably have taken place before THE VÂHAN is in the hands of its readers.

F. E.-W.

Lectures by Mr. Mead.

Four Lectures on "The Mithraic Mysteries" will be delivered in March by Mr. Mead, on Tuesday afternoons, from 5 to 6, in the Lecture Room of the Theosophical Society, 28, Albemarle Street, W.

Synopsis of Lectures: March 1st, "Nabarze-Mithras"; March 8th, "His Mysteries"; March 15th, "The 'Chaldæan' Oracles"; March 22nd, "The Mystery Traditions and the Christ Mystery."

Course tickets, 5*s*. each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W. Admission to each Lecture, 2*s*.

Public Lectures at Hampstead.

The following lectures will be given at the Hampstead Subscription Library, Stanfield House, High Street, at 8.30 p.m. February 5th, "The Power of Thought," Philip Tovey; February 26th, "Dreams," Bertram Keightley. Members who have friends likely to be interested, living at Hampstead or in the neighbourhood, are requested to make these lectures known to them.

K. S.

Theosophical Lending Library.

This Library is open to all, whether members of the Theosophical Society or not.

Terms of Subscription: three months, 3*s*. 6*d*.; six months, 6*s*.; twelve months, 10*s*. Postage extra.

Office hours: Mondays, Wednesdays and Fridays, 2.30 to 6 o'clock.

Catalogues on application to the Librarian, Theosophical Lending Library, 28, Albemarle Street, London, W.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30p.m.: Feb. 7th, Questions on Theosophy; Feb. 14th, *Theosophy and Brotherhood;* Feb. 21st, *Future Organisms*, B. Old; Feb. 27th and 28th, *Buddhism and Christianity*, Mme. de Steiger. For information apply to the Secretary, Mr. Brian Hodgson, Ivydene, Poplar Avenue, Edgbaston.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade: Feb. 2nd, *Theosophy and Music* (with illustrations), Miss K. Whitehead; Feb. 9th, Meeting for Enquirers; Feb. 16th, *Thought Power;* Feb. 23rd, Social Evening. On Friday afternoons the lady members are "At Home" in the Lodge Room from 3 to 5, to meet friends interested. For information apply to Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 7 p.m., at Brooklyn Chambers, St. Augustine's Parade. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the Secretary, A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, rue du Vallon.

EDINBURGH LODGE. Meetings in Dowell's Rooms, 20, George Street, twice a month, at 8 p.m.: Feb. 11th, Question Evening; Feb. 25th, *Man's Relationship to Lower Forms*, J. Morison. Lodge meetings twice monthly. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 19, Bedford Circus, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m.: Feb. 22nd, *Invisible Helpers and Work after Death*, J. P. Allan. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: Feb. 7th, *Evolution and Happiness*, W. H. Thomas; Feb. 14th, *Theosophy in Daily Life*, W. Bell; Feb. 21st, *Mysticism and Reality*, B. Keightley; Feb. 28th, *The Mediumship of Mrs. Piper*, O. Firth. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death*.

HULL LODGE. Public meetings on Wednesdays, at 8 p.m., at the Lodge Room, 34, George Street. Lodge meetings on Sundays at 7 p.m. Enquiries may be addressed to H. E. Nichol, 67, Park Avenue, Hull.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Fridays, at 7.30 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 45, Brudenell Rd., Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquitt Street, on Wednesdays, at 8 p.m. For information apply to the Secretary, 14, Freehold Street, Fairfield, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 21, Cecil Court, Charing Cross Road, W.C.

LONDON, BATTERSEA LODGE. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W. Enquiries to be addressed to Mr. A. P. Cattanach, 1, Pentland Street, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.: Feb. 4th, *Chaos—Theos—Cosmos*, G. R. S. Mead; Feb. 11th, *A Mystic of the Present Day*, II., Miss Lloyd; Feb. 18th, *Anthropos*, G. R. S. Mead; Feb. 25th, *The Present Position of Philosophy*, Bertram Keightley. Meetings on Sundays (open to visitors) at 7 p.m.: Feb. 7th, *Souls and Bodies*, Miss Ward; Feb. 14th, *Life after Death*, Mrs. Hooper; Feb. 21st, *Reincarnation*, P. Tovey; Feb. 28th, *Whatsoever a Man soweth*, Miss Ward.

LONDON CHISWICK LODGE. Owing to building alterations at Adyar Studio lectures are postponed till further notice.

LONDON, CROYDON LODGE. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m. Hon. Sec., F. Horne, 27, Keen's Road, Croydon.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: Feb. 1st, *Guna, Type and Temperament*, G. Dyne; Feb. 8th, *Evolution*, R. King; Feb. 15th, *Opportunities*, A. J. Faulding; Feb. 22nd, *The Alphabet of Ritual*, L. Stanley Jast; Feb. 29th, *Moods*, Mrs. Leo. Class for study on the first and third Saturdays of each month.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings for enquirers at the Studio, Stanfield House, High Street, on Fridays, at 3.30 p.m. Public lectures on Fridays, at 8.30 p.m.: Feb. 5th, *The Power of Thought*, P. Tovey; Feb. 26th, *Dreams*, B. Keightley.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock: Feb. 7th, 14th, 21st, and 28th, *Solar Physics and Chemistry*, G. Dyne. All children are cordially invited. For particulars address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Mondays and Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8 p.m. Class for study of the *Bhagavad Gîtâ* on Mondays.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m.: Feb. 5th, *The Ethics of Dress;* Feb. 12th, *Gleanings*, Mrs. E. M. White; Feb. 19th, *Browning*, Miss E. Severs; Feb. 26th, *A Mystic of the Present Day*, Miss Lloyd.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Meetings at 38, Bamford Road, Didsbury. Information can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on Thursdays, at 8 p.m., at 10, Moss Lane West. Open to non-members on the fourth Thursday. Mr. Staniforth hopes to begin a fresh series of Sunday evening lectures early in the year. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Meetings at 46, Linthorpe Road.

NOTTINGHAM LODGE. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m. for the study of *The Secret Doctrine*. On Mondays, at 8 p.m., short papers by members. On Fridays, at 2.30 p.m., a ladies' reading circle, to which enquirers are invited. Communications by post to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax, for the study of *The Ancient Wisdom*. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at

8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.30 p.m.: Feb. 14th, *The Influence of Zoroastrianism on Christianity*, Baker Hudson; Feb. 28th, *Mediæval Guilds*, A. W. Waddington. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

SOUTHAMPTON LODGE. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Mrs. Hollick, Cranleigh, The Polygon, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street: Feb. 12th, *The Subliminal Self*, A. R. Orage; Feb. 15th (Monday), *The Real and the Ideal*, B. Keightley; Feb. 26th, *Conventionality*, A. Waddington. Meetings for study on alternate Fridays. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

With regard to "Stray Notes," p. 46, the "Agrapha" has: "Those who wonder shall reign —those who reign shall find rest," from an American edition. I forget the editor. I should very much like this verified or corrected.

A. L. B. HARDCASTLE.

G. R. S. M.—The interest of the new-found logia is *precisely* that it gives us a *longer form* than the familiar agraphon quoted by Miss Hardcastle.

HERMES.

G. R. S. M.—Miss Burr is perfectly correct. The *World-Maiden* treatise of the Trismegistic Literature is a *locus classicus* for the doctrine of metempsychosis. The sub-title of this treatise runs: "From Thrice-greatest Hermes' Holy Book 'The Maiden of the World'—Isis' Sermon to Horus," and throughout the text there are many references to Hermes.

For instance in describing the primal "fall" of souls, the following speech is put into the mouth of the Creator:

"'O Souls, Love and Necessity shall be your lords, they who are lords and marshals after me of all. Know, all of you who are set under my unageing rule, that so long as ye keep you free of sin, ye shall dwell in the fields of Heaven; but if some cause of blame for aught attach itself to you, ye shall dwell in the place that destiny allots, condemned to mortal wombs. If then, the things imputed to your charge be slight, leaving the bond of fleshly frames subject to death, ye shall again embrace your [father] Hermes, and sigh no more; but if ye shall commit some greater sins, and, with the end appointed of your frames, be not advanced, no longer shall ye dwell in Heaven, nor even in the bodies of mankind,' but shall continue after that to wander round in lives irrational.'

"Thus speaking, Horus mine, He gave to all the gift of breath, and thus continued:

"'It is not without purpose or by chance I have laid down the law of your transformings; but as [it will be] for the worse if ye do aught unseemly, so for the better, if ye will what's worthy of your birth. For I, and no one else, will be the witness and the watcher. Know then, it is for what ye have done heretofore, ye do endure this being shut in bodies as a punishment. The difference in your rebirths, accordingly, shall be for you, as I have said, a difference of bodies, and their [final] dissolution [shall be] a benefit and a [return to] the fair happiness of former days. . . .'"

And so on in much detail. Of course it might be argued that this treatise does not belong to the genuine Trismegistic tradition, for Chalcidius in his commentary on the *Timæus* of Plato (ed. Fabric., p. 350) declares that Hermes asserts that a human soul can never return to the body of an animal, and that the will of the gods for ever preserves it from such a disgrace. But as Chalcidius is discussing this very point of reincarnation, and appeals to Hermes as a very great authority on the subject, it is evident that Hermes taught reincarnation though not transmigration. To decide between the casual reference of Chalcidius and our treatise as to what was the precise doctrine of Hermes as to transmigration is a difficult matter; but as both assert that Hermes taught reincarnation in general we must prefer their testimony to the opinion of Mr. Burgoyne and his followers. It is somewhat interesting to me to find that the one time secretary of the H.B. of L. has still some credit given him. The whole question of that Society was fully gone into in *Lucifer* (vol. v., pp. 54-64), where all the documents are given as long ago as 1889.

DEAR MR. EDITOR,

May I be allowed to offer a kind of summary of the opinions published as to the future policy of THE VÂHAN? Those opinions seem to me to evolve themselves into one general desire, and that is—to keep the *personal element*. What is the secret of the great interest in the Questions and Answers? Surely it is that the Questions express personal difficulties, doubts and problems, and cries for light; the Answers call out the personal experience of those who have already gained light on those special points.

In the December number of THE VÂHAN, three out of the four letters are distinctly personal. The first gives a personal experience; the second is a cry for the personal touch; the third is a request for light on the personal doings of Theosophical leaders. Even in the fourth letter (signed H. D.), the same note of personality is sounded, though less clearly; and a comparison is drawn between *The Theosophical Review* as having a "more public," *i.e.*, less personal, mission than THE VÂHAN.

Why not, then, keep THE VÂHAN as especially the vehicle of Theosophical personal interest? Its whole contents already suggest this. The various notices of the personal activities of Lodges, Classes and Speakers, are the outer activities. The Questions and Answers evidence the inner personal activities.

It seems rather a habit for Theosophical students to despise the study of personality. But as the vehicle of the Ego, it is surely of vital importance both to oneself and to others.

Our own experience should be as a light to our own feet, which if made of use, would save us from falling into avoidable pitfalls; and if we let it shine out around outside us as far as it could reach it would give light to others, to enable them to avoid ditches into which we may have fallen in the past. To make little of personality, then, is to disdain a lamp that nothing can replace.

It is a curious paradox that whereas the personality exists by virtue of the outer wall of separation into individuality, it is by the personal touch upon personality that the barriers of self-isolation are (apparently) broken down. Perhaps this may be one great reason why people so dread and resent any touch on their personality, they fear to lose their individuality.

But what is destroyed is not the protecting personality, but the accumulated layers of the dust of dead ideals that act as shutters to the windows, preventing the light that is within from shining through.

If the Theosophical movement is to be a "Power" (not a force to drive or compel, but a light to attract and illuminate), its members must study the way to use the wealth of personal experience, both of those who have gone before and their own, as a guiding light for their own advances and to lighten the darkness of those who are still behind in the path of evolution.

Yours truly,
ELLEN S. GASKELL.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

The Adyar Lodge, which meets at the general Headquarters of the Society, has sent a letter of greeting to the British Section for the New Year. The good wishes of this Section will, we are sure, go out to them in return.

Specimens of quite a new kind of Magazine have been sent us. It consists of a small card issued daily, having a few lines of quotation upon one side, printed within a decorative border. The title is *The Card Magazine*, and it is conducted by Mrs. D. N. Dunlop.

Mr. Sinnett's new magazine, *Broad Views*, duly appeared at the beginning of January and is a bold effort to bring occult matters into public notice side by side with the more ordinary subjects which interest the average magazine reader. The Editor in his preface clearly explains the purpose of the publication, and contributes an excellent article on "The Doctrine of Reincarnation." Political matters, however, fill up the greater part of the first issue.

The theories of matter which have either received support from or are due to the radium discoveries must be of interest to everyone who desires to know what light can be thrown by physical research upon ultimate physical problems. Nothing very fresh has been put forward within the past few weeks, but at the last British Association meeting the position of affairs was very clearly explained by Professor Rutherford. Radium (or more generally all radio-active material) gives off three kinds of emanation: (α) positively charged particles of about twice the atomic weight of hydrogen (in all probability atoms of helium); (β) negatively charged particles or free electrons; and (γ) a more penetrative radiation not so fully investigated but probably similar to Röntgen Rays. The process is regarded as a gradual disintegration of the atom itself releasing a store of energy due to the rotation of the particles within the atoms at an enormous velocity. All atoms have thus an immense store of energy which might conceivably be rendered available—at the cost of destroying the atom. Lord Kelvin, in a letter, put forward another theory which differs in important respects from the earlier one which regarded the neutral atom as made up of equal numbers of positive and negative electrons rotating round a common centre. Lord Kelvin's theory assumed that every atom had positive electricity diffused in a single charge through its mass, while negative charges or "electrions" were concentrated at various points generally within the mass. A neutral atom had the requisite number of negative ions to balance the positive charge. The α radiation consisted of atoms having less than the normal number of ions, the β of the negative ions or electrons themselves, and the γ of a vapour of the active material. Sir Oliver Lodge, at the beginning of January, delivered a widely reported lecture at Birmingham, on radium, but as nothing very startling has developed within the past three or four months the lecture was mainly a sketch and summary of the earlier work.

All who love beauty of colour and line should visit the exhibition of Blake's works, now to be seen at the Carfax Gallery in Ryder Street. Apart from the beauty, those who love breadth of vision and mystical insight into the "soul of things,"

should go thither. Among the pictures best worth noting are: "The River of Life," the "Birth of Christ," and "The Flames of Furious Desire." There is an extraordinary vision of the elders "casting down their crowns" before the throne of God. Two pictures, which are perhaps the most interesting from the mystical standpoint, are "Jerusalem, an emanation of the Giant Albion"; it is the Jerusalem which is above, and therein sits a figure meditating, the whole resting on a many-petalled flower. The other picture, the most beautiful and mystical of all, is the World Mother "teaching souls to fly." Looking at this vision of the artist, one repeats involuntarily "The inward facing Shakti is Vidyâ," though it is not likely Blake, who was a law unto himself in all things, borrowed any of his ideas from the scriptures or philosophies either of the East or of the West.

The twenty-eighth Convention of the Theosophical Society, held at Adyar on December 27th, 28th, 29th and 30th, 1903, under the presidency of Colonel Olcott, appears to have been one of the most successful, well-attended and cosmopolitan gatherings which has been held at headquarters. There were delegates from eight sections, representatives of the Buddhists of Ceylon, twenty-nine Parsi members, and the principals of five Colleges.

The President-Founder presided and gave a most valuable address, tracing the growth of our world-wide movement; he gave hope that a South American Section would soon be formed. Colonel Olcott also suggested that White Lotus Day should be kept not only as a day of remembrance of our great teacher H. P. B. but also in memory of all loyal workers who have passed from the physical plane.

The crowds who applied for tickets to hear Mrs. Besant's lectures were so great as to exceed the seating capacity of the hall; Mrs. Besant therefore consented to give a popular open-air lecture. She had been suffering from cold, but her voice is reported to have been clear and strong, and a large crowd listened to her; her subject was "The Value of Theosophy in the Raising of India." Mrs. Besant gave her four Convention lectures in the hall, which was crowded.

ENQUIRER.

Readers are invited to send in further answers to any of the questions which appear under this heading, for publication if thought suitable by the editor.

Question 230.

M. U. G.—How would an "hallucination" be classed that always takes the same form (one entirely unconnected with any living or traceable excarnate entity) and which is always followed by sorrow, usually a death in the family of the person who sees it?

B. K.—I think such an "hallucination" as the one described would belong to one or other of two classes, *viz.*, either what I may call the "Banshee" or "family" death warning type or else to the type of personal symbolism.

The Banshee or other (usually) hereditary death warning—whether auditory or visual—seems to pertain to the region of Elementals and Nature Spirits, about which very little indeed is known.

The second type or class is more common and has been more carefully observed. It is not at all infrequent for a person to have some particular, recurrent type of dream imagery which is predictive of trouble, sorrow, death, sickness or the like. For instance, H. P. B. invariably dreamt of a naked child before any trouble or annoyance happened, and when I questioned her on the subject, she said that there was no inherent connection between a dream of a naked child and coming trouble, but that it was purely personal to herself and was the way in which an impression of pending trouble perceived by her higher consciousness out of the body translated itself, at the time of waking, to the physical consciousness in the form of a dream. Now a dream image and a waking "hallucination" are essentially the same thing, both alike being the result of a stimulus acting from within upon the brain and producing results similar to those which are produced through the outer sense-organs; only in the case of "hallucinations" the stimulus from within is intense enough to produce, in the waking state, an effect almost or quite as vivid as that produced by external objects, while in dream the inner stimulus is so weak as to be almost completely overpowered and obliterated as soon as external physical stimuli reach the brain through the senses.

In some cases the particular form into which the prevision of the deeper self translates itself in hallucination or dream seems to be connected with something in a former life, but in the large majority of cases it is impossible to say in the present rudimentary state of our knowledge why the prevision should translate itself into the particular form it assumes.

Question 231.

W. E. M.—How do you account for the origin of the mental and moral differences in human beings, and also for the differences in their circumstances?

M. L. B.—A certain man had three sons who dwelt happily with him but knew not his wishes, nor shared his councils. The day came, at last, when he called them to him and said, "Sons, for many years my servants have been the keepers of my land, but I have sent them to work elsewhere, and the charge must now be yours." So the three brothers studied long the map which their father had laid before them and each chose his lot. The first brother went far away into a barren and stony country and there he patiently ground the hard rocks until they became fertile soil. His back was bent and his brow furrowed, and his heart was often sad, for his difficulties were many and great.

The second son went not so far. He stayed in a sunny valley and learned to sing the songs of the birds and watered the plants that grew luxuri-

antly around him. His eye was always bright, and he stood firm and erect, rejoicing in the sunshine as it sparkled in his fine-spun hair. The third stayed in his father's house and shared his councils.

After seven years, there toiled painfully into the valley a bowed old man, but his furrowed brow told a tale of victory. Many days he stayed there and told to his brother the story of his toils, and the heart of the brother beat in tune as he listened. Then they arose and went to their father's house and shared his councils.

E. L.—Theosophists account for these mental and moral differences by the fact that human beings are older or younger members of the great world family, having each lived many times on earth and developed in different ways along different lines. Even in one short life progress and capacity of different people are seen to vary largely. This is due to the stage arrived at in evolution, whether it be low, medium or lofty. The difference in their circumstances can be explained by the same law when that twin aspect of it called "Karma" is taken into consideration with it. Persons in one life form the circumstances of the life to come, just as in this life we reap the harvest sown in some other previous existence.

Question 232.

H. G. M.—In The Ancient Wisdom, page 64, Mrs. Besant says :—"It is this vital energy specialised by the etheric double, which is poured out by the mesmeriser for the cure of disease, although he often mingles with it currents of a more rarefied kind."

In what way is it specialised by the etheric double? And what are the currents of a more rarefied kind that the mesmeriser mingles with it?

K. H. P.—The vital energy in this case may be likened to the Sun's light before and after passing through a prism. It is undifferentiated before-hand, as is sunlight, but is divided during its passage through the etheric body into its component forces, in the same way as the sunlight radiates through tke prism into its seven known colours.

The difference in the symbology is, that though all spectroscopes give the same spectrum when dealing with our Sun's light, in the case of the human instrument, the etheric double, the differentiated forces vary severally in quantity though not in quality in each case.

The sub-divisions of the "Vital Force," are "specialised" by the indwelling entity to suit its own needs.

The ordinary mesmerist and "Faith healer" draws upon this "vital force" specialised by his own individuality, blindly and ignorantly, being unaware of its various values; hence arise the many failures and partial failures in his well-meant attempts at healing.

With the wise occultist matters are very different. He, having full control of his own vehicles, uses this "vital force" and its qualities as the surgeon uses his stronger or more delicate instruments in operating, replacing one quality where deficient, and controlling those in excess. Such a one might occasionally use a current of a more rarefied kind by drawing it through the finer material of his astral or mental vehicles and pouring this directly into his patient; for the reason that only a small portion of the great mass of "vital force" filling the solar system can penetrate through the relatively coarse matter of our physical plane.

This explains partly why the student and pupil on the probationary path has to undergo such severe moral training before being permitted the uncontrolled use of these powerful forces on the finer planes of matter, in order that no personal feeling might change his selfless work for humanity into the black magic of the separated egoist.

E. A. B.—The vital energy, known as Prâṇa, is "specialised"—*i.e.*, drawn into and used by each separate being—through the etheric double. This, though itself physical, is of much finer matter than the dense body, which it interpenetrates, carrying the vital force along the nerves, so enabling them to act and to give expression to higher activities. Hence the etheric body is called "the Vehicle of Prâṇa." The "currents of a more rarefied kind" are presumably those of the next higher plane, *i.e.*, the astral, and sometimes of the mental plane, when the mesmeriser is sufficiently developed to use them.

The subscription to The Vâhan for those who are not members of the British Section of the Theosophical Society is 2*s.* 6*d.* per annum, post-free. Single copies, 3*d.* each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., to whom subscriptions should also be sent. No back numbers can be supplied.

All communications for "Activities" must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

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THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

ISSUED by direction and under the authority of the British Section of the Theosophical Society in Convention, for free distribution to all members paying full annual subscription. Members of branches will receive copies through their officers. The Theosophical Society is not responsible for any statements contained herein unless set forth in an official document.—BERTRAM KEIGHTLEY, *General Secretary.*

All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

VOL. XIII. LONDON, MAY 1, 1904. NO. 10.

Edited by BERTRAM KEIGHTLEY.

"WHITE LOTUS" DAY.

The usual meeting will be held at 28, Albemarle Street, on Sunday, May 8th, at 7 p.m. The meeting, following out the suggestion of the President-Founder, will commemorate not only the work of Mme. Blavatsky but also that of other workers in the Society, who have passed out of this life.

Flowers for the decoration of the room should be sent on Saturday, the 7th.

THE CONVENTION.

As announced in the April VÂHAN, the next Convention of the British Section will be held in London on Saturday and Sunday, July 2nd and 3rd. The Small Queen's Hall has been engaged for Saturday afternoon and evening and for Sunday evening. The Executive Committee have decided that it will be more generally convenient to have the business meeting on Saturday afternoon instead of in the morning as hitherto, and it will therefore be held in the Small Queen's Hall, beginning at 2 p.m.

The meeting on Saturday evening will be as usual at 8.30, and it is proposed to make this a meeting for members of the Society only, and members are invited to send in suggestions as to the subjects to be discussed. These suggestions must be sent in without delay, as it will be necessary to make definite arrangements as early as possible.

The Sunday evening meeting will be at 7 o'clock, and open to the public. The subjects of the addresses will be announced in due course.

Any resolutions which members desire to bring before the Convention should be duly notified to me at the earliest possible moment in order that they may appear in the Agenda paper to be issued with the next VÂHAN.

BERTRAM KEIGHTLEY,
General Secretary.

SUBSCRIPTIONS TO THE SECTION.

Members are reminded that the financial year ended on April 30th, and that subscriptions for the year 1904-5 are now due. The alterations in the subscriptions made at the last Convention are now in force, and from the current year, 1904-5, are for unattached members £1, and for members of a Branch 10s., the Entrance Fee having been abolished. (This notice of alterations applies only to members residing in Great Britain.)

Secretaries of Branches who desire to ask for reduction or remission of fees in special cases, and who have not yet notified the General Secretary, should make enquiries among their members and submit the proposals as soon as possible.

BERTRAM KEIGHTLEY,
General Secretary.

INTERNATIONAL FEDERATION OF EUROPEAN SECTIONS.

The following are the regulations which have been made for the Congress of 1904, to be held in Amsterdam on June 19th, 20th and 21st:—

1. Participation in the Congress shall be open to all members of the Theosophical Society, of whatever Section, who may signify their wish to attend to the Secretary before the opening of the Congress. Each member will receive:

(*a*) A card of membership, which is not transferable.
(*b*) A copy of these Regulations.
(*c*) A programme of the Proceedings of the Congress.

As these will be sent only to those members who intend to take part in the Congress such

members are earnestly requested to signify that intention to the Secretary of the Congress, if possible before May 15th.

Members may apply during the Congress, in which case they will be expected to show their certificate of membership to the Secretary of the Congress. But early applications will so greatly help the officers of the Congress in their work that it is hoped members will consider this and make them as early as possible.

2. Only members of the Theosophical Society may attend the meetings of the Congress or take part in the discussions, except at those meetings which are definitely notified as public.

3. The Congress shall consist of:

(*a*) Public meetings.

(*b*) General meetings for members only, for the transaction of business, reading of papers, for social intercourse, etc., etc.

(*c*) Meetings of the seven Departments into which the Congress has been divided, and at which papers coming under the headings enumerated in the Congress pamphlet will be read and, it is hoped, freely discussed. To these meetings only members of the Society will be admitted.

4. In the discussions upon the papers in the different departments of the Congress any of the five following languages may be used: French, German, Dutch, Italian or English; and a *résumé* of any paper will be given in any of these five languages should a request to that effect be made to the chairman before the meeting by not less than seven members.

In the public meetings a *résumé* in Dutch only will be given.

5. In the discussions no member will be allowed to speak for more than ten minutes at a time or more than twice at one meeting, except with the permission of the meeting. This, of course, only refers to the meetings of the departments and not to the public meetings or the general meetings of the Congress.

A Social Committee has been formed in Holland in connection with the Congress, and its members will be glad to give all information as to hotels, their accommodation, charges, etc., or engage rooms for members desiring it. Such members should apply as early as possible to the Secretary of the Congress, putting the words "Social Committee" on the top left hand corner of the envelope.

Further, arrangements are being made with Messrs. Cook and Son whereby it is hoped that members will be able, by showing their cards of membership of the Congress, to travel by ordinary train and boat service to Amsterdam at a reduced rate.

For information on this point application should be made to Miss K. Spink, Hawkswood, Baildon, Yorks.

JOHANN VAN MANEN,
Hon. Secretary.

76, Amsteldijk, Amsterdam, Holland.

"EXTRACTS FROM THE VÂHAN."

Under the above heading the Theosophical Publishing Society have issued with the sanction of the Executive Committee of the Section, a volume of 800 pages, edited by Mrs. Corbett, containing an extensive selection of the answers to questions appearing in THE VÂHAN for the twelve years from August, 1891, to July, 1903. The arrangement of the subject matter and the excellent index will render the volume of great interest and value to Theosophical students, and the price, *7s. 6d.* net, is very low considering the extent of the book. Readers of THE VÂHAN who follow the various opinions expressed in the "Enquirer" with interest, will be glad to obtain in such a convenient form the substance of many years' work.

LETTER FROM MRS. BESANT TO THE BLAVATSKY LODGE.

The letter that follows was sent by Mrs. Besant to the Blavatsky Lodge, and the Secretary now, with the Editor's permission, prints it in THE VÂHAN for the general information of members.

F. EARDLEY-WILMOT.

BENARES CITY,
February 17th, 1904.

MY DEAR FRIENDS,

I am told, on what ought to be good authority, that there is a growing tendency in the Theosophical Society in London to consider me as "a sacrosanct personality beyond and above criticism."

Frankly, I cannot believe that any claim so wild and preposterous is set up, or that any know me so little as to imagine that if it were set up I would meet it with anything but the uttermost condemnation. Even a few people holding and acting on such a theory would be a danger to the Society; if any considerable number held and acted on it, the Society would perish. Liberty of opinion is the life-breath of the Society; the fullest freedom in expressing opinions, and the fullest freedom in criticising opinions, are necessary for the preservation of the growth and evolution of the Society. A "commanding personality"—to use the cant of the day—may in many ways be of service to a movement, but in the Theosophical Society the work of such a personality would be too dearly purchased if it were bought by the surrender of individual freedom of thought, and the Society would be far safer if it did not number such a personality among its members.

Over and over again I have emphasised this fact, and have urged free criticism of all opinions, my own among them. Like everybody else I often make mistakes, and it is a poor service to me to confirm me in these mistakes by abstaining from criticism. I would sooner never write another word than have my words made into a gag for other people's thoughts. All my life I have followed the practice of reading the harshest criticisms with a view to utilise them, and I do

not mean, as I grow old, to help the growth of crystallisation by evading the most rigorous criticism. Moreover, anything that has been done through me, not by me, for Theosophy, would be outbalanced immeasurably by making my crude knowledge a measure for the thinking in the movement, and by turning me into an obstacle of future progress.

So, I pray you, if you come across any such absurd ideas as are mentioned above, that you will resist them in your own persons and repudiate them on my behalf. No greater disservice could be done to the Society or to me than by allowing them to spread.

It is further alleged that a policy of "ostracism" is enforced against those who do not hold this view of me. I cannot insult any member of the Society by believing that he would initiate or endorse such a policy. It is obvious that this would be an intolerable tyranny, to which no self-respecting man would submit. I may say, in passing, that in all selections for office in the movement, the sole consideration should be the power of the candidate to serve the Society, and not his opinion of any person—Colonel Olcott, Mr. Sinnett, Mr. Mead or myself. We do not want faction fights for party leaders, but a free choice of the best man.

Pardon me for troubling you with a formal repudiation of a view that seems too absurd to merit denial. But as it is gravely put to me as a fact, I cannot ignore it. For the Society, to me, is the object of my dearest love and service, my life is given to it, it embodies my ideal of a physical plane movement. And I would rather make myself ridiculous by tilting at a windmill—such as I believe this idea to be—than run the smallest chance of leaving to grow within the Society a form of personal idolatry which would be fatal to its usefulness to the world. In the Theosophical Society there is no orthodoxy, there are no Popes. It is a band of students, eager to learn the truth, and growing ever in the knowledge thereof, and its well-being rests on the maintenance of this ideal.

Ever your sincere friend,
ANNIE BESANT.

ACTIVITIES.

Donations to the General Fund.

The following donations have been received to April 20th: M. H., £1; H. B. H., 5*s.*; W. D., 10*s.*; M. E. McI., 10*s.*; K. K., £1 1*s.*; J. T. P., 10*s.*; M. F. G., 10*s.*; P. P., £1 1*s.*; E. P., £1; J. M., 6*s.*; M. E. L. C., 7*s.*; W. K., £5; E. H., £3; L. M., £2 2*s.*; H. M. K., 5*s.*; G. A. A., £4 17*s.*; C. B. I., £6; F. C., £1; W. B. and E. L., £10 10*s.*; E. de M. M., £1 1*s.*; E. W., £2 2*s.*; J. D., 5*s.*; P. W. G. N., £2 2*s.*; D. V. S., £1; F. W. S., £1 5*s.*; J. C., 5*s.*; H. R., £1; E. W., £10; Ss., £1; E. F., 2*s.* 6*d.*; J. R., 15*s.*; H. S. G., £3; W. V., £1 2*s.*; A. C. A., £1. Total, £65 13*s.* 6*d.*

Section Reference Library.

The following books have been gratefully received for the Library: *Iamblichus on the Mysteries of the Egyptians, Chaldeans and Assyrians*, translated by T. Taylor; *The Voyage of Bran*, translated by Kuno Meyer; Blue Book on Tibet.

The following books have been purchased for the Library during the past two months: *The Vedânta Sûtras with the Commentary of Râmânuja*, translated by G. Thibaut; *Buddhism in Translations*, H. C. Warren; *A Chemical Conception of the Ether*, Mendeléeff; *The Fourth Dimension*, C. A. Hinton; *A Historic View of the New Testament*, P. Gardner; *The Evolution of Theology in the Greek Philosophers*, E. Caird.

R. A. HOBSON,
Assistant Librarian.

Mrs. Besant's Lectures.

Mrs. Besant will deliver a course of six lectures on "Theosophy and the New Psychology," on Sunday evenings at the Small Queen's Hall, Langham Place, W., commencing at 7 o'clock on Sunday, May 15th, and continuing each Sunday till June 26th, *omitting June 19th*. Admission Free. Reserved seats, 2*s.*, 1*s.*, 6*d.*

Also a course of six lectures on "The Science of Peace," on Friday afternoons at 28, Albemarle Street, W., commencing Friday, May 13th. Admission by course ticket only.

Mrs. Besant will lecture at the Hampstead Conservatoire of Music on Wednesday evening, May 18th, and at Battersea Town Hall, Wednesday evening, May 25th.

More detailed information will be issued as soon as possible, and tickets for all the lectures are obtainable at the Theosophical Publishing Society's Rooms, 161, New Bond Street, W.

The Northern Federation.

The next meeting of the Northern Federation will be held in Harrogate, at the Theosophical Hall, Beulah Street, on Saturday and Sunday, May 28th and 29th, 1904, under the presidency of Mrs. Hooper. Members of the Society are cordially invited to attend.

GERTRUDE SPINK,
Hon. Secretary.

Meetings for Enquirers.

These meetings (open to the public and to members) will continue at 28, Albemarle Street, W., on Mondays, May 2nd and 9th, at 3.30 to 4.30 p.m. On Monday, May 2nd, Mr. Keightley will speak on "Mysticism"; on Monday, May 9th, Miss Ward will speak on "Thought as Creator." At the close of these short lectures, lasting about twenty minutes, questions on the subject of the lectures will be invited and dealt with.

E. S.

Elementary Class.

This Class for enquirers and newly joined members will be held at 28, Albemarle Street, W., on Friday, May 6th, at 3.30 p.m., after which date it will be discontinued for the present.

E. S.

Blavatsky Lodge.

The Sunday evening meetings are at present discontinued, since Mrs. Besant's lectures at Queen's Hall will so soon begin. The Thursday lecturers for April have been Miss E. Ward and Mr. Mead.

F. E.-W.

North London Lodge.

Mr. Mead will give a lecture on "The Mysteries of the Ancients and the Christ Mystery," in the Lodge Room, 13, Tyndale Place, on May 18th, at 8.30 p.m.

V. L.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: May 1st, *Health in Relation to Theosophy*, Miss Margery Smith; May 8th, *Grant Allen's "Evolution of the Idea of God,"* C. E. Smith; May 15th, *Necessity and Free Will*, F. J. Hooper; May 22nd, *Theosophy and Western Philosophy*, B. Old; May 29th, *Bible Stories in the Light of Theosophy*, Miss J. Keeley. For information apply to the President, Mr. F. J. Hooper, 136, Albert Road, Handsworth.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade. For information apply to Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 30, Buckingham Place.

BRISTOL LODGE. Meetings on Tuesdays, at 8 p.m., at 4, Unity Street. Class for study of *The Ancient Wisdom*, on Thursdays, at 8 p.m. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the Secretary, A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Meetings on Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. For information address the Secretary, M. Armand Rombauts, 23, Rue du Pépin, Brussels.

EDINBURGH LODGE. Meetings in Dowell's Rooms, 20, George Street, on alternate Thursdays at 8 p.m. Lodge meetings twice monthly. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 19, Bedford Circus, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m.: May 23rd, *Heaven*, R. H. Andrews. Enquiries may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: May 1st, . . . W. H. Thomas; May 8th, *Mme. Blavatsky;* May 15th, . . . O. Firth; May 22nd, *Our Need of Theosophy*, Hodgson Smith; May 29th, ... Mrs. Hooper. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade, for the study of *The Other Side of Death*.

HULL LODGE. Public meetings on Wednesdays, at 8 p.m., at the Lodge Room, 34, George Street. Lodge meetings on Sundays at 7 p.m. Enquiries may be addressed to H. E. Nichol, 67, Park Avenue, Hull.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 8 p.m.: May 2nd, *Theosophy and the Christian Churches*, Hodgson Smith; May 9th, *Psychology and Religion*, Rev. A. H. Lee; May 16th, *Symbolism*, E. J. Dunn. Study of Plato's *Republic*, on Tuesdays, at 8 p.m., and Lodge Meetings on Fridays, at 8 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings at 18, Colquit Street, at 8 p.m.: Mondays, May 9th and 23rd, study of *Man and His Bodies;* Wednesdays, May 4th and 18th, study of *The Secret Doctrine;* and May 11th and 25th, study of "The Yoga of Discrimination." For information apply to the Secretary, 18, Colquit Street, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 21, Cecil Court, Charing Cross Road, W.C.: May 2nd, *The Phenomenal World*, S. F. Weguelin-Smith; May 9th, *Thought*, H. J. Dyer; May 16th, *Buddhist Idealism*, J. M.

Watkins; May 23rd, No Meeting; May 30th, *Persian Idealism*, J. M. Watkins.

London, Battersea Lodge. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W.: May 1st, *Many Paths: One Goal*, F. Horne; May 8th, . . . ; May 15th, *The Value of Evidence*, A. Haddock; May 22nd, *Spiritual Alchemy*, Mrs. Despard; May 29th, Address by the President. On May 25th, Mrs. Besant will lecture in the Battersea Town Hall. Enquiries to be addressed to Mr. A. P. Cattanach, 27, Dault Road, Wandsworth Common, S.W.

London, Blavatsky Lodge. Meetings at 28, Albemarle Street, W., on Thursdays, at 8.30 p.m.: May 5th, *The Realist and the Mystic*, B. Keightley; May 12th, *The Social Factor in our Mental Life*, B. Keightley; May 19th, Business Meeting; May 26th (and June 9th) . . . Mrs. Besant. Admittance to Mrs. Besant's lectures of May 26th and June 9th will be confined to members of the Blavatsky Lodge, and will be by ticket only. Members should send their names to the Secretary, and should state whether they wish to attend one or both lectures. Should there be more applications than seats available, seats will be balloted for.

London, Chiswick Lodge. Owing to building alterations at Adyar Studio lectures are postponed till further notice.

London, Croydon Lodge. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m. May 4th, "*The Yoga of Discrimination*"; May 11th, *The Forgiveness of Sins*, Miss C. E. Woods; May 18th, Lodge Study; May 25th, *Many Paths: One Goal*, Fred Horne. On June 1st, Mrs. Besant will lecture in the Small Public Hall, Croydon. Hon. Sec.. F. Horne, 27, Keen's Road, Croydon.

London, Hampstead Lodge. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m. Class for study on the first and third Saturdays of each month.

London, Hampstead Heath Centre. Meetings for enquirers at the Studio, Stanfield House, High Street, on Fridays, at 3.30 p.m., and on Wednesdays, at 8.30 p.m.

London, Lotus Lodge. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock: May 8th and 22nd, Study of *Man Visible and Invisible;* May 15th, Captain A. St. John; May 29th, Miss E. Severs. All children are cordially invited. Intending visitors should address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

London, North London Lodge. Meetings on Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8.30 p.m.: May 4th, *What Constitutes Hell?* Mrs. Bathe; May 11th, *Two Great Emperors*, Rev. A. Baker; May 18th, *The Mysteries of the Ancients and the Christ Mystery*, G. R. S. Mead May 25th, *Empirical Value of Religion*, A. Haddock. Class for study of the *Bhagavad Gîtâ* on Mondays. Hon. Secretary, Vincent Lewis, address as above.

London, West London Lodge. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8.15 p.m.: May 6th, *A Vision of Hades*, G. R. S. Mead; May 13th, *Hypatia*, Vincent Lewis; May 20th, *Pre-Adamite Christianity*, Rev. A. Baker; May 27th, *The Coming of the Son of Man*, Miss C. E. Woods.

Manchester Lodge. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

Manchester, Didsbury Lodge. Information respecting meetings for May can be obtained from the Hon. Secretary, 38, Bamford Road, Didsbury.

Manchester, South Manchester Centre. Meetings for members of the Society on Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street (corner of Greame Street), Moss Side. Open to non-members on the fourth Thursday. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

Middlesbrough Lodge. Meetings at 46, Linthorpe Road.

Nottingham Lodge. Meetings on Wednesdays, at 3, St. James' Street, at 8 p.m., for the study of *The Secret Doctrine*. On the first Monday in each month, at 8 p.m., short papers by members. On Fridays, at 2.30 p.m., a ladies' reading circle, to which enquirers are invited. Communications by post to W. E. Dowson, 10, Mapperley Road, Nottingham.

Oxford Centre. Meetings on Wednesdays, at 8.30 p.m., in the office of Mr. Salter, over Lloyd's Bank, Carfax. Hon. Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

Plymouth Lodge. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

Sheffield Lodge. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.15 p.m.: Lectures by Mr. A. R. Orage: May 1st, *Telepathy and Clairvoyance;* May 8th, *Hypnotism;* May 15th, *The Survival of Death*. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

Southampton Lodge. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Mrs. Hollick, Cranleigh, The Polygon, Southampton.

Tyneside Lodge. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

York Lodge. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street: May 6th, *World Music and Soul Music*, Miss Whitehead; May 20th, *Symbolism*, E. J. Dunn. Meetings for study on alternate Fridays. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

As a sort of parallel to the Hindu worship of insignia, tools, etc., described last month, it may be of interest to note that in some Catholic villages in Switzerland, each several implement of work is solemnly blessed by the priest, in a ceremony at the beginning of the summer season, when the inhabitants move to the higher pastures and châlets. This kind of dedication service was witnessed by some English visitors in July, 1902, at the little village of Bell, in the Valais, and was very impressive and interesting, showing how there also religion permeates into the simplest acts of daily life. A similar custom of blessing and dedicating the nets, lines, etc., is said to be found in some seaside villages at the opening of the fishing season. Possibly blessing and worshipping were not so far apart in their original use and the customs may have an identical or similar origin.

C. C.

DEAR MR. EDITOR,

Kindly allow a sympathetic and long-suffering mortal to say a few words in defence of that greatly tortured and abused term, the Fourth Dimension. This unfortunate mathematical postulate is forced to bear the burden of a crushing mass of confused and chaotic thinking. It seems to be looked upon as a sort of Ring of Aladdin, a key to all the greatest mysteries of Earth and Heaven. The vast majority of people who write and talk about it, show by the character of their allusions to it that they have not the faintest conception of what it really is. If they would study Hinton a *little*, and think over what they read, they *might* get to understand something of what it means.

The Fourth Dimension has positively no mystical or occult significance whatever. It is not, in the words of a recent writer in THE VÂHAN, a means for "the etherealisation of all matter" of the Universe. It most certainly may not "in one of its aspects be called Permeability." In fact, in the sense meant by the writer, it has no "aspects." It has no more bearing on any mystical or spiritual relation in Man or in the Universe than has an umbrella or a pair of goloshes. It is simply a geometrical concept, a plain, ordinary, common or garden dimension of space, identical in all respects with the three dimensions known to us, shown by its very name to be the fourth in a series of identical units. That is to say, it is an extension of matter in a new direction at right angles to our familiar length, breadth and thickness. This new direction is, by a strange limitation of our faculties, inconceivable by most of us, but we know that it is an ordinary mathematical straight line exactly like the three straight lines which form the three independent directions of the space with which we are familiar. As such, it has precisely the same relation to the mystical and the occult as have the length, breadth and thickness of our ordinary space. Four-dimensional space is filled with an infinite number of three-dimensional spaces running parallel to each other and intersecting each other at all conceivable angles. To a being living in another three-dimensional space, one lying at right angles to the particular three-dimensional space in which we live, move and have our being, one of our three dimensions is the Fourth Dimension. To us, one of his three dimensions is the Fourth.

All such expressions as "Permeability," "Througth," etc., are not only inaccurate, they are also extremely misleading. If a being in our three-dimensional space were to execute a movement in the Fourth Dimension, he would not "permeate" or pass "through" anything in our space. Suppose, for example, he were confined in an hermetically closed, cubical room, and occupied a position distant ten feet from all the six sides of the room. If, now, he were to move one millionth part of an inch in the Fourth Dimension he would pass out of the room altogether, because he would pass out entirely from the particular three-dimensional space which contained it. If, on the other hand, he were to leave the room by passing through one of its sides, he would simply be effecting a three-dimensional passage of matter through matter, which has nothing to do with the Fourth Dimension.

Although most of us cannot, with our present physical faculties, visualise or picture to ourselves four-dimensional bodies, yet we can grasp them intellectually in all their details. Their boundaries, relations and proportions are as perfectly known to us as are the corresponding properties of three-dimensional objects. An analytical geometry in four dimensions has been constructed by Russian and American mathematicians, in which, by the addition of a fourth co-ordinate, four-dimensional bodies are indicated and dealt with by means of algebraic equations with the same precision as are the bodies of our familiar space by ordinary solid analytical geometry; all of which is, of course, strictly confirmatory of the fact that the Fourth Dimension is a matter purely of Mathematics and Physics, not in the least of Philosophy or Mysticism.

E. KIRK KEEP.

ENQUIRER.

QUESTION 237.

S. T.—How could Jesus possibly have lived 100 *years B.C., when one of the best known sayings runs: "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's"? There was no Cæsar at* 100 B.C., *or for many years after.*

G. R. S. M.—This point is exceedingly well taken, and is, of course, one of the first which occurs to a student of New Testament history in such a connection. It is a strong point because the famous saying, "Render to Cæsar the things that are Cæsar's; and unto God the things that are God's," occurs in what is regarded by all schools of criticism as the earliest deposit of the synoptic writings, the so-called "triple tradition" or "common document." It occurs *Matt.*, xxii. 21, *Mk.*, xii. 17, and *Lk.*, xx. 25, and in practically

identical words; in fact, in this instance there can be little doubt but that it lay before all these Gospel-compilers in the written form, "ἀπόδοτε τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ."

Now there was no "Cæsar" till B.C. 30, even in the Roman world; moreover, there was no Roman supremacy of any kind whatever in Palestine till Pompey took Jerusalem in 63 B.C. The dilemma therefore is unavoidable. Either the 100 B.C. date is erroneous or the saying cannot be attributed to Jesus. But this saying by no means stands by itself. Over and over again we have reference to "publicans" in the sayings—*e.g.*, in the Logia-source (cf. *Matt.*, v. 46)—who are invariably referred to as a class of persons held in general detestation by the Jews. Now these "publicans" (τελῶναι) were the agents of the farmers (*publicani*) of the taxes exacted by the Imperial Treasury from the conquered and tributary states. It is difficult to know exactly when the Romans began to exact tribute,* the historical indications being somewhat confused, but the Quirinius' poll-"taxing" (A.D. 6-7) is known to have marked a violent outburst of opposition, and may very well indicate the distinct bringing to birth of the fierce hatred of the "publicans," which marks the temper of the times of the received Gospel story.

Now the only ground of defence an apologist of the 100 years B.C. date can take up, is to argue that all these sayings are not genuine *logia* of Jesus, and this involves him in a headlong career that kicks the stoutest timbers of the chariot of tradition into flinders. It may be that this position may some day be arrived at by the boldest spirits, and that it may be argued that the only real point of truly historic interest is to determine when exactly "Jesus saith" was placed before the various collections of unrelated wisdom-sayings that had for many years circulated among the innumerable religious communities of those days; but before that position is generally accepted it must be shown that a greater good is to be obtained by a total abandonment of tradition than by a modified clinging to it.

That, however, dates were treated with scant respect by many in those early days, is seen by a study of Talmud and Midrash, and also by a statement of the adherents of the Basilidian school of the early part of the second century. One of the greatest festivals of the school was the celebration of the Baptism of Jesus on the fifteenth day of the Egyptian month Tobe or Tybi. "They of Basilides," says Clement of Alexandria, "celebrate His Baptism by a preliminary night service of readings; and they say that 'the fifteenth year of Tiberius Cæsar' means the fifteenth day of the month Tybi." It was then that the Father "in the likeness of a dove"—which they explained as *meaning the* Messenger or Holy Spirit—came upon Him.

In "the fifteenth [year] of Tib[erius]" we have, then, an interesting glimpse into the workshop of the "historicisers."

I have myself for long been of opinion that "they of Basilides," could they any longer speak, would have a good deal to tell us about the "common document"; but be that as it may be, I have thought it good to add a weight in the other scale less some may too readily jump to the conclusion that the "Cæsar" saying has made the unpopular scale kick the beam with too sounding a thwack.

* That is to say the various stages by which the Jews passed from the tributary stage, as allies, to the state of complete subjection.

Question 235.

X.—Is it possible to love humanity, and continue to work for it, after having been treated by it, or a portion of it, with mocking laughter and scorn, and made to feel like a meddling fool?

E. R.—Two thousand years ago a Great Master answed this question—answered it, it is true, by an injunction laid upon us—but no Master speaks idle words, and would not therefore tell us to do anything impossible. "Love your enemies, . . pray for them that despitefully use you." I think the great difficulty for some in the way of carrying this injunction into practice, lies in a misunderstanding of the word "love." Perhaps the great majority of people associate the word with the warmth of feeling possible only, as we are at present, in connection with our very nearest and dearest, and when called upon, as they think, to extend this to all the world they stand aghast at the magnitude of the task. But there are degrees of love, nor can I see that there ever will come a time when it will be otherwise. To-day we love with deepest devotion a few only; to others we give warm friendship; to yet others kindly feeling and friendly interest in their welfare—perhaps to none are we really indifferent; and even to those we call our enemies we give a quick and compassionate service if we see them hungry or thirsty, or suffering pain of any kind. As our power *of* loving grows our best beloved of to-day will be still better loved, and all others will come into a higher place in our love and friendship, in the same proportion. We shall not grow colder to some in order to put all on the same level, but raise all to a higher, though not all to the same level.

There is another aspect of love which is made very evident in the above question—the love we bear ourselves. This it is that is so deeply pained and injured by such treatment as is there mentioned; for this self-love, or individuality, as it is now called, is our most precious garment, woven with infinite care, and wrapped closely round us and guarded with jealous care; to have it injured is the cruellest thing that can happen to us; and we are slow to understand that the fact that it can be injured is proof that our labours at the loom are not yet ended; the finished and perfect garment will effectually ward off all stings and arrows, for into it will be woven compassion for all that lives, instead of self-love and pity. And so a wonderful law of nature has decreed the distinction of this garment of self-love, as a necessary condition of progress, just as in our past its weaving was necessary. It cannot be thrown off by one supreme effort; but as it was put together one thread at a

time, so must it be destroyed, and those are our best helpers in the destructive process who laugh our efforts to scorn, and make our sensitive self-love quiver under their sharp criticisms, for their keen eyes often see ugly spots where self-complacency led us to think was only fairness and goodness. This we belive in theory—but, alas, for putting theory into practice! This is the hardest thing the human soul is called upon to do, and only little by little can it be done. But effort is cumulative, and no matter how often we fail, these piled up efforts will at last bring us to the point of *knowing* that our enemy is not an enemy at all, but a friend in time of need, though, it is true, in painful guise. Refusing to allow the thoughts to dwell on wrongs is the best way of attaining this end, and at the same time to carefully examine our own actions and mannerisms, to see if there is not room there for many corrections—for we are apt to forget that whilst some are wounding us, we are doing precisely the same to others. The strong desire to be of service will be the best incentive to unflagging effort for the self-improvement that alone will make work for others, without thought of reward, possible.

E. L.—Certainly it is possible for a really advanced person to do this. The "mocking laughter" and "scorn" would seem to me the least of trials. We have instances on record in which such contempt runs into positive hatred and vilification, and then it is possible for a person's means of livelihood to be taken from him, affecting those dependent on him for bread as well as himself—further his moral character is usually attacked. There is nothing too bad for some people to do in order to inflict injury if possible on others far greater than themselves. But the wise and loving servant of the Master, and hence of humanity, persists unchecked in his work and pays patiently whatever debt of suffering may be included in this life for him, and knowing that those who so slander and have made it their karma to be slanderers have a heavy reckoning before them. So he can afford to pity them. Besides, his methods may be imperfect enough for him to benefit by receiving some such reminders that they are so. For service needs great discrimination and tact, and above all a knowledge of human nature, which is hard to acquire.

A. H. W.—It is possible, but not easy, indeed it is perhaps the most difficult thing in the world, for it involves the sacrifice of self. We have to realise why our best endeavours have resulted in scorn and mocking laughter. Now *we* were the active factor, the return of humanity—which usually means one individual—was the reflex of our own action. There was, therefore, something wrong about that action. What was it? Perhaps we went the wrong way to work, or preached when we should have practised, or spoke when it was time for silence, or tried to drive when we might have led the way. Or did we cast our pearls before swine, and find that the rending follows with automatic and inevitable certainty?

The Buddha said that to be taught a man must be both ready and willing. Perhaps we have been trying to teach the wrong people, or have not realised that some are helped best by being left alone to find out for themselves. The Great Evolution is very slow as we count time; have we been trying to hustle the world into our idea of perfection in a week or two? Have we been taking our little foot-rule of personal morality and trying to measure the Universe?

Everyone who has tried to help has made these mistakes, and it is most annoying, but we all live and learn, and in time look back and almost laugh to see how inevitably the unhappy result followed our misguided efforts. For the goodwill to help is not enough, it must be ordered and guided by knowledge. To heal even the physical wounds of men an elaborate training in antiseptic surgery is necessary, but it is a far more delicate and difficult matter to bind up a broken heart, or persuade a sinner to forsake his way. When we are made to feel like a meddling fool, it is because we have rushed in where Angels fear to tread.

Having brought ourselves to see that it is all our own fault, we are able to forgive and so forget; then we can pull ourselves together and try again, more gently, more wisely, striving to sympathise and understand to the uttermost. So we learn to look into the hearts of men, and see their heart's desire, and sometimes are able to suggest something a little better. That is all we can do, for each soul must work out its own salvation step by step in its own time and way.

But it is far better to have tried and failed than never to have tried at all. To have the will to love and serve humanity is the great matter, the readiness is all, knowledge comes only by experience. There is a stage upon the way when a man stakes everything to try to help—and loses—he is called "God's Fool."

> "He drowns his Honour in a shallow Cup,
> And sells his Reputation for a Song."

But he has the song, and it turns out to be the Song of Life. Have courage therefore and endure, for the end is not yet, and it shall be said to you in your turn, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto Me."

The subscription to THE VÂHAN for those who are not members of the British Section of the Theosophical Society is 2*s.* 6*d.* per annum, post-free. Single copies, 3*d.* each, may be obtained from the Theosophical Publishing Society, 161, New Bond Street, W., *to* whom subscriptions should also be sent. No back numbers can be supplied.

All communications or "Activities" must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

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A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street London, W. For unsigned paragraphs the editor is personally responsible.

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Edited by BERTRAM KEIGHTLEY.

THE CONVENTION.

The Fourteenth Annual Convention of this Section (the second under the title of "British Section") will be held in London on Friday, Saturday and Sunday, July 1st, 2nd and 3rd.

On Friday afternoon, July 1st, an informal reception of delegates and members will be held at 28, Albemarle Street, from 3 to 6.

On Friday evening, July 1st, at 8.30 p.m., Mrs. Besant will deliver a lecture in the Large Queen's Hall, Langham Place, W., entitled "Is Theosophy Anti-Christian? An Answer to the Bishop of London."

Admission free, by ticket only. Reserved seats, 5*s.*, 2*s.* 6*d.* and 1*s.*, to be obtained from the Theosophical Publishing Society, 161, New Bond Street, W. Special tickets will be provided for delegates to the Convention, who should apply to the General Secretary.

The Convention will meet for business in the Small Queen's Hall, Langham Place, W., on Saturday afternoon, July 2nd. Mr. A. P. Sinnett, the Vice-President of the Society, will take the chair at 2.15 punctually. The agenda paper for this meeting is issued to members with this number of THE VÂHAN, and it will be seen that besides the usual business there are several special matters to be dealt with.

On Saturday evening at 8.30 a meeting for discussion will be held in the Small Queen's Hall. Several suggestions have been received in answer to the request in the May VÂHAN and have been considered by the Executive Committee. As the result they have decided that the following shall form the subject of discussion:—

"Where teachings differ—as differ they frequently must in matters outside ordinary human experience—it seems desirable, in a Society like ours, that each statement should be frankly recognised and made room for ungrudgingly.

"The tendency, of course, is otherwise!—to attempt to pass on as correct only one of two or more conflicting assertions. This is natural; but it is unsound in principle and will be found impossible in the long run."

Several members are being invited to begin and continue the discussion, which will afterwards be open to the meeting.

On Sunday afternoon, at 3, by the kind invitation of Mr. and Mrs. Faulding, delegates and members are invited to meet in the garden at their house, 53, Warrington Crescent, Maida Vale, W. Since the departure from Avenue Road, the lack of a garden for social intercourse has been greatly felt and the kindness of Mr. and Mrs. Faulding will therefore be greatly appreciated by members.

On Sunday evening at 7, there will be a public meeting of the Convention in the Small Queen's Hall, at which Mr. Mead will speak on "The Church Universal" and Mrs. Besant on "The Great Brotherhood."

All delegates (except Presidents of Branches present in person) and proxies should bring their credentials in writing. Branches are reminded that they may send one delegate (in addition to the President or his representative) for each twenty-five members.

All Branches should send in a correct list of their members at least ten days before the Convention for the revision of the registers, and the Reports of the Branch Secretaries should be sent at the same time.

With this issue of THE VÂHAN the account of receipts and expenditure and the Convention agenda are sent to members.

BERTRAM KEIGHTLEY,
General Secretary.

INTERNATIONAL CORRESPONDENCE SCHEME.

On behalf of the British Committee I beg to thank all those who have so cordially co-operated in the above scheme. Thanks to their help the British register is now practically ready, and it is hoped that by or shortly after the Congress the foreign sectional registers will be ready also. Due notice of the "interlinking," when arranged, will be sent direct to each correspondent.

ALFRED R. ORAGE.

36, Hawthorn Mt., Chapel Allerton, Leeds.

DONATIONS TO THE INTERNATIONAL CONGRESS FUND.

The following donations have been received by Miss Spink: Mrs. Miller, £1; Mrs. Kirkman, 10*s.*; Mr. F. Zossenheim, 10*s.*; Mrs. Minnett, 10*s.*; Louisa Shaw Trust Fund, £3; Miss M. Smith, £2 2*s.*; Miss Sharpe, 10*s.* Total, £8 2*s.*

ACTIVITIES.

Dissolution of Branch.

The Secretary of the Chiswick Branch has notified me that the Branch has now ceased to exist and its Charter is therefore cancelled. The Branch was one of the oldest in the Section, but the meetings had of late been poorly attended and it was therefore decided to discontinue.

Meetings will, however, be held occasionally at Adyar Studio, Flanders Road, and the late Secretary of the Lodge, Mrs. Cox, will act as Secretary of the Chiswick Centre.

BERTRAM KEIGHTLEY,
General Secretary.

New Centre.

A Centre has been formed at Coventry, Mrs. Nevill, Elmhurst, 149, Foleshill Road, acting as Secretary. Drawing-room meetings are held periodically and on Friday evenings a meeting for study is held at the above address.

BERTRAM KEIGHTLEY,
General Secretary.

Donations to the General Fund.

The following donations have been received to May 20th: H., 1*s.*; S. A. R., 5*s.*; J. X., £6; M. A. N., £1; A. G. B., £2; J. B., 5*s.*; I. H., £2; G. H., 1*s.*; E. T., £4; O. G., 2*s.* 6*d.*; L. C. B., £20; C. H., £5; G. P. E., £5 5*s.*; P. T., £2 2*s.*; E. A. B., £6; E. R. McN., 5*s.*; G. E. T., £1; W. E. F., 10*s.*; T., 2*s.*; F. M. M. R., £1; H., £1 19*s.*; J. Q., £1; M. C., 10*s.*; R. H. P., 19*s.* Total, £61 6*s.* 6*d.*

Section Reference Library.

The following books have been gratefully received for the Library: *Extracts from the "Vâhan,"* edited by Sarah Corbett; *Selections from Manuscripts, Vols.* I.-IV., James Horton; *Rays of Truth,* Bessie Leo; *Everybody's Astrology,* Alan Leo; *The Scroll of the Disembodied Man,* written down by M. Collins and H. Bourchier; *Further Papers Relating to Tibet,* 1904; *Studien in der Bhagavad Gîtâ, Yoga der Unterscheidung,* The Dreamer; *The Law of Psychic Phenomena,* T. J. Hodson, LL.D.; *Psychology,* F. H. Randall.

The following books have been purchased for the Library during the last month: *The Bhagavad Gîtâ, Fourth and Newly Revised Edition,* translated by A. Besant; *A Dictionary of the Bible, Vol.* IV., edited by J. Hastings, M.A.; *The Pathway to Reality, The Gifford Lectures for* 1903-1904, R. B. Haldane, LL.D.; *The Old Riddle and the Newest Answer,* John Gerard, S.J.; *Electricity and Matter,* J. J. Thomson, D.Sc.; *Kwaidan,* Lafcadio Hearn; *Kotto,* Lafcadio Hearn; *Iamblichus' Life of Pythagoras,* translated by T. Taylor; *The Irish Mythological Cycle and Celtic Mythology,* H. D. de Jubainville, translated from the French by R. I. Best; *The Egyptian Book of the Dead, Part* 8, Renoux, completed by Naville; *Old Diary Leaves, Third Series,* H. S. Olcott; *The Mystical Hymns of Orpheus,* translated by T. Taylor; *Gulshan i Raz, The Mystic Rose Garden of Sa'd ud din Mahmud Shabistari,* translated by E. H. Whinfield, M.A.; *Humanism, Philosophical Essays,* F. C. S. Schiller, M.A.; *The Evolution of Religion, Vols.* I., II., Edward Caird, Master of Balliol.

R. A. HOBSON,
Assistant Librarian.

"White Lotus" Day.

At the commemoration meeting on Sunday, May 8th, at 28, Albemarle Street, Mrs. Besant was in the chair, and concluded the meeting with an address on the work which had been done by members who had passed from this life. Mr. Mead and Mr. Keightley gave short addresses, and Mrs. Hooper and Major Lauder read passages from *The Light of Asia* and the *Bhagavad Gîtâ.* A telegram was received from the members of the Cologne Branch assembled to celebrate "White Lotus" Day, sending greetings to the meeting.

Blavatsky Lodge.

Mr. Mead was the lecturer on April 21st; on the 28th the Lodge, unfortunately, did not (owing to his illness) have the pleasure of hearing Mr. Anderson; it is hoped that this is only a pleasure postponed; a discussion was held, opened by Mr. Faulding. On May 5th Mr. Keightley was the

lecturer; and on May 12th he gave place to Mrs. Besant, who was welcomed with great pleasure by the Lodge, and delivered a most impressive address on the work of the Theosophical Society.

F. E.-W.

Mrs. Besant in Kensington.

Mrs. Besant's visit to the West London Branch is to be followed by a public lecture on "The New Psychology," at the Kensington Town Hall, on Tuesday, June 14th, at 8.30 p.m., and the tickets, price 2*s.* (numbered), and 1*s.* may be obtained from the Secretary, 8, Inverness Place, Queen's Road, W., or the Theosophical Publishing Society, 161, New Bond Street, W. Handbills giving full particulars are ready, and help in their distribution will be welcome. They may be obtained at either of the above addresses.

H. W.

North London Lodge.

Mrs. Besant will deliver a lecture at Myddelton Hall, Almeida Street, Upper Street, N., on June 8th (*not* June 15th as previously notified), on "When a Man dies does he live again?" The chair will be taken by Mr. Herbert Burrows.

Members are requested to notice the change in the printed syllabus, as corrected in the "Lecture List" notice.

V. L.

"Lotus Journal."

The Editors desire to express their most grateful thanks for an anonymous gift of £10 8*s.* 6*d.* sent to them to clear off the debt on the past year's issue. They wish also to draw the attention of members to a quarterly reprint of their Golden Chain Pages, which they are issuing under the title of the *Golden Chain Circle*. They hope that this little paper, which contains the words of the "Golden Chain" promise and is free from any Theosophical terminology, may be useful in helping to spread this children's league, and they will be very glad to hear from any members who think they could help in making it known, or assist with pen or pencil. The price is one penny, and the address to write to is 7, Lanhill Road, Elgin Avenue, London, W.

H. W.

Lecture List.

BATH LODGE. Meetings on Mondays, and Class for study on Thursdays, at 8 p.m., in the Lodge Rooms, 2, Argyle Street, when books can be obtained from the Lodge Library. Enquiries should be addressed by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m.: June 5th, *Theosophy and Eastern Philosophy*, B. Old; June 12th, *Some More Hints on Theosophy*, O. H. Duffell; June 19th, *Our Duty to Sub-human Life*, Miss E. Green; June 26th, ... F. J. Hooper. For information apply to the President, Mr. F. J. Hooper, 136, Albert Road, Handsworth.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade. For information apply to Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on alternate Sundays at 3.30 p.m., and on alternate Mondays at 8 p.m., at members' houses, also on each Wednesday following the Sunday meeting, at 15, Old Steine, at 8 p.m. Information can be obtained from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Meetings on Tuesdays, at 8 p.m., at 4, Unity Street. Class for study of *The Ancient Wisdom*, on Thursdays, at 8 p.m. For further particulars enquiry may be addressed to S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. For information apply to the Secretary, A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. General meetings held in the Lodge Rooms, 58, Chaussée d'Ixelles, the first and third Saturdays in the month, at 8.15 p.m. Students' Class, open to all members, the second and fourth Saturdays, at 8 p.m. Reading room open from 3 to 5 p.m. twice a week. For information apply by letter to the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Meetings on Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. For information address the Secretary, M. Armand Rombauts, 23, Rue du Pépin, Brussels.

COVENTRY CENTRE. Meetings for study at 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

EDINBURGH LODGE. Regular meetings suspended during the summer. Library open on Mondays, 4 to 6 p.m. Lodge meeting on June 9th, 3 p.m., at 4, Learmouth Terrace. Address by Mrs. Besant. Public lectures by Mrs. Besant at Queen's Hall: June 7th, 8.30 p.m., *Reincarnation*; June 8th, 3 p.m., *Life after Death*. Enquirers' meeting, June 8th, at 8 p.m., in Dowell's Hall. Enquiries may be addressed to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Open meetings are held in the Lodge Room, 19, Bedford Circus, on Fridays, at 8 p.m., and on the first and third Sundays of the month at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m. Enquiries

may be addressed to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Public meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: June 5th, *The Problem of Sorrow*, E. E. Marsden; June 12th, *Reincarnation, a Necessity*, W. Bell; June 19th, *Some Thoughts on Astral Existence*, Baker Hudson; June 26th, *An Outline of Human Evolution*, E. J. Dunn. Lodge meetings on Fridays at 7.30 p.m., in the Lodge Room, 23, East Parade: June 3rd, *World Music and Soul Music*, Miss Whitehead; June 10th, *The Fourth Dimension*, A. Crowe; June 17th, *Theosophy and Miracles*, Miss B. Ramsden; June 24th, *Herbert Spencer*, Hodgson Smith.

HULL LODGE. Public meetings on Wednesdays, at 8 p.m., at the Lodge Room, 34, George Street. Lodge meetings on Sundays at 7 p.m. Enquiries may be addressed to H. E. Nichol, 67, Park Avenue, Hull.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 8 p.m. Enquiries to be addressed to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings on Wednesdays, at 18, Colquit Street, at 8 p.m.: June 1st, 15th, and 29th, Study of *Yoga of Discrimination*; June 8th and 22nd, Study of *The Secret Doctrine*. On Mondays, June 13th and 27th, Study of *The Seven Principles*. Reading circle on Wednesdays, at 3 to 4 p.m. For information apply to the Secretary, 18, Colquit Street, Liverpool.

LONDON, ADELPHI LODGE. Meetings on Mondays, at 7.30 p.m., at 21, Cecil Court, Charing Cross Road, W.C.

LONDON, BATTERSEA LODGE. Meetings on Sundays, at 7.30 p.m., at the Central Free Library, Lavender Hill, S.W. Enquiries to be addressed to Mr. A. P. Cattanach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meetings on Thursdays, at 8.30 p.m.: June 2nd and 9th, *The Function of the Dark Powers in Nature*, and June 30th, *Seeking the Self*, Mrs. Besant, at the Elysée Galleries, 17, Queen's Road, W.; June 16th, Meeting for Convention Business, and June 23rd, *A Cluster of Gems*, Miss Lilian Lloyd, at 28, Albemarle Street, W. Mrs. Besant's lectures are for members of the Blavatsky Lodge, but provincial and foreign members in London for the Convention may obtain tickets for June 30th, by application to the Secretary of the Lodge.

LONDON, CROYDON LODGE. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m. Hon. Sec., F. Horne, 27, Keen's Road, Croydon.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: June 6th, *Compassion*, S. F. Weguelin Smith; June 13th, *Mystic Ireland*, Mrs. Dunlop; June 20th, *A Persian Theosophist*, J. M. Watkins; June 27th, *Practical Theosophy*, A. P. Cattanach. Class for study on the first and third Saturdays of each month.

LONDON, HAMPSTEAD HEATH CENTRE. Meetings for enquirers at the Studio, Stanfield House, High Street, on Fridays, at 3.30 p.m., and on Wednesdays, at 8.30 p.m.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., are held every Sunday afternoon at 3 o'clock: June 5th and 19th, Study of *Man Visible and Invisible;* June 12th, Mrs. Besant; June 26th, B. Keightley. All children and young people are cordially invited. Intending visitors should address the Hon. Secretary, Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings on Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8.30 p.m.: June 1st, *Esoteric Teachers and Teaching*, A. P. Cattanach; June 8th, *Adam and Eve*, Rev. A. Baker; June 15th, Lecture by Mrs. Besant in Myddelton Hall; June 22nd, *Empirical Value of Religion*, A. Haddock; June 29th, *The Alphabet of Ritual*, L. Stanley Jast. Class for study of the *Bhagavad Gîtâ* on Mondays. Hon. Secretary, Vincent Lewis, address as above.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8 p.m.: June 3rd, Special International Evening. Papers by members from Norway, Germany and France; June 10th, *The Store of Theosophical Knowledge*, A. P. Sinnett; June 17th, *The Mystery of Sleep*, H. G. Parsons; June 24th, *Broader Views*, Miss Edith Ward.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Meetings at Spath Lodge, Spath Road, Didsbury: June 6th, 8 p.m., Study of *The Evolution of Life and Form;* June 7th, 3 p.m., Class for study; June 13th, 7.45 p.m., *The Problem of Personality*, A. R. Orage; June 14th and 28th, 3.30 p.m., Drawing-room Meetings; June 23rd, 8 p.m., Study of *Elements of Theosophy;* June 27th, 7.45 p.m., Report of Amsterdam Congress. Information respecting meetings for May can be obtained from the Hon. Secretary, at above address.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members of the Society on Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street (corner of Greame Street), Moss Side. Open to non-members on the fourth Thursday. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Meetings at 46, Linthorpe Road.

NOTTINGHAM LODGE. Meetings on the second and fourth Wednesdays in each month, at 3, St. James' Street, at 8 p.m., for the study of *The Secret Doctrine*. Communications by post to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Information as to meetings can be obtained from the Secretary, J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at

8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to be addressed to Dr. E. Mariette, Ford Park House, Mutley.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.15 p.m. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

SOUTHAMPTON LODGE. Public meetings on the first and third Wednesdays at 8.30 p.m., in the Lodge Rooms, 23, Portland Terrace. Lodge meetings on the second and fourth Wednesdays, at 8.30 p.m., for the study of the *Bhagavad Gîtâ*. For information apply by letter to the Hon. Secretary, Mrs. Hollick, Cranleigh, The Polygon, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings on Fridays, at 7.30 p.m., at the Lodge Room, 34A, Coney Street. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

DEAR MR. EDITOR,

I wish to raise the question of secession. It is commonly regarded amongst Theosophists as a terrible thing—a moral falling-short—when any member falls out of the Society. Mrs. Besant, in a recent speech to the Blavatsky Lodge, alluded to it at its best as "idiosyncrasy." Mostly it is spoken of with bated breath—the unfortunate seceder being regarded as a hopeless recreant.

The point I wish to raise is whether such secession might not—through some weakness in the Society—be forced upon the seceder: whether he might not find himself at the painful point of choosing between loyalty to the organisation, and loyalty to an ideal—whether, indeed, his resignation might not assume to him the complexion of a principle.

If this be possible, and if it be, in fact, due to some weakness in the machinery of the Society, or insufficiently diffused knowledge of that machinery, I think you will agree with me, that the point is one worth raising here. For it seems to me that many resignations may have been due to some such cause in the past, and many might be due to it in the future. And to the person really troubled by moral doubt, opprobrium is not the answer—only some such exposition of what *is* the machinery of the Society as perhaps this letter may call forth.

In cases of aggression, for instance—bad aggression, needing instant stoppage—what is the Court of Appeal? If the answer be "the President," I plead that he is too far distant. For European difficulties, some European authority is necessary. Take a case of illness, for instance, brought on by aggression. Such cannot—or ought not—to wait, whilst letters to India go to and fro. Then, also, the privacy of the Society, the feeling that such matters must be kept from outsiders, often deprives people of what would otherwise be means of redress. This makes it the more necessary that there should be an effective court of appeal within the Society. What is the court of appeal in such matters? Not the General Secretary of each Section: in some cases that might suffice, but in an international difficulty, it could not. Does the President relegate to the Vice-President powers in such case, and is the latter willing to employ them, and may every member of the Society feel that he has the right of appeal to him, and is secure of justice should he desire it?

Some may break with me here, and say a Theosophist should be above "justice." I should say in reply, that what we may forego for ourselves we are right to claim for others—and, above all, to claim as *necessary to the welfare of the Society* that such jurisdiction should exist. The Theosophical Society is a spiritual movement, but it is a spiritual movement functioning on the physical plane. And more than the spiritual qualities seem to me, therefore, required. Further—in my humble opinion—no man has a right to fix another's path for him. If we elect to choose the "highest," well and good—but it should not be forced on anyone, and the middle path of right and justice should be obtainable for those who desire it.

If these things be *not* obtainable, it will be obvious how my hypothetical "seceder" may be brought to the point of thinking resignation right. Those of us who regard work and money as responsibilities, know that we do not give these things to organisations we have found faulty: if, for instance, we learn that a certain hospital is badly managed, we transfer our subscription to another. And if it be urged in reply to this—as the present writer also believes—that the Theosophical Society is no merely human institution, but has a Divine Guidance behind it, yet, nevertheless, may a channel fail of its duty, and the Divine Guidance which is over all, may seem to be better served elsewhere. In this case such a seceder would surely not be resigning either from disloyalty or idiosyncrasy, but from that loyalty to the ideal, which is higher than any loyalty to form, and which sways not one but many.

Believing that this problem may have beset many in the past, and may beset many in the future, I ask that this letter and its reply may find place in THE VÂHAN.

Yours sincerely,
LUCY C. BARTLETT.

The practical answer to the point raised is that the Theosophical Society is so vast an organisation and its various portions so self-governed and autonomous, that—for such purposes and problems—the various Sections may be regarded as independent, and hence if a member is dissatisfied with the way things are managed in one Section, he can transfer his membership to another in whose management he has confidence.

At the present moment any serious complaint—

anything that would amount to a charge of dishonourable conduct, for instance—by one member against another, would, if it referred to a member of the same Section, come before the Executive Committee of that Section, if to a member of another Section it would go through the General Secretary of the complainant's Section to the General Secretary of the defendant's Section, with final appeal to the President-Founder in both cases.

I know that many people have left the Society because of personal troubles they have had with other members, but that has always seemed to me a mistake, because their action weakens a movement which they themselves recognise to be useful and a bringer of good to the world, while their complaint is merely against the weaknesses and imperfections which are inevitable in all things human.

In early years, 1880-1885, we had in the Rules elaborate provisions for courts of appeal and so on. But experience proved that they were practically quite unworkable, and so they were dropped and the present arrangement adopted.

BERTRAM KEIGHTLEY.

Will some kind reader explain the signification and connection between the past and the present of the symbols of the Lion, Unicorn and Rose—as referred to in the following condensed extract from *The Japs at Home* :—

"There are some curiously suggestive carvings at the entrance gate of one of the most glorious shrines of Buddha at Nikko in Japan. No other than our old familiar Lion and Unicorn, bearing the unfamiliar names of Ama-ino and Koma-ino.

"There is also a conventional peony, taking the exact shape of the Tudor rose.

"These three must have been emblems of kingship in the far away ages, before the Âryan separated from the Shemitic and Turanian."

Is it possible that the figures of the two Deva kings frequently met with guarding gates in Buddhist shrines in Japan are in any way connected with our Gog and Magog?

The connection of all these with Buddha is remarkable.

M. C. B.

DEAR MR. EDITOR,

I am sorry to see Mrs. Ellis's letter in the March VÂHAN, and feel, like your correspondent M. A., that I must write and emphasise my experience as being entirely in the opposite direction. In many Lodges in different parts of the country I have always met with the greatest cordiality and hospitality: and in our own little Lodge we are always most pleased to welcome visiting members, as well as strangers who are seeking information, and these have not been at all backward in expressing their appreciation of our kind reception of them.

A. KING.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

A great deal of public interest was aroused by the statement at the end of a lecture on May 20th, at the Royal Institution, by Professor Rutherford, that the minute amount of radium found in the soil of an ordinary back garden if distributed throughout the earth would provide all the heat which is being radiated from its surface. Many years ago Lord Kelvin gave a limit to the age of the earth from a consideration of this heat, assuming it to be due only to the initial high temperature of the molten earth, but with the proviso, which now seems almost a prophecy, that no then unknown source of heat should be discovered. The break-up of the atom itself is now apparently a source, and thus the argument breaks down, and we may have the enormous periods demanded by the older geologists and the even more immense eras of *The Secret Doctrine* conceded by the physicist, who has hitherto placed such a powerful brake upon the imagination of his biological brother scientist.

The Daily Chronicle, of March 31st, has thought it worth while to print under the heading "'Astral' Sight," the account of an American lady's astral visits to Mars and Venus. The description of the people there is vivid, even if it has nothing else to recommend it. "Mars," we are told, "is peopled with an enthusiastic, stalwart, noble race of men, with complexions shiny and black as ebony. They play with electricity as we would with fireworks. . . . Venus is inhabited by a charming race of beings; they are associated most happily in soul-mated couples, for they have a flexible astral or psychological tubing, which invisibly connects their bodies and prevents them from wandering or straying, or being separated at any time from their true soul-mate." Marriage is evidently a serious matter in Venus!

The perplexity as to the alleged Blondlot or "N" rays has not yet been cleared away. In *Nature*, for April 7th, a letter from investigators in the Glasgow University describes attempts to reproduce the experiments showing the existence of the rays, but entirely without success. No effect from muscular contraction could be detected, and all the observations tended to show that the "rays" had either a subjective origin or were due to changes of temperature. One could hardly avoid a feeling of regret if our new "muscle rays" should after all be shown to be a delusion.

ENQUIRER.

Readers are invited to send in further answers to any of the questions which appear under this heading, for publication if thought suitable by the editor.

QUESTION 234.

(*Continued from p. 71.*)

P. Q.—What is the meaning and origin of "Amen"?

F. E.—As far as the Egyptian language goes the meaning of this word is perfectly obvious. Its radical meaning is "O changelessness," or "O stability," and according to the lexicon it is translated hidden and secret.

The root meanings give us the key to the ordinary translation. We ask: What is the secret? and we find the question answered by all philosophies—peace—contentment—patience—the quiet centre round which the Universe revolves—the Now which can hold the Past and the Future in the hollow of its hands—that Being which smilingly watches the efforts of those whose desire is *to become*—the Eternal Aristocrat beholding the democracy labouring.

The Egyptian hieroglyphs are a reed, a draught-board and waves of water.

The reed stands for the letter "Å" which Erman, the great authority on hieroglyphs, compares to the Hebrew letter "*Yod*." Its meaning before a noun or verb is Oh, O, Ah, after a noun or verb it means I, my, me.

The draught-board stands for "me," and its meaning is stability, established, firm, permanent, abiding, fixed.

The waves of water mean "n," which was added to give a symmetrical appearance to the group of letters.

Amen the name of God is translated the hidden God. Amen the verb, noun and so forth is translated hidden, to hide, secret. This word is found frequently on the inscriptions in the pyramid of Unas Pepi and so forth at Sakkarah, dating from 3700 B.C. at least.

On page 70 of THE VÂHAN G. R. S. M. says that scholarship "has nothing to say to the non-Hebrew origin of the word Amen." I should be glad to know to what particular scholarship he alludes. The merest student of the Egyptian language knows all the facts I have placed before the readers of THE VÂHAN.

It cannot be expected that people who wilfully exclude from their horizon all the knowledge that has come to us from Egypt during the last ten or twenty years can continue very long to be regarded as great authorities, and Messrs. Hastings, Cheyne and Singer will sooner or later be succeeded by others who have condescended to pay some attention to the only records that modern culture has deciphered, which are known to have been inscribed nearly 6,000 years ago.

G. A. G.—The following information came to my wife, myself, and a friend, in much the same way as that described in articles in the December and April numbers of *The Theosophical Review*, only in this instance the planchette was not used. The statements may be found suggestive of fresh thought on an interesting subject, but have no claim to be authoritative.

The common root of both Amen and the mystic syllable Aum was a mantram, but not in any present form. Amen or Aum is the equivalent of the original with which it corresponds. The two words are almost the same except for the terminal *en* of Am-en, which was used for euphony. The spelling has varied more for orthographic reasons than anything else.

In the early ages the original mantram was taught in one form and one syllable, to the third root race—the Lemurians—by the Avatârs, for the express purpose of defining their beliefs, and for enabling them to crystallise them into a terse word. The object of the mantram was to enable the novice to contemplate the forces involved in the cosmic process, with the idea of incorporating and using the forces. There was implied also a resignation to the Supreme and inevitable. The word was for a channel of concentration of the will of the people to turn what had hitherto been unruly into acceptance of law. The Lemurians were wild, lawless and ferocious.

Amen in more recent times signifies the absolute desire for affirmation and conclusion, and denotes first and last, finality, limitation, definition. The word was known to the Egyptians, but the Chaldeans understood its significance best. This latter people got the word direct from Lemuria; for the Chaldeans were an offshoot of the Lemurians.

Among the Chaldeans the word had two significations—one was exoteric and the other esoteric. The political was the former, the religious the latter. In the political it was applied to a system of society and government. It was associated also with music, art and philosophy. In the religious services the word was sometimes sung, but more often said.

The Hebrews never understood its true signification, which was of the heart. It was not originally used by them in religious worship; but it came to have a religious association, though long before this the Chaldeans had put it to religious uses.

The Essenes do not appear to have used the word much. It was, however, understood by them. It was much used by another Jewish community long before the time of the Essenes. There was no direct connection between Amen and the Holy Name—the Tetragrammaton, but the word was, for several reasons, associated with it. The Hebrew expression "the God of the Amen" means the Power of the Amen—or Absolute.

Where the Logos of God or Amen is given in the Gnostic Simonian system as "He who has stood, stands, and will stand," this is to be explained by the fact that the life side, or interior significance, must not be lost sight of; that is, the vitality of a word is in its meaning and not in its letter.

The passage in *Rev.* iii. 14 means that the potential is actualised. Amen was used by the participants in the Mithraic mysteries.

Amen was understood esoterically in early Egyptian times, and the god Ammon was invented and built up to embody the idea exoterically. The god was an image of the ideal, that is, of the thought conveyed by the word. There was no worship of the god excepting by the common people, and they did not use the Amen—that word was understood only by the initiated. The present meaning of Amen, usually given as "So it is" or "So it shall be" implies the Eternal Now, and shows a retention of some of its original significance. It has not lost its real meaning and never could do so. Its true meaning is still understood by the enlightened; the popular usage of the term is good enough as a popular definition.

A. H. B.—I would suggest that if the Greek αμην is more than a mere transliteration, the Christian translators may have corresponded into Greek the original Hebrew meaning also; and probably this may be seen in the Greek α privative, or negative, and μην from μενεω, I remember or call to mind. Such a derivation would imply "the negative mind in the presence of the positive truth"—the "verily" of the Authorised Version of the Bible.

Question, 235.

(*Continued from p. 80.*)

X.—Is it possible to love humanity, and continue to work for it, after having been treated by it, or a portion of it, with mocking laughter and scorn, and made to feel like a meddling fool?

K. B.—Most difficult no doubt, but that it is possible is surely proved by the histories of many of the World Saviours and Prophets, and notably in the case of Jesus, despised and rejected by mankind yet working for it, not only to what seemed to His contemporaries "the end," but on beyond. The question all resolves itself into the old one of Personality. If a man can divest himself of his lower personality to such a degree as to be totally indifferent to the attacks made upon it, what is to hinder him, the higher part of him, from continuing to love and to work for humanity? He knows their ill-will comes from ignorance and therefore he strives the harder to bring them to a knowledge of the truth. "Father, forgive them, for they know not what they do."

T.—There is an aspect of this question which does not appear to have been fully dealt with in the last issue. I am of opinion that there is at times a good deal to be said for humanity in the position it takes up with regard to some who, with the best intentions in the world, desire to work for humanity *in their own way*. It is not pleasant to be called "a meddling fool," but are there not cases in which the term is appropriate enough? It is too often assumed humanity should have no voice in the matter and that it should meekly and gratefully submit to be loved and worked for by any busybody who may choose to come forward without invitation. Yes, undoubtedly there are many such meddling fools but whether it would be possible for them to go on meddling in the face of one or more plain statements of fact on the part of the aggrieved humans is a question that would require knowledge of the whole circumstances to warrant a reasoned conclusion. Personally, however, I believe some will be found who will persist, if not *ad infinitum* at least *ad finitum*.

Question 236.

A. E. J.—May I ask for explanation of the advice given in The Secret Doctrine, *Vol. III., pp.* 451 *and* 531, *for "beginners who cannot help going into crowds." May it be taken seriously?*

K. H. P.—The advice given by H. P. B. in the paragraph above quoted, may, I think, be considered quite "seriously." Many students are obliged by their daily work to mix in crowds composed of diverse specimens of humanity, many of whom would undoubtedly be inimical to their thoughts and life. The effect of this unconscious antagonism might be to revivify much in the astral and lower mental bodies the student had fondly hoped crushed for ever, with a retarding effect to the aspirant to the higher life even if no actual harm was incurred. To guard against this H. P. B. has given, what at first sight may appear almost childish advice. But is it? Remember it is advice given not to advanced students, but to "beginners" who have not even partial control of their vehicles. She says: "Let the student protect himself from the 'Powers of the Air' (Elementals) which throng public places, by wearing either a ring containing some jewel of the colour of the presiding planet or else of the metal sacred to it."

Might not the reason underlying this advice be that the stone or metal would form a nucleus of concentration for the student's own thoughts? So that whenever his eyes or his mind turned towards the talisman he would unconsciously attract the protecting powers towards him and through the agency of the stone or metal thus effect his preservation, until he gained sufficient self-control of thought to dispense with a physical medium.

If looked at in this manner is not the advice wise and good? Suitable to those who do not feel "a clear conscience and a firm desire to benefit humanity" sufficiently tangible for them to cling to, but need the more concrete aids of jewel or metal. With regard to page 531, the teaching is hardly the same as that given above and is certainly far beyond "beginners," as it should only be undertaken with the sanction and help of a student highly trained in practical occultism.

E. A. B.—In reference to this passage, the writer had been explaining that every sound, colour, etc., in our visible world has its correspondence in the unseen worlds and arouses some force or other in them. Some persons are much more sensitive than others to these unseen influences, and some also are more helped than others by the physical links with the unseen, and she probably did mean what she said in her "advice." But it is more important to "take seriously" her closing remark: "But the best protection is a clear conscience and a firm desire to benefit Humanity."

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THE VÂHAN

A VEHICLE FOR

THE INTERCHANGE OF THEOSOPHICAL OPINIONS AND NEWS.

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All readers are cordially invited to send in questions, answers to questions, opinions, and notes upon theosophical subjects. All communications should be written plainly and on one side of the paper only, and addressed to the editor, 28, Albemarle Street, London, W. For unsigned paragraphs the editor is personally responsible.

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Edited by BERTRAM KEIGHTLEY.

THE CONVENTION.

With this number of THE VÂHAN a programme of the Convention goes to the members. Attention is specially called to the lecture by Mrs. Besant, "Is Theosophy Anti-Christian?" in the Large Queen's Hall, on Friday, July 1st, at 8.30 p.m. As the hall is a very large one it is hoped that members will do all they can to fill it. Delegates who desire them will be provided with free tickets for the Orchestra. Applications should be made to the General Secretary.

The Sunday evening meeting in the Small Queen's Hall is open to the public.

BERTRAM KEIGHTLEY,
General Secretary.

Miss Forster desires it to be known that she is pleased to renew her invitation of past years to members visiting the Convention who would like to avail themselves of her escort in the galleries of the British Museum.

LETTER FROM THE SCANDINAVIAN SECTION.

MR. BERTRAM KEIGHTLEY,
Gen. Secretary of the British Section T.S.,
London.

DEAR SIR AND BROTHER,

The Scandinavian Section, assembled in Stockholm to their ninth Annual Convention, send to the members of the British Section their fraternal greeting, wishing you every success in the great work that unites us all.

For the Annual Convention,
ANID KNOS.

EUROPEAN FEDERATION.

AS THE VÂHAN goes to press unusually early this month, the report of the Congress of the Federated European Sections just concluded is inevitably postponed to next month. *But it* would be unpardonable to let this issue go out without recording the splendid success which attended the whole proceedings, without a word of warm and most cordial recognition of the untiring devotion and work of our Dutch brothers, and especially of the hearty good feeling, the strong sense of unity and real brotherhood which has characterised the gathering. Lastly, its new note, the active development of an artistic element in the Theosophical movement, must not remain unnoted; and this brief anticipatory notice may be closed with Mrs. Besant's happy phrase: "Our Dutch brothers may have a small country, but they have very large hearts."

ACTIVITIES.

Dissolution of Branch.

The Branch at Alicante, Spain, has for some time ceased to have any active existence, and it has therefore now been removed from the list of Branches of the British Section.

BERTRAM KEIGHTLEY,
General Secretary.

New Centre.

A new Centre has been formed at Ripon, Yorkshire, Mr. J. Monger, 2, Ashville, Ripon, acting as Secretary.

BERTRAM KEIGHTLEY,
General Secretary.

Donations to the General Fund.

The following donations have been received to June 20th: E. M., £1 1s.; S. E. G., 5s.; A. S.,

2s.; New Zealand Section (for VÂHAN), £2; L. S., 4s.; I. B., £5; A. C. P., £12; A. J. V. R., £4; T., 1s.; E. F., £4; S., 1s.; Ss., £1; E. B., £1. Total, £30 14s.

Mrs. Besant's Lectures.

The following is a list of the dates and places of Mrs. Besant's provincial lectures in July:—

Date.	*Place.*
July 6*th* & 7*th*.	Southampton.
,, 8*th*.	Bournemouth.
,, 9*th* & 10*th*.	Plymouth.
,, 11*th* & 12*th*.	Exeter.
,, 13*th*.	Bristol.
,, 14*th* & 15*th*.	Bath.
,, 16*th* & 17*th*.	Birmingham.
,, 18*th*.	Sheffield.
,, 19*th*.	Hull.
,, 20*th*.	York.
,, 21*st*.	Bradford.
,, 22*nd*.	Leeds.
,, 23*rd* & 24*th*.	Didsbury and Manchester.
,, 26*th*.	Liverpool.
,, 27*th*.	Middlesbrough.
,, 28*th*.	Newcastle.
,, 29*th*, 30*th* & 31*st*.	Harrogate.

The Northern Federation.

The Forty-first Conference of the Northern Federation was held in Harrogate on May 28th and 29th, under the presidency of Mrs. Hooper.

There were present members from Bradford, Didsbury, Harrogate, Leeds, Liverpool, Middlesbrough, Manchester, Nottingham, London, Sheffield and York.

The meetings began on Saturday with a discussion upon Myers' *Human Personality*, when two papers were read on the subject, one by Mrs. Hooper, the other by Mr. Keightley. As it was impossible in the time to finish the discussion it was proposed to continue it on the Sunday afternoon, which was accordingly done. On Saturday and Sunday evening respectively Mrs. Hooper lectured upon "The Reconstruction of Belief" and "The Resurrection of the Body," both of which lectures gave very great pleasure.

The next Conference will be held in Harrogate on July 30th and 31st, under the presidency of Mrs. Besant. Members of the Society are cordially invited to attend, but intending visitors should secure rooms as early as may be, for owing to the Conference being held during Bank Holiday week, they may be difficult to find later.

E. E. MARSDEN.
Hon. Secretary.

Blavatsky Lodge.

The annual business meeting of the above Lodge was held on May 19th. Mrs. Besant presided; she proposed that, because of her long absences, she should be elected Hon. President during the pleasure of the Lodge, with the duty of presiding when in England; she also proposed an increase of the officials of the Lodge. The Council, therefore, now consists of the following: Hon. President, Mrs. Besant; President, Mr. Mead; three Vice-Presidents, Mr. Keightley, Hon. Otway Cuffe, and Mrs. Hooper; Councillors, Mrs. Sharpe, Mrs. Betts, Miss Gaimes, Major Lauder, Mr. Faulding, and Mr. Hogg; Hon. Treasurer, Miss Lloyd; Hon. Secretary, Miss Eardley-Wilmot. These officers are elected for three years, one Vice-President and two Councillors will retire each year. Mr. Theobald was re-elected Hon. Auditor. Mrs. Besant was elected by a unanimous vote of the Lodge, and so also was Mr. Mead.

Mrs. Besant has given three lectures at the Elysée Gallery. On the 16th the meeting to elect delegates for the Convention was held; on the 23rd Miss Lloyd lectured to the Lodge.

F. E.-W.

North London Lodge.

Mrs. Besant's lecture on June 16th at Islington on "When a man dies, does he live again?" drew a crowded audience, and aroused much local interest.

The Secretary of the Lodge gratefully acknowledges the kind assistance given by many members of the Society in making the lecture such a success.

V. L.

Lecture List.

BATH LODGE. Mrs. Besant will lecture in the Guildhall, on July 14th, at 8 p.m., on *The Search for God*. Meeting for enquirers on July 15th, at 3.30 p.m., and for members at 6 p.m., at 2, Argyle Street. Enquiries by letter to Miss Sweet, 36, Henrietta Street, Bath.

BIRMINGHAM LODGE. Meetings in the Council Room, Midland Institute, on Sundays, at 6.30 p.m. Information from Mr. A. Norman Comely, 7, Blenheim Road, Moseley.

BOURNEMOUTH LODGE. Meetings at Gestingthorpe, Christchurch Road, Boscombe, on Wednesdays, at 7.30 p.m.

BRADFORD LODGE. Meetings on Tuesdays, at 7.45 p.m., in the Theosophical Room, Penny Bank Buildings, North Parade. Public lecture by Mrs. Besant, July 21st, *National and Collective Karma*. Information from Miss Dobby, Norman Bank, Bolton, Bradford.

BRIGHTON LODGE. Meetings on Sundays at 3.30 p.m., and on alternate Mondays. Information from Mr. N. Lloyd, 15, Old Steine, or from Dr. King, 54, Compton Avenue.

BRISTOL LODGE. Meetings on Tuesdays, at 8 p.m., at 4, Unity Street. Class for study of *The Ancient Wisdom*, on Thursdays, at 8 p.m. Information from S. H. Old, at the above address.

BRUSSELS, BRUSSELS LODGE. Information from A. Vanderstraeten, 19, Rue des Commerçants.

BRUSSELS, CENTRALE BELGE. Meetings at 58,

Chaussée d'Ixelles, first and third Saturdays at 8.15 p.m. Students' Class, second and fourth Saturdays, at 8 p.m. Information by letter from the Secretary, 21, Rue du Vallon.

BRUSSELS, ISIS LODGE. Meetings on Mondays, at 8 p.m., at 58, Chaussée d'Ixelles. Lectures and study classes alternately. Information from M. Armand Rombauts, 23, Rue du Pépin, Brussels.

COVENTRY CENTRE. Meetings for study at 149, Foleshill Road, Coventry, on Fridays, at 7 p.m. Drawing-room meetings held periodically. Information from Mrs. Nevill, at the above address.

EDINBURGH LODGE. Regular meetings suspended during the summer. Library open on Mondays, 3.30 to 5.30 p.m. Enquiries to Mr. J. Lorimer Thomson, Roseburn House, Roseburn.

EXETER LODGE. Meetings at 19, Bedford Circus, on Fridays, at 8 p.m., and on the first and third Sundays at 7 p.m. Meetings for members only, first Wednesday in the month, at 2.45 p.m.; and on second and fourth Wednesdays, at 8 p.m.

GLASGOW LODGE. Meetings at the Religious Institution Rooms, 200, Buchanan Street, on the fourth Monday of each month, at 8 p.m. Enquiries to Mr. J. P. Allan, 5, West Regent Street, Glasgow.

HARROGATE LODGE. Meetings in the Theosophical Hall, Beulah Street, on Sundays, at 7 p.m.: July 3rd, *The Place of Emotion*, A. R. Orage; July 10th, *Light in Dark Places*, Mrs. Bell; July 17th, *The Gospel of Theosophy*, Hodgson Smith; July 24th, *Masks and Faces*, Miss Whitehead; July 31st (at 3 p.m.) *Is Theosophy Anti-Christian?* and (at 7 p.m.) *Reincarnation*, Mrs. Besant. Lodge lectures on Fridays at 7.30 p.m., 23, East Parade.

HULL LODGE. Lecture by Mrs. Besant at the Royal Institution, on July 19th, at 8 p.m., *The Search for God*. Lodge meetings suspended until October.

LEEDS LODGE. Meetings at the Leeds Arts Club Rooms, 18, Park Lane, on Mondays, at 8 p.m. Enquiries to Mr. G. H. Popplestone, 45, Brudenell Road, Hyde Park, Leeds.

LIVERPOOL, CITY OF LIVERPOOL LODGE. Meetings on Wednesdays, at 18, Colquit Street, at 8 p.m.: July 6th, *Animal Consciousness*,; July 13th and 27th, Study of *The Yoga of Discrimination*; July 20th, Study of *The Secret Doctrine*. Monday, July 11th, Study of *The Seven Principles*. Mrs. Besant will give a public lecture on *The New Psychology*, on July 26th. Information from the Secretary, 18, Colquit Street.

LONDON, ADELPHI LODGE. Meetings at 21, Cecil Court, Charing Cross Road, W.C., suspended until further notice.

LONDON, BATTERSEA LODGE. Meetings suspended during the summer. Enquiries to Mr. A. P. Cattanach, 27, Dault Road, Wandsworth Common, S.W.

LONDON, BLAVATSKY LODGE. Meeting on Thursday, July 7th, at 8.30 p.m.: *The Hymn of the Robe of Glory*, G. R. S. Mead. Meetings then suspended during the summer.

LONDON, CROYDON LODGE. Meetings at 84, Oakfield Road, West Croydon, on Wednesdays, at 8 p.m.: July 6th, *Spiritual Alchemy*, Mrs. Despard; July 13th, *The Practical Value of Theosophy*, L. S. Jast; July 20th, *Theosophy and Spiritualism*, R. King; July 27th, *British Christianity*, W. B. Lauder. Hon. Sec., F. Horne, 12, Katharine Street, Croydon.

LONDON, HAMPSTEAD LODGE. Meetings at 9, Lyncroft Gardens, Finchley Road, N.W., on Mondays, at 8 p.m.: July 4th, *The Zodiac*, Mrs. Leo; July 11th, *Faith*, Alan Leo; July 18th, *Through the Gates of Gold*, Mrs. Leo.

LONDON, LOTUS LODGE. Meetings for children and young people at 8, Inverness Place, Queen's Road, Bayswater, W., on Sundays at 3 p.m.: July 3rd, No meeting; July 10th, Study of *Man Visible and Invisible*. Meetings then suspended till Sept. 4th. Intending visitors should address Miss M. A. Sidley, 3, Nassington Road, Hampstead Heath, N.W.

LONDON, NORTH LONDON LODGE. Meetings for enquirers on Wednesdays, at 13, Tyndale Place, Upper Street, N., at 8.30 p.m. Class for study of *Man Visible and Invisible* on Mondays. Hon. Secretary, Vincent Lewis, address as above.

LONDON, WEST LONDON LODGE. Meetings at 8, Inverness Place, Queen's Road, W., on Fridays, at 8 p.m. Suspended during July and August.

MANCHESTER LODGE. Meetings on Tuesdays, at 7.30 p.m., in Room 38, 16, John Dalton Street, Manchester. Information from the Hon. Secretary, Brook Lea, Mellor, Marple Bridge.

MANCHESTER, DIDSBURY LODGE. Meeting of Manchester members at Didsbury, to meet Mrs. Besant, July 23rd, at 3.45 p.m. Other meetings suspended during the summer. Information from the Hon. Secretary, Spath Lodge, Spath Road.

MANCHESTER, SOUTH MANCHESTER CENTRE. Meetings for members on Thursdays, at 8 p.m., at Palmerston Hall, Palmerston Street, Moss Side. Open to non-members on the fourth Thursday. Information from the Hon. Secretary, 16, Brook Road, Heaton Chapel, Stockport.

MIDDLESBROUGH LODGE. Meetings at 46, Linthorpe Road.

NOTTINGHAM LODGE. Meetings on the second and fourth Wednesdays, at 3, St. James' Street, at 8 p.m. Communications by post to W. E. Dowson, 10, Mapperley Road, Nottingham.

OXFORD CENTRE. Information from J. Walter Cock, 37, Beechcroft Road, Oxford.

PLYMOUTH LODGE. Meetings on Fridays, at 8.15 p.m., and on Sundays, at 6.30 p.m., at 19, Cornwall Street. Enquiries to Dr. E. Mariette, Ford Park House, Mutley.

RIPON CENTRE. Meetings at 2, Ashville, on Thursdays, at 8 p.m.

SHEFFIELD LODGE. Meetings at Bainbridge Buildings, New Surrey Street, on Sundays, at 6.15 p.m. On Mondays at 7.30 p.m., class for the study of Plato. On Wednesdays, at 7.30 p.m., class for the study of *Karma*.

SOUTHAMPTON LODGE. Public meetings discontinued till September. Lecture by Mrs. Besant, *Is Theosophy Anti-Christian?* in the Philharmonic Hall, July 6th, at 8.30 p.m. Enquirers' meeting, July 7th, at 3 p.m., 23, Portland Terrace. Lodge meetings, 23, Portland Terrace, on the

second and fourth Wednesdays, at 8.30 p.m. Information by letter from Mrs. Hollick, Cranleigh, The Polygon, Southampton.

TYNESIDE LODGE. Meetings on the last Sunday of the month, at 6.30 p.m., at Lily House, off Ocean View, Whitley Bay, and class for study on Tuesdays, at 8 p.m., at 80, Saville Street, North Shields.

YORK LODGE. Meetings for the study of Plato's *Republic*, on Fridays, at 8 p.m., at 34A, Coney Street. Information from Miss Ella Browne, River View, Marygate, York.

CORRESPONDENCE.

CONCERNING "AMEN."

G. R. S. M.—I am glad to see that my answer on this subject has drawn out some further replies. I now find myself between two fires—"exoteric" and "esoteric"—and ought I suppose to hide my diminished head behind anything of the nature of a rampart that may be left to me.

Nothing would please me better than to have the statements of F. E. and G. A. G. proved and demonstrated; but this can scarcely be said to have been done.

Erman may very well compare the hieroglyphic which is usually transliterated by *a*, with the Hebrew *yod*, but unfortunately *Amen* in Hebrew does not begin with *yod* but with *aleph*—אמן.

The draught-board hieroglyphic may stand for "stability," though what connection there can be between the board and the idea is not so very evident,—but the meaning of *Amen* in Egyptian is, as far as I am aware, never given as "stability," but as "hidden" or "secret." (See glossary to Budge's *First Steps in Egyptian*, p. 293—where the hieroglyphic is not a draught-board but a comb.)

Again *a*, if I mistake not, may mean "great," as well as "Ah," "O," "Oh." Great——!

But all of this is beside the point unless F. E. can produce some examples of the *ritual* use of *Amen* in Egyptian.

Nor do I think "scholarship" can be so lightly brushed aside as simply a mass of prejudice; for not only would the contributors to the *Encyclopædia Biblica* be only too pleased to trace the non-Hebrew origin of any Biblical phenomenon and especially of so famous a one as *Amen*, but also a very great deal of work has lately been done (especially by Krauss) on what are called Hebrew "loan-words." To my mind the hypothesis of a conspiracy of silence is somewhat feeble.

As to the statements made by G. A. G., he affords no means of controlling them. It may, however, be remarked that the Septuagint translator transliterates the Hebrew *Amen* into Greek as *Amēn*, thus preserving the long vowel (Portuguese, *ay* as in "pay," German, *i* as in "alive") in Hebrew. The Egyptian *Amen*, however, was transliterated into Greek as *Ammōn* or *Amoun*, a proper name. Now in Sanskṛit *Oṁ*, a single syllable, for mantra-purposes may be made trisyllabic *A-u-ṁ*, but never two-syllabled; and it would further puzzle the highest philological adept to insert even a short vowel, the neutral *a*, say, in the single consonant *ṁ*, much less an *ē*, or an *ō*, or an *ou*.

Maybe that Babylonian relics may some day have something to say to us of a common parent of *Oṁ* and *Amen*; but so far that day has not dawned, and we must possess our philological souls in patience.

As to A. H. B., he puzzles me; μενέω does not exist in Greek. "I remember" is μιμνήσκω (from root μάω). But to rejoice F. E.'s mind we may add μένω (of which there is an archaic form μίμνω) means to remain, *stand fast*, etc.

It should, further, always be remembered that the Ancients possessed not even the crudest notions of philology in its modern meaning; with them it was all pure word-play of the most fantastic sort, as *anas* "a goose," *a nando*, "from swimming." The correct solution may, therefore, just as probably be found along the lines of irrationality, as by plodding in the tracts of reason.

STRAY NOTES.

Readers are invited to send in material which they think the editor could use in this column. The co-operation of many persons will greatly increase its scope and interest.

It is profoundly interesting to catch the echo of Theosophical methods and teachings in at least one of our most prominent London pulpits. At St. John's, Westminster, Archdeacon Wilberforce recently concluded a fine discourse on "Spiritual Sight" with these words:

"Eager, purposeful thought is creative and powerfully affects human bodies. It is possible—nay, it is actually prescribed by St. Paul—to transfer thought from one plane of your being to another; to influence by mind action the subliminal self. He says, 'Reckon yourself dead to sin,' 'Reckon yourself alive to God.' In other words, strongly think and assert the all-ness of God; strongly think and assert the nothingness of evil, and power will come to control lower conditions. Now, why should not this be the educative process of the inner eye, the spiritual, real self? What is there to prevent us, for example, from initiating a mental conception based upon our Lord's assertion that the Kingdom of Heaven is within us; powerfully concentrating the mind upon it, and holding it as long as we can? Such a mental outlook for example, as this: address yourself in the third person and assert: 'There is a Soul of Souls, a Supreme Father-Spirit, around me, within me; this is my true ego, my real self. The bundle of feelings and habits inherited or self-formed is not my real self; it is not I. It is vacuity, negation. I desire to affirm and shut myself up to this Infinite, Immanent Life. I desire self-surrender to the faintest stirring of this indwelling Eternal Logos of God.'

"Might we not hope thus to enter at least into the margin of true self-realisation through the emphatic denial of the false self?"

The ether has proved a most prolific source of scientific speculation (and non-scientific also!) for these many years past. The trained and experienced scientist and the amateur alike have tried to give some scientific scheme which will render its nature more intelligible. For the most part the theories have been directed at some explanation of the two apparently contradictory properties of great rigidity and perfect fluidity which are generally assumed to co-exist. The latest speculation, however, is of a nature entirely different. Mendeléeff, the famous Russian chemist, to whom is largely due the now universally accepted "periodic classification" of the elements, has recently issued what he terms "a chemical conception of the ether," based mainly upon the periodic system which usually bears his name. In this system, as most people are now aware, the known elements are arranged in groups following the order of the atomic weights, and it is found that most of their properties depend in some manner upon the weights or the masses of the atoms, so that at the end of each "period" the properties repeat themselves and form a series of groups, each having qualities distinguishing it from the others. In the older grouping commonly used there were seven distinct groups and a somewhat puzzling eighth, the iron group. Now we have to add a ninth of an entirely different nature, the characteristic of which is that all the elements are gaseous, and are, so far as can be discovered, absolutely inert, that is, form no chemical compound with any other element. These are helium, neon, argon, krypton, and xenon, with gaps which will probably be filled in time. Mendeléeff terms this the zero group.

Now of known elements hydrogen has by far the lowest atomic weight, and is, indeed, the only element of its series yet discovered. (A series consists of the elements, one from each group, following in order of atomic weights, and hence is the horizontal division, while the group is the vertical, in the usual table.) Mendeléeff's new theory proposes an extension of the periodic system not only to a complete hydrogen series but to a series beyond, and to this, he suggests, belongs ether, which is thus a chemical element, an extremely light gas. Ether proper he places in the helium, or inert, group, as it must be incapable of chemical combination, in order that it may be freely distributed throughout the universe. As we go up the scale in any given group we find the elements decreasing more rapidly in atomic weight, and hence two stages above helium would lead us to an element possibly many thousands of times lighter than hydrogen and having molecules moving so rapidly that no known body is sufficiently attractive to retain them permanently. In this theory the ether would increase in density in the neighbourhood of other bodies owing to gravitation, but no part of space would be denuded entirely.

This extraordinary theory is new only as applied to a definite chemical scheme, as the idea of ether being a gas is a theory about as old as the knowledge of gases and as completely discarded as the corpuscular theory of light. Revived by a man of such great eminence it must be worthy of some consideration, though Mendeléeff in his very modest exposition makes no effort to show that the theory explains any of the phenomena dependent on the ether, and the whole scheme is an entire reversal of recent physical views. The real interest appears to lie in an extension of chemical theory and the suggestion that there may be bodies of a chemical nature surrounding us everywhere, and still so subtle and rare that we have not yet the means of distinguishing them.

ENQUIRER.

The following questions based on Myers' *Human Personality* have been submitted to THE VÂHAN, with the request that they might be published and readers who have made any study of these matters invited to co-operate in expressing their views and obtaining if possible a clearer understanding of the general problem considered by Myers. To facilitate the publication of the replies, each question should be treated *separately*.

A.R.O.—

(*a*) *What explanations or suggestions have students of Theosophy to offer with regard to: i., The Subliminal Self; ii., The "Psychical Diaphragm"; iii., Hypnotic Suggestion?*

(*b*) *Is Telepathy a faculty of the astral or mental body, or of both? Is it analogous to Touch?*

(*c*) *What differences in the etheric, astral or mental bodies mark Sleep, Hypnosis, Narcosis, Somnambulism, Trance, Possession, Ecstasy, Insanity, Hysteria?*

(*d*) *What is the nature of Moods? Do they bear any relation to cases of Secondary Personality?*

(*e*) *Myers defines Suggestion as "a successful appeal to the subliminal self." What is the condition of success? Is it Faith? If so, what change in the astral or mental body is produced by Faith?*

(*f*) *Is there a definite organ of self-consciousness in the brain? In possession or in cases of multiplex personality is this organ successively used by other entities, or by other sheaths?*

(*g*) *What difference, if any, exists between the object of the Society for Psychical Research—the investigation of residual phenomena—and the third object of the Theosophical Society?*

(*h* *What evidence would be necessary to establish the theory of Reincarnation?*

QUESTION 235.

(*Continued from p.* 88.)

X.—Is it possible to love humanity, and continue to work for it, after having been treated by it, or a portion of it, with mocking laughter and scorn, and made to feel like a meddling fool?

I. H.—Possible—for it has been done; and what one can do is possible ultimately for all. Easy it is not; and perhaps for some, in any

given life, impossible, since they may have built for themselves a character which needs reconstruction before the return of loving-kindness for mockery is possible. But we all know—or very many of us know—that it is possible to be deeply hurt and profoundly humiliated, and yet to love the friend who has wounded us. When we recognise humanity as a well-loved friend, I take it that we shall apply to the many what we have applied to our dealings with the one. I think that it is sometimes useful to examine ourselves to see how far we can remove the sting of injustice by seeing whether we worked unwisely; whether, in truth, humanity was altogether wrong in its harsh treatment. After all, it does not much matter if we are made to "feel like meddling fools," if we have not meddled, and are not fools, whereas, if there is an element of folly or meddling in our action, we are fortunate in realising it, if indeed we are seekers after truth, for the first and most important truth which God or humanity can teach us is to understand ourselves and the instruments with which we have to work.

E. A. B.—Undoubtedly—*if* once the predominance of the personal self has been really conquered—as has been exemplified again and again by the various great teachers of the world, and in humbler fashion also by numbers of noble men and women who have spent their lives lovingly for others, regardless of misunderstanding, ridicule or abuse, in complete self-forgetfulness. It is difficult indeed for most of us at present, but "possible"—now, or later—for us all.

M. E. G.—One of the most striking and helpful ideas that Theosophy has presented to the world is that "the Man" or Individual evolves first on the path of "taking," and then on the path of "giving"; and this view I think will make the solution of the above question easy. During the long outward journey "the Man" then grows through grasping. He builds himself up by laying hands on all that he can get on every plane. Acquisition for the separated Self is the motive power of existence, and in the earlier stages, at any rate, mercy, love and justice are swept from his path as hindrances, unless they tend in any way to exalt or intensify the Self. So life follows life, "the Man" blindly grasping, never realising that what he takes another often wishes for, or perhaps even loses, and that as he leaves the scene of each life drama he leaves behind him enemies on every side, who will most certainly cross his path in the future, linked to his previous actions. What wonder, then, when he reaches the turning-point of the way and faces homewards, when he has sensed, however dimly, that nothing on earth can satisfy, that all turns to dust and ashes in the grasping, what wonder is it that he should find enemies springing up out of the past, not only sworn foes, but those also stirred by unconscious memory, to whom his present attitude is a reproach and who will gladly laugh at his discomfiture. And this may go on for many lives, until, as the querist puts it, he is ready to work for Humanity and does his best to love it. Only the thought of the great examples can then help the pilgrim. Those who, when they were reviled, reviled not again; those who taught of that Father in Heaven who makes His Sun to shine on the evil and the good alike. The path may be long and uphill, but one thing is sure—no one who gives his life in willing service but will grow to love that he serves. It cannot come all at once, mistakes made in ignorance may draw down the epithet of meddling fool, or even harder terms, but once let him understand that the law is first, that he is reaping the harvest of his own sowing, and all is well, for deep in the heart of humanity lies the craving for justice, quite as much as for love.

A. R. O.—The old fallacy works in this question of imagining that we always love or cease from loving *for reasons*. Colloquially we often assume that conduct pleasing to oneself generates love, and the contrary conduct destroys it; but quite as often, happily, cases occur of the persistence of love long after all reason for it has passed away, indeed, long after every reason for hate has been shown.

The confusion arises from the double nature of Love. "Love is not love that alters when it alteration finds." That, undoubtedly, is the true love of which the best have dreamed. The other love is earthy, and being born and nourished of pleasure naturally dies when pleasure goes.

Who, therefore, ceases to love and work for humanity, because of "mocking laughter, etc.," has in reality never loved humanity at all. Loving himself, he has simply nursed for a while the fickle source of his pleasure, and abandoned it when the stream of pleasure failed.

But the real lover is not set, nor ever was, upon his own advantage. Rejected, mocked and scorned for the offer of himself in one form, he will not be baulked, but instantly contrives another form. Forbidden to work for his beloved in one way he cunningly devises a more secret and excellent way. Reasons that for the cupboard-lover prove the cupboard bare are for the true lover warnings that he has been detected, and that a new disguise is needed. For who, if reasons be sought for love, needs love more than the poor humanity that mocks and laughs the love of itself to scorn?

Question 237.

X.—Does the chanting of mantras really surround one with good influences?

E. R.—To understand the effect produced by a chanted mantram or "Word of Power," it is necessary to know something of the power of sound. Science has shown that sound builds form, that the more perfect the harmonies in this sound, the more exquisite the forms it produces. It is true it can break as well as build when too strong for the form acted upon, but we are now more especially concerned with its building power. Those who have learned to look behind things physical into matter of a finer kind, tell us that the forms

produced by sound are not confined to the physical, but are found in all states of matter, changing into ever lovelier and more exquisite shapes as the vibrations travel onwards through matter of ever increasing fineness. In the case of mantras chanted, the delicacy and beauty of the forms produced will depend on the purity, knowledge and devotion of the man or woman who gives them utterance. That is, the purity of the motive that gives birth to the thought finding utterance in an established form of words in which there is a mystic power, will decide as to the quality of matter in which the sound thus produced will work; the *knowledge* of the effects produced by sound on matter of all planes will greatly influence the definiteness of the forms produced; and, according to the strength or feebleness of the *devotion* that is the motive power behind all, so will be the directness and swiftness of the impulse carrying the sound and its accompanying forms to ever higher and higher planes. These forms, we are told, attract the attention of high "Intelligences"—signals, as it were, to them, of the needs of brothers less developed than themselves—and to attract their attention is to ensure helpful harmonious thoughts that will strengthen all good resolutions, and help to ward off the evil influences with which every struggling soul must do battle. And so the chanted mantram does surround the earnest aspirant with good influences.

E. L.—That depends on the mantras. Presumably the questioner means "good" ones. The occult power of sound is enormous, especially when used by those trained, and a person can do harm or good by such use proportionately to his knowledge. Even people who are unaware of this truth connected with sound feel themselves affected by it disagreeably or otherwise—by music or human voices for instance. The sense of repulsion felt towards a stranger without knowing why, points to a discord taking place. A very real note in the one aura has been struck and clashed by contact with one repellent. This in one sense is the hearing of astral sound. A survival of this knowledge possessed in earlier times is found in the church chants and repetitions of certain formulas. Sanskrit mantras chanted by one who is an occultist produce a powerful effect on the subtle bodies of his hearers, the more so when they are sensitive and responsive.

A. R. O.—We are told that it does, if the mantras are the right ones, and if they are rightly chanted, and if the times and seasons be rightly chosen, and if the one who chants be rightly disposed, and if—there is much virtue in your infinite if! But what of it all? Is X. any nearer to knowing anything? Would not opinion, thus derived, add merely one superstition the more to the mind? What is a mantram? Are they all contained in Sanskrit, or, perchance, do they lie in profusion among the poems and in the sweet familiar phrases of every tongue. Doubtless—I like to imagine it as one of the pleasures of the future—magnificent and perfect magical sounds may be revealed: may, for all we know, be revealed to some now: but for the present I am content with the proven medicinal magic of the songs of birds, of a few lines from Shakespeare, of a phrase from Keats, of a song of Shelley's. There, I believe, are our real mantras, and words of power: and though, like all the rest, I have experimented with "magical" gibberish, I have found none bring me such influences as these.

B. K.—The simplest way of answering this question is perhaps the rather prolix one of trying to outline, as briefly as may be, the theory of mantras. And first we must distinguish three distinct aspects of the problem, each of which needs separate treatment. I will term these for convenience: (i.) the purely mechanical; (ii.) the volitional-ideational-emotional; and (iii.) the sympathetic.

(i.) Mechanically considered, a mantram is nothing more than a succession of sound waves or vibrations, repeated over and over again.

If uttered aloud, in proper rhythm, pronunciation and accentuation, over and often again, the effect will be to produce a series of perfectly regular, recurrent pulses, or waves of compression and rarefaction in the air; each series having a definite complex structure and each succeeding the other regularly. This may be summed up by saying that the total effect is to establish a definite, rhythmic state of vibration in the air and also (by reaction) in the physical body of the utterer.

The same will also apply to the etheric body and its etheric surroundings, though the intensity of the effect in this region will in large part depend upon the volitional factor, in other words on the degree of concentration of the will and attention to be dealt with under (ii.).

Further, neglecting for the present questions connected with the fourth and higher dimensions of being, as observed on the subtler planes, since we know too little as yet to deal with their dynamics, it is evident that, although in a degree depending still more upon the volitional, ideational factor, a similar rhythmic vibration will be set up in the astral and mental bodies and their surrounding matter.

Thus as a purely mechanical fact, a state of steady, rhythmic, harmonious vibration will be induced throughout the person and in his immediate environment. And this will be the case, assuming the sounds to be properly chosen and uttered, whether the sounds have *any* meaning at all or none, and wholly independently of any but *purely* mechanical considerations. It should be noted, however, that from this purely mechanical standpoint, the maximum effect will be produced on the level on which the vibrations are started, *i.e.*, the dense physical, and the results ensuing will diminish in intensity as we pass to higher levels.

(ii.) Take next the volitional, ideational and emotional factors which may be super-added, to almost any desired extent, upon the mechanical.

Considered by itself, the will acts by intensifying and strengthening the rhythmic vibrations set up, especially in the subtler vehicles, *viz.*, in the etheric, the astral and mental. But in the two latter, the emotional and ideational also become of peculiar

importance, and particularly the ideational or mental, as can be readily seen. For when the mantram is taken as embodying a thought, an aspiration, a purpose, and the will is concentrated and the attention sharply and steadily focussed on its significance, the effect produced on the astral and mental planes is enormously increased, and far exceeds that produced on the physical, owing to the much greater plasticity of the matter of those planes, and to the further fact that the forces of thought and feeling are acting distinctly and immediately upon their corresponding orders of matter, while on the physical we have only the residual effects produced by these, in addition to the purely mechanical effects of the sound-vibrations.

Of course, looked at again mechanically, the systems of vibrations set up on the subtler planes have features—rhythm, steadiness, harmoniousness, etc.—corresponding to those on the physical. But the intensity and effectiveness of these is greatly enhanced for the reasons given, while the astral or mental bodies—or sheaths as they really are in most people—are much more powerfully and definitely affected.

If the foregoing is carefully worked out and thought over, I think the questioner will readily be able to understand one aspect of the effect produced by the use of mantras. As an example, suppose some hostile, discordant, disturbing or inimical force to approach a person who is chanting—whether audibly or inaudibly—a holy harmonising mantram. It comes up against a regular sphere of rhythmic, harmonised vibration, is automatically thrown back like a bullet striking on the rim of a rapidly revolving wheel, and the person is quite unaffected by the evil influence.

(iii.) But we must on now to consider the third factor involved in the theory of mantras—the one I have called the "sympathetic," and this I fear will prove somewhat more difficult to understand and grasp, while it will also entail a good deal of rather lengthy explanation, for which I can only apologise as being necessary if this action is to be understood. But I will try to be as brief as I can.

The general principle—a strictly scientific one—involved is simply that of sympathetic vibration, or induction, which is the reason why I have used the term sympathetic to denote this aspect of the action of a mantram. Put very generally the principles involved may be stated thus:—

(*a*) Since everything in nature is in constant vibration, every object, on any plane, possesses a certain complex vibration—which may be called its note or chord—which it is always sounding.

(*b*) Whenever the note or chord which belongs to any body is sounded outside of it, the body in question responds to that vibration, repeats and reinforces it.

(*c*) If the "body" in question is the vehicle or sheath of a conscious intelligent entity, the vibration thus awakened in the sheath will—in proportion to its intensity—enter the consciousness of the being and attract his attention.

In applying these general principles to our mantras, we must remember that we are accepting in this aspect of our investigation the data yielded by the use of higher faculties than the physical senses. We start then by saying that real genuine mantras have all been "constructed" or "built up" scientifically, by highly evolved occultists, in such a way that each mantra embodies the peculiar note or chord of some one or more of the great spiritual, physical, or psychic powers, or intelligences, of the cosmos. And hence when it is chanted that order or orders of beings on each plane respectively will echo to it, take it up, repeat and reinforce it. And on the higher planes, the vibrations set up in our own subtle bodies will call forth corresponding vibrations, and affect the sheaths of the Devas, Powers, Masters, etc., and thus attract their attention—more or less—to ourselves. In other words, the effect of the mantrams is to awaken the attention and draw around the one who chants it, the influence and the power of the being, or order of beings, with which that mantram is in vibratory correspondence.

In this aspect, the intense concentration of the will and attention and their emotional accompaniments will obviously be of the greatest importance.

In view of this, a question may arise as to whether the mantram itself possesses an importance at all commensurate with that of the mental emotional and volitional states referred to, and hence whether the mantram for practical purposes, might not equally well be altogether dispensed with, and the same results produced by purely volitional, mental and emotional concentration.

It is quite true that theoretically this reasoning is sound and that the same results can be achieved without using any mantram at all. But such a method would be more or less wasteful of higher forms of energy which it is the duty of the occultist to employ as profitably as possible. For on the one hand the use of the mantram (whether mentally or audibly) enables the necessary vibrations to be set up with a minimum expenditure of higher energy; while, on the other, the mantram performs a very important function in defining, concentrating and focussing the effort made, in virtue of the mechanical laws involved in its action. It would, of course, be possible for an occultist to, say, "create" a physical house by the exercise of pure will-power; but obviously it would be a procedure far more economical of higher energy to do so by utilising solid physical matter and the laws of mechanics.

In sum, a mantram must therefore *not* be regarded as anything in the nature of a magical, miracle-working "formula"; but simply as one type of the wise adjustment of means to ends, the mastery of which forms so considerable a part of those lessons in practical wisdom which the experience of evolution is ever engaged in teaching us.

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All communications or "Activities" must be in the hands of the Editor by the 20th of the month at latest. Secretaries of Branches are particularly requested to note this.

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