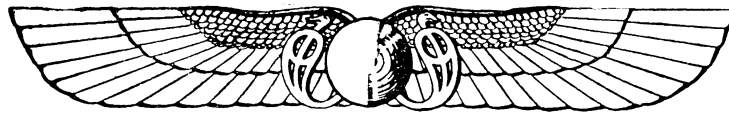


THE VĀHAN.



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.—S. MAUD SHARPE, *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. XVIII.

LONDON, AUGUST 1, 1908.

NO. 1.

Edited by S. MAUD SHARPE.

EIGHTEENTH ANNUAL CONVENTION

(sixth under present title)

HELD IN

LONDON on SATURDAY and SUNDAY,
JULY 4 and 5, 1908.

REPORT OF PROCEEDINGS.

The Convention assembled for its business meeting on Saturday, July 4, at 2.30 p.m., in Essex Hall, Essex Street, Strand, W.C., a large number of British members attending but very few foreign members.

Miss Ward was elected to the chair and Mr. Glass and Mr. Shindler were elected Secretaries of the Convention.

Miss Ward, as Returning Officer, reported to the Convention the results of the election of the General Secretary and Executive Committee as already published in the July VĀHAN, pointing out the accidental omission of Miss Lloyd's name in the list of candidates, 297 votes having been given for her.

A vote of thanks to Miss Ward for the heavy work she had undertaken was passed by acclamation.

The Roll Call of Branches was read by Mr. Glass and the representatives responded as shown in the accompanying list :

List of Branches and Delegates.

BRANCHES.	VOTES.	REPRESENTATIVES.
Adelphi	1	J. M. Watkins
Anglo Belge	1	Mrs. Peet
Annie Besant	1	G. Tubbs
Antwerp	1	

BRANCHES.	VOTES.	REPRESENTATIVES.
Arjuna	1	
Barcelona	1	
Bath	2	Miss Severs Miss Sweet
Battersea	1	Miss Bird
Birmingham	1	
Blavatsky	14	G. R. S. Mead Herbert Burrows Mrs. Betts Mrs. Hoffmeister A. M. Glass Miss Lilian Lloyd B. G. Theobald Mrs. Mead Mrs. Webb Mrs. William Sharp Miss Eardley-Wilmot Dr. Currie W. Theobald C. J. Barker Dr. Nunn F. D. Harrison Dr. King H. R. Hogg Miss Gimes
Bournemouth	1	
Bradford	2	
Brighton	1	
Bristol	2	
Brussels	1	
Burnley	1	
Centrale Belge	4	Dr. Nyssens
City of Liverpool	1	Mrs. Avery
Croydon	1	P. Tovey
Didsbury	2	E. E. Marsden Mrs. Marsden
Dublin	1	Mr. Dunlop
Edinburgh	3	Mrs. Drummond Miss Drummond Miss Raeburn
Exeter	1	Miss Wheaton
Glasgow	2	J. P. Allan Mrs. Allan
H.P.B.	6	Mrs. Sharpe Miss Dupuis Miss E. M. Mallet A. S. Banks J. I. Wedgwood Herbert Sidley
Hampstead	2	Mrs. Leo Alan Leo

BRANCHES.	VOTES.	REPRESENTATIVES.
Harrogate	2	Hodgson Smith F. Zossenheim
Hull	1	H. E. Nichol
Lagos	1	
Leeds	2	E. Outhwaite F. F. Laycock
London	3	A. P. Sinnett H. P. Boulnois C. B. Wheeler
Lotus Blanc	1	
Madrid	1	
Manchester	3	E. Wood Mrs. Larnuth Mrs. Orchard
Middlesbrough	1	W. H. Thomas
North London	2	V. Lewis H. Twelvetrees
Nottingham	2	A. Wilkinson Mrs. Turner
Plymouth	1	Dr. Mariette
Portsmouth	1	S. H. Old
Sheffield	1	Mrs. Pexton
Southampton	1	Miss Hope Rea
Surbiton	1	Mrs. Dexter
Tyneside	1	
Wakefield	1	C. S. Best
West London	2	Miss Ward W. C. Worsdell
York	1	J. E. Reid

The minutes of the last Convention were taken as read, and adopted.

Letters and telegrams of greeting were received from the German and French Sections, the Brussels Branch and a group at Liège, and the General Secretary was instructed to send the greetings of the Convention in reply.

The Report of the Executive Committee was taken as read. Mr. Thomas moved and Mr. B. Theobald seconded its adoption. Adopted unanimously.

Miss Ward spoke on the accounts and drew the attention of members to two points not appearing in the accounts as published. The salary of the General Secretary was put down as £100, but the Blavatsky Lodge had also contributed £50 to the Section Funds for the General Secretary's salary and this had been duly paid over, but the auditor had decided not to show it in the published accounts. The donations appeared as £281 3s. 6d., but this item included £29 collected after the last Convention to help to make up the deficit on last year's accounts, and also £30 7s. 2d. received from the Theosophical Publishing Society for royalties on Madame Blavatsky's books, paid over in accordance with instructions from Mrs. Besant. These items should be deducted to show the actual amount contributed by the Section in the form of donations. As she was to continue in her office, Miss Ward expressed the hope that it would not involve the annual appeal for money to make up deficits and that the finances of the Section would be placed on a satisfactory basis.

Mr. Dunlop moved and Mrs. Sharpe seconded the adoption of the report.

After some questions, replied to by Miss Ward, the report was adopted.

Señor José Xifré and Dr. Mersch were re-

lected as honorary members of the Executive Committee.

Mr. Tovey was re-elected as auditor.

Miss Ward referred to the late General Secretary, Miss Spink, unable to attend the Convention through serious illness, and brought greetings from her and thanks to the many members who had shown her kindness during her years of office and with whom she had worked with great friendliness. Miss Ward wished to be able to convey to her the good wishes of the Convention for her recovery and appreciation for the way in which she had worked for the Section during the past three years.

Mrs. Sharpe then moved the following resolution, which was carried by acclamation :

This Convention of the British Section of the Theosophical Society records with gratitude its appreciation of the admirable work done by Miss Kate Spink during her three years' tenure of the office of General Secretary. It further expresses its sincere sympathy with her in her present illness and its earnest hope for a complete recovery.

The Chairman, on behalf of the Convention, then welcomed Mrs. Sharpe as the new General Secretary. As Treasurer, Miss Ward brought forward the question of the salary of the General Secretary and asked for a motion to be proposed on the matter.

Mr. Bell moved and Mr. Mead seconded that the question be deferred till the finances of the Section be discussed.

Mr. Wedgwood moved and Mr. Wilkinson seconded that the salary of £100 be paid.

At Mrs. Sharpe's wish it was agreed to leave the matter till a later part of the proceedings.

Mr. Glass, on behalf of the retiring Executive Committee, moved the following resolution :

That the Report of the Annual Convention be no longer issued as a separate publication, and that the matter hitherto embodied in it be published in the summer issues of THE VAHAN.

He explained the reasons for the proposal, which were purely financial, and gave some estimate of the probable saving.

Miss Severs moved, and Mr. Laycock seconded that the report should be issued as hitherto.

Mr. Thomas proposed, and Mr. Mead seconded, that the matter should be left to the Executive Committee.

Mr. Whyte proposed, and Miss Mallet seconded as an addition to Miss Severs' amendment "and be printed from type already set up for use in THE VAHAN."

After some discussion, mainly in opposition to the original resolution as it stood, Miss Severs' amendment, with Mr. Whyte's addition, was put to the meeting and lost. Mr. Thomas's amendment was then carried by a large majority, and the original resolution was lost.

The Chairman appointed Mr. Firth and Mr. Allan to act as tellers for the voting throughout the meeting.

In the absence of Miss Green, Miss Mallet moved the following resolution :

That THE VĀHAN shall be open to the free discussion of all matters of interest to the Section.

Miss Severs seconded.

The mover and seconder referred to the voting at the end of the Special Convention regarding the closing of THE VĀHAN to election matter. After some discussion the resolution was put to the meeting and carried.

The second resolution standing on the agenda in Miss Green's name was withdrawn by Miss Mallet on behalf of Miss Green.

Mr. Dunlop then proposed the following, seconded by Mr. Ransom :

The British Section of the Theosophical Society by its delegates and members in Convention assembled :

(a) *Affirms the right of each individual member to hold and express any belief or disbelief concerning any psychic phenomena or any other matter of philosophical belief without question from any member of the Society, official or otherwise.

(b) It declares further that the Section as a whole should not have less than the generous spirit of its units, that it should exercise the same brotherly spirit alike to those of good or evil fame, expressing the love which rejects none.

(c) And it takes this opportunity of expressing on behalf of all members love and gratitude to the President of the Theosophical Society for the help received from her in the past, and the desire to unite with her in furthering the work of the Theosophical Society in the world, relying upon the laws of life to justify and sustain every true theosophical effort.

The discussion on this resolution was continued at two adjourned meetings, on the Saturday evening at 7.30. and Sunday morning at 10.30.

The clauses were voted on separately, clauses (a) and (c) being passed *nem. con.*, and clause (b) amended.

A special report of the proceedings in connection with this resolution is being prepared for members of the Theosophical Society only. A Committee was appointed by the Convention to settle this report, the Committee consisting of Miss Ward, Mrs. Sharpe, Mr. Burrows, Mr. Mead and Mr. Whyte. Difficulties having arisen in connection with its preparation its issue is delayed.

Mr. Dunlop moved, and Mr. Old seconded :

That in view of the Treasurer's letter in the May VĀHAN a Committee of three be hereby appointed to investigate the financial affairs of the Section and make such recommendations to the Executive Committee as they may think desirable to put its finance on a sound basis.

Mr. Twelvetrees agreed to withdraw the resolution standing in his name, urging the removal of Headquarters to a less expensive position, on the understanding that it should be a recommendation to the Committee.

On Mr. Mead's proposal Mr. Dunlop accepted a Committee of five instead of three, and on Mr. H. Sidley's suggestion included power to add to their number.

The resolution put to the meeting therefore stood :

That in view of the Treasurer's letter in the May

* Reference letters have been added to indicate the separate clauses.—E.P.

VĀHAN a Committee of five, with power to add to their number, be hereby appointed to investigate the financial affairs of the Section and make such recommendations to the Executive Committee as they may think desirable to put its finance on a sound basis, having in view especially the consideration of the question of Headquarters.

This was carried *nem. con.*

The following were chosen to act on the Committee :

Mr. Harrison, Mr. Hogg, Mr. Tovey, Miss Ward, Mr. Banks, Mr. Laycock, and one nominee of Mrs. Bright and Mr. Cuffe, in whose names the premises were taken.

The salary of the General Secretary was then discussed.

Miss Bartlett moved and Mrs. Leo seconded the payment of £100.

Mr. Theobald moved and Mr. Bell seconded that the question be referred to the new Finance Committee.

It was explained that the salary was to be used for the purpose of obtaining additional assistance for the General Secretary, who did not require it personally.

After some discussion the following amendment was proposed by Mr. Thomas and seconded by Mr. Hodgson Smith :

That the Executive Committee be empowered to pay a sum not exceeding £100 towards the travelling and other expenses of the General Secretary.

This was put to the meeting and carried.

Mr. Wood proposed and Mrs. Marsden seconded that the Convention of 1909 be held in Manchester, but as it was pointed out that according to the Rules, the matter was in the hands of the Executive Committee the proposal was not voted upon.

The proceedings were then brought to a close.

Other Meetings.

The Saturday evening reception, which had been arranged at 28, Albemarle Street, had to be cancelled at the last moment to make way for the adjourned business meeting.

On Sunday afternoon at 3.30 the open lecture by Dr. A. K. Coomâraswâmy on "The Psychology of Indian Art," was delivered at Essex Hall, to what, in the exceptional circumstances, must be considered a very good audience. The lecture was listened to with the greatest interest and attention.

At 7 p.m. the closing meeting of the Convention was held, at which Mrs. Sharpe, Mr. Mead and Miss Ward spoke. Their subjects were respectively "The Theosophical Society," "The Deathless Race," and "Dynamic Faith." A considerable number of members and friends attended.

PUBLICATIONS IN 1907-8.

H. P. Blavatsky and the Masters of Wisdom, Annie Besant.
London Lectures of 1907, Annie Besant.

Echoes from the Gnosis :

- Vol. IV. *The Hymn of Jesus*, G. R. S. Mead.
 Vol. V. *The Mysteries of Mithra*, G. R. S. Mead.
 Vol. VI. *A Mithriac Ritual*, G. R. S. Mead.
 Vol. VII. *The Gnostic Crucifixion*, G. R. S. Mead.
 Vol. VIII. *The Chaldean Oracles* (two vols.), G. R. S. Mead.
Consciousness : Animal, Human and Superman, A. R. Orage.
Scientific Corroborations of Theosophy, A. Marques.
Fragments of Thought and Life, Mabel Collins.
To Those Who Suffer, A. Blech.
The King Predestinate, Michael Wood.
The Song of the Flaming Heart, A. H. Ward.
The Story of Faust, M. Charles.

- Transactions of Third Annual Congress of Federation of European Sections of Theosophical Society, held in Paris, June, 1906.*
Astrological Key to Character, I. M. Pagan.
Mysticism, Mary Pope.
Parsifal, A. S. Banks.

New Editions.

- From the Caves and Jungles of Hindoostan*, H. P. Blavatsky.
Autobiography, Annie Besant.
The World-Mystery, G. R. S. Mead.

Spanish.

- El Hombre y sus cuerpos*, Annie Besant.
Protectores Invisibles, C. W. Leadbeater.
Papellones, José Plana y Dorca.

LIST OF BRANCHES AND CENTRES**BRANCHES
GREAT BRITAIN**

NAME	PRESIDENT	SECRETARY	ADDRESS
Bath (1900)*	Miss Severs	Miss Sweet	Sec., 36, Henrietta Street, Bath
(Birmingham) Annie Besant (1908)	George Tubbs	Mrs. Smith	Sec., The Cedars, Hillfield Road, Hall Green, Birmingham
Birmingham (1890)*	F. J. Hooper	A. P. Wilkins	Sec., 157, High St., Harborne, Birmingham
Bournemouth (1892)*	Dr. Nunn	Mrs. Nunn	Sec., Gestingthorpe, King's Park Road, Bournemouth
Bradford (1902)*	H. Saville	Miss Pattinson	Sec., 41, Wood View, Manningham, Bradford
Brighton (1890)*	Dr. A. King	H. G. Massingham	Sec., 133, Western Road, Hove, Brighton
Bristol (1893)*	Miss G. Platnauer	T. R. Freeman	Sec., 30, Cromwell Road, Bristol
Burnley (1907)	W. T. Whitaker	A. H. Jackson	Sec., Moseley House, Burnley
Didsbury (1902)*	E. E. Marsden	Mrs. Worthington	Sec., 15, Wellington Road, Withington, Manchester
Dublin (1904)*	G. W. Russell	H. F. Norman	Sec., 34, Wicklow Street, Dublin
Edinburgh (1893)*	Mrs. Drummond	Mrs. Hay	Sec., 20, Northumberland Street, Edinburgh
Exeter (1901)*	Lt. Col. Montague	Miss Wheaton	Sec., 19, Bedford Circus, Exeter
Glasgow (1900)	R. H. Andrews	J. P. Allan	Sec., 5, West Regent Street, Glasgow
Harrogate (1892)*	Hodgson Smith	Mrs. Bell	Sec., Dunelm, Franklin Road, Harrogate
Hull (1902)*	H. E. Nichol	Mrs. Burton	Sec., Vrede, Marlborough Avenue, Hull
Leeds (1900)	E. Outhwaite	F. F. Laycock	Sec., 37, Wood Lane, Headingley, Leeds
(Liverpool) City of Liverpool (1895)*	M. E. P. Zeper	Mrs. Avery	Sec., Eldon House, Huyton, Liverpool
(London) Adelphi (1891)*	J. M. Watkins	W. E. Foster	Sec., Ladywell, Spenser Road, Harpenden
Battersea (1901)*	Miss Bird	A. P. Cattanach	Sec., 27, Dault Road, Wandsworth Com., S.W
Blavatsky (1887)	G. R. S. Mead	Miss Eardley-Wilmot	Sec., 28, Albemarle Street, W.
Croydon (1898)*	P. Tovey	Miss K. Veale	Sec., The Beeches, Cypress Road, South Norwood Hill, S.E.
H.P.B. (1907)	Mrs. Sharpe	A. S. Banks	Sec., 42, Craven Road, Paddington, W.
Hampstead (1897)*	Mrs. Alan Leo	A. S. Ellerbeck	Sec., 3, Spring Mansions, Gondar Gardens, Hampstead, N.W.
London (1878)	A. P. Sinnett		Pres., 14, Westbourne Terrace Road, W.
North London (1893)*	V. Lewis	H. Twelvetrees	Sec., 89, Clapton Common, N.E.
West London (1897)*	Miss Ward	G. H. Whyte	Sec., 42, Craven Road, Paddington, W.
(Manchester) Manchester City (1892)*	E. Young	Miss L. M. Ker	Sec., Barone, Mellor, Marple Bridge
Middlesbrough (1893)*	W. H. Thomas	Baker Hudson	Sec., 113, Grange Road East, Middlesbrough
Nottingham (1902)	A. Wilkinson	F. A. Johnson	Sec., 10, Patrick Road, West Bridgford, Nottingham
Plymouth (1902)	A. Weekes	R. J. Ellis	Sec., 53, Peverell Road, Plymouth
Portsmouth (1907)	B. B. Lyons	Mrs. Lyons	Sec., St. Catherine's, Grove Road, Southsea
Scottish (1884)* (Independent Branch)		Dr. G. Dickson	Sec., 9, India Street, Edinburgh
Sheffield (1896)*	C. E. Young	Mrs. Pexton	Sec., The Grange, Dore, nr. Sheffield
Southampton (1903)*	Miss E. M. Green	Mrs. Hollick	Sec., Henley, Roberts Rd., Hill, Southampton
Surbiton (1906)*	Mrs. Leo	Mrs. Dexter	Sec., 112, Castlenau, Barnes
Tyneside (1902)		J. Watson	Sec., Lily House, Ocean View, Whitley Bay Northumberland
Wakefield (1905)*	H. Wilson	C. A. Brotherton	Sec., Craven House, Belle Vue, Wakefield.
York (1903)*	J. E. Reid		Pres., 49, Grosvenor Terrace, York

BELGIUM

Antwerp (1899)*	Armand Maclot	J. Claessens	<i>Sec.</i> , 300, Rue Province Sud, Antwerp
(Brussels) Anglo-Belge (1903)*	Mrs. Peet	Mrs. Peet	<i>Sec.</i> , 19, Rue Forrestière, Avenue Louise, Brussels
Centrale Belge (1898)*	N. C. J. Brandenburg	Miss Lilly Carter	<i>Sec.</i> , 21, Rue du Vallon, St. Josse-ten-Noode, Brussels
Brussels (1898)	W. Kohlen	A. Vanderstraeten	<i>Sec.</i> , 19, Rue des Commerçants, Brussels
Lotus Blanc (1903)*	Mme. A. de Martines-Waller	Mlle. André	<i>Sec.</i> , 57, Rue Veronèse, Brussels

SPAIN

(Barcelona) Arjuna	Sña. Carmen Mateos	Sta. Rosita Merida	<i>Sec.</i> , Calle de Valencia, 119, 1c, 2a, Barcelona
Barcelona (1893)	José Granés	Francisco Barés	<i>Sec.</i> , Ronda de San Antonio, 61, 40, 2a, Barcelona
Madrid (1893)*	José Xifré	Manuel Treviño	<i>Sec.</i> , Atocha, 127, dup ^o . 3 ^o , Madrid

AFRICA

Lagos (1904)	C. Ibaré Akinsàn	J. M. Oshin	<i>Sec.</i> , The Remington Store, Ltd., Tinubu Square, Lagos
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CENTRES

NAME	SECRETARY	ADDRESS
Bridlington	W. H. Sanderson	Roselea, Blackburn Avenue, Bridlington
Cardiff	W. Patrick	13, Bangor Road, Cardiff
Coventry	Mrs. Nevill	16, Warwick Row, Coventry
Crouch End	B. G. Theobald	The Hawthorns, Hornsey Lane, N.
Dennistoun (Glasgow)	R. J. Somerside	118, Garthland Drive, Dennistoun, Glasgow
Dundee	J. L. Eadie	Beechwood, Newport-on-Tay, Fife
Eastbourne	Miss Rosemary Greene	67, Royal Parade, Eastbourne
Folkestone	J. Huxtable	Stanhope Lodge, 2, Brockman Road, Folkestone
Greenock	J. Ross	19, Nelson Street W., Greenock
Hampstead Heath*	Miss K. Shaw	Stanfield House, Hampstead, N.W.
Leeds	Miss A. K. Kennedy	38, Potternewton Lane, Leeds
Letchworth	Miss Hope Rea	Overhill, Letchworth, Herts.
Lewisham	A. Haddock	176, Fort Road, Bermondsey, S.E.
Margate	H. A. Vasse	7, Connaught Road, Margate
Merthyr*	E. M. Thomas	18, Park Place, Merthyr, Wales
Oxford	Mrs. Anderson	Fairacres House, Oxford
Ripon	J. Monger	2, Ashville, Ripon
South Edinburgh	Miss Pagan	22, Newbattle Terrace, Edinburgh
Stoke-on-Trent	Thomas Ousman	36, South Street, Mount Pleasant, Stoke-on-Trent
Urmston	Mrs. Jones	11, Gloucester Road, Urmston, nr. Manchester

* Lending Library.

ELECTION OF EXECUTIVE COMMITTEE.

By a most unfortunate oversight the name of Miss L. Lloyd was omitted from the list of candidates in the return published in the last issue of the VAHAN. I did not see the proof, but as the name was not in the copy supplied to the printer I must accept the responsibility for the error. The number of votes recorded for Miss Lloyd was 297.

EDITH WARD.

ACTIVITIES.

Closing of Sectional Rooms.

The Headquarters will be closed as usual for

cleaning, etc., during the month of August, when the staff takes the opportunity of securing a much-needed holiday. It is therefore specially requested that all business and other communications not of an urgent character may be postponed till regular work is resumed in September.

CORRESPONDENCE.

I would ask members to note that according to custom communications addressed to the "General Secretary" are opened by the Assistant Secretary, whereas those addressed to Mrs. Sharpe are opened by me personally.

S. MAUD SHARPE,
General Secretary.

Return of Charter.

The Charter of the South Manchester Branch having been cancelled by the Executive Committee on July 6, has been duly returned by the Secretary. The members of the late Branch remain in the Society, having in most instances joined other Branches.

S. MAUD SHARPE,
General Secretary.

New Centre.

A Centre has been formed at Dennistoun, Glasgow, with Mr. R. J. Somerside, 118, Garthland Drive, Dennistoun, as Secretary. Meetings will be held monthly during the summer and at least fortnightly during the winter.

S. MAUD SHARPE,
General Secretary.

Centre Cancelled.

Owing to the removal of the Secretary from the town, the Scarborough Centre has been taken from the list.

S. MAUD SHARPE,
General Secretary.

Donations to the General Fund.

The following donations have been received to July 20: J. W. C., 10s. 6d.; A. E. P., £2; W. C. W., 10s.; M. M. R., £1; J. B., £2s.; G. H., £1 1s.; M. C., £1 1s.; A. B., £10. A. M. P., £2 2s. Total £18 6s. 6d.

For the deficit: A. L. L., 10s.; M. G., 5s.; Hampstead Lodge, £5 5s.; K. C., £5; M. A., £5; N. G., £2 2s.; J. B. S., £5; M. S. £2 2s. Total £25 4s.

The Executive Committee.

The newly-elected Executive Committee met on Monday, July 6, at 11 a.m. Present: Mr. Burrows, Mr. Glass, Miss Green, Mr. Kingsland, Mrs. Larmuth, Mr. Leo, Miss E. M. Mallet, Mr. Mead, Mr. Hodgson Smith, Mrs. Sharpe, Miss Ward and Mr. Wedgwood. Miss Ward was in the chair.

The finances of the European Federation were again discussed and a report from its Treasurer laid before the meeting. It was decided to send him the contribution of the Section.

The Charter of the South Manchester Branch was cancelled.

The Dennistoun (Glasgow) Centre was placed upon the list of Centres.

Mr. Glass was re-appointed Assistant Secretary and Miss Melvill was appointed to act as Librarian from September next.

The following were elected to serve on the Library Committee: Miss Ward, Miss Lloyd, Mr. Mead, Mr. Watkins and the General Secretary and Librarian *ex officio*.

Cheques were passed for payment and fresh names were substituted for those empowered to sign cheques on the Section account. Applications for reduction of fees were considered.

It was agreed to insert a short report of meetings of the Convention in THE VAHAN and to strike off, as a separate pamphlet, 250 copies of the general report when completed. The special report of the proceedings relating to Mr. Dunlop's first resolution is to be printed separately and sent to members of the Section as a confidential document for members of the Theosophical Society only.

The next meeting was settled for September 19, at 2.30 p.m.

S. MAUD SHARPE,
General Secretary.

Northern Federation.

The Fifty-eighth Conference of the Northern Federation will be held at Harrogate, on Saturday, August 15, at 3.30 p.m., in the Theosophical Hall, Beulah Street.

Miss Edith Ward will preside. In the afternoon there will be a discussion on "Telepathy," and at 7 p.m. Miss Ward will lecture on "Principality and Powers," and on Sunday evening at 6.30 p.m. on "Destiny."

HODGSON SMITH.

10, East Parade,
Harrogate.

Lecture List.

For the current issue, in order to make room for the Convention Report and other important matter, only meetings which have been actually notified as taking place during the month have been inserted. Most Branches suspend meetings for the summer months.

Secretaries of Lodges and Centres are asked to see that notices for this list are sent regularly, to arrive not later than the 20th of the month. The accuracy of this list is entirely dependent upon their information.

BIRMINGHAM, "ANNIE BESANT" LODGE. County Chambers, Corporation Street, on Sundays, at 6.30 p.m. No meeting August 2. Study Class on Thursday, at 7 p.m. Information from Mrs. Elsie Smith, The Cedars, Hall Green, Birmingham.

GLASGOW, DENNISTOUN CENTRE. 118, Garthland Drive, Glasgow, on alternate Tuesdays, for study of "The Yoga of Discrimination."

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Aug. 2, *Death and After*, E. Wood; Aug. 9, *Conversion*, Miss Furnell; Aug. 16, *Destiny*, Miss E. Ward; Aug. 23, *Religions of the World*, Hodgson Smith; Aug. 30, *The Old, Old Story Retold*, W. Bell. Fridays, at 7.30 p.m., at 12, East Parade, for the study of *Theosophy and the New Psychology*.

CORRESPONDENCE.

SECTIONAL FINANCE.

As there was no time for any discussion of the questions of Finance and the Headquarters Establishment at the July Convention, owing to the intrusion of other matters, I should like to furnish, as briefly and concisely as possible, some reasons why it seems necessary to remove the Headquarters from Albemarle Street:

- (a) The accounts of the Section for the past two years have shown a deficit of £80 per annum.
- (b) Most of the Lodges, both in London and the Provinces, complain of financial difficulties, and appeals have been made for a reduction of the Section dues.
- (c) Some people are prevented from joining the Society by the amount of the Subscription.
- (d) With a fixed income of £800 we spend £650 in rent, lighting and attendance.
- (e) The argument that £150 is received for hire of rooms is discounted by the fact that this sum comes out of the funds of the Society as a whole, and, if not contributed for rent it would be available for other purposes, such as propaganda.
- (f) The present expenditure for propaganda (£33) is very inadequate, even when allowance is made for the public lectures held at Albemarle Street.
- (g) The falling off in Donations is possibly due to a feeling that the money is not being spent in the best way.
- (h) The present Headquarters are too suggestive of exclusiveness for a Society whose first object is Brotherhood.
- (i) It would seem that the Society is beginning to respond to the magnetic leadership of its President, that members are preparing to put their philosophy to the test of action, to endeavour to permeate with Theosophical ideas some of those movements which have for their object the uplifting and betterment of humanity.
- (j) If this be so, we need for our Headquarters not a formal suite of apartments, but a place where a larger number of workers can be accommodated, a hive of industry rather than a deserted palace.

H. TWELVETREES.

AN APPEAL TO THE PARSĪS.*

Has not the time come for the building of a Central Parsī College, in which the sons of the Parsī community may be trained up in all necessary western knowledge, and at the same time in-

structed in those precious scriptures and teachings on which the continued existence of the Parsī—as a community—depends? Your numbers are small, in comparison with the millions of Hindūs and Mahomedans who make up the vast population of your adopted country, but your community is strong in intelligence, in wealth, in the virtues which make the good citizen. If, however, Zoroastrianism, as a religion, is allowed to die out of the hearts of the young, smothered in the atmosphere of a Godless education, your community has no future, but will merge in the general population; Zoroastrianism will become a dead religion, like the Egyptian and Chaldæan faiths, side by side with which it flourished in the past, and the world will be robbed of an ancient faith, the standard-bearer of Pure Thoughts, Pure Words, Pure Deeds, and will be immeasurably the poorer for the loss.

It is to prevent this catastrophe, it is to save the priceless remnants of this noble faith, that I—the servant of all religions,—venture to lift my voice, in pleading, in entreaty. Out of the past your heritage has come to you; hand it on to future generations unimpaired, nay, enriched. Islām has raised a college for the instruction of its youth. Hindūism is dotting the land with institutions in which its hoary faith is being taught. Christianity has colleges and schools everywhere, not only for the instruction of its own youth, which is legitimate, but for the conversion of the youths of other faiths, which is a wrong committed against its elder sisters. Buddhism, in Ceylon, has three colleges and over two hundred schools. Shall Zoroastrianism alone remain inert, indifferent, and see its sons take their religion at the low value put upon it by the inaction of their parents? Shall it alone do nothing, while all others are active? If the Parsīs say: "Yes," then Zoroastrianism is doomed to perish, and the Parsīs shall cease to be.

With the young is the future, and that which the young do not cherish, has no share in the future. Your youths are deprived of the inspiration which is their birthright, of the training of character on which the nobility of manhood depends.

Circumstances, just now, are propitious, and the hour of successful action has struck. Out of your great wealth, will you not build and endow a college worthy of your ancient religion, incorporating that love of education which is, from time immemorial, one of the chief characteristics of your faith? We know, from the Convocation Address of His Excellency the Governor of Bombay, how warmly he will welcome a strenuous effort on the part of each religion to educate its youths on its own lines of religion and morality, and how he will strengthen—so far as he legitimately may—every such attempt to infuse religion into education. Every principle calls on you to be up and doing; every circumstance is favourable. Seize then, O followers of Zarathushtra, the golden opportunity, and may His Fire descend from heaven on your hearts.

ANNIE BESANT, P.T.S.

* Reprinted from the Supplement to *The Theosophist*.

ENQUIRER.

QUESTION 332.

(Continued from Vol. XVII., p. 84.)

H. H. S.—*What is the difference in effect and influence between a personal thought animated either by friendliness or animosity, and a mental image which is of a purely creative or imaginative character and is not directed towards any one; e.g., the difference between the continual thoughts and feelings regarding others in which we frequently indulge, and the characters and plots created daily in the mind of a novelist in the evolution of his story? The creations of the latter seem in some respects to possess a more permanent existence and to be of longer duration; but since they are not directed towards anyone they possibly would not have the same personal and individual effect.*

Mrs. Besant in her manual Karma, p. 30, speaks of the three-fold results of the activity of the Soul, resulting in (1) Akâshic images forming kârmic records; (2) Mental images remaining within the creator's consciousness; (3) Astro-mental images, active entities on the psychic plane.

Would our personal thoughts fall under class 3, and our creative thoughts under class 2? Yet surely the latter would be visible and existent outside the consciousness of the man himself, and be capable of being seen by a clairvoyant. Again the astro-mental images (class 3) are spoken of as becoming artificial elementals with a semi-intelligent consciousness: would this likewise apply to all creative thinking; also to all acts of learning or memorising of facts; to study and research work? e.g., will there exist on the inner planes an artificial being representing "Shylock," "Little Nell," "Hamlet," etc.?

This whole subject of the "form" side of thought has concerned a small class of elementary students of theosophical literature.

A. H. W.—The writer has often found help in elucidating these astral mysteries, by bringing them down to their equivalents on the physical plane. The difference between a series of kind acts, and a poem, picture or piece of music, is so plain as to need little discussion. Kind acts have their day, and cease to be; but the joy and increased life induced by a work of Art, may be unlimited and endure for centuries. A great picture, through reproductions, may make a mental image of the Divine literally for millions; a poet may inspire whole nations, as Shakespeare does the speakers of English; and all lesser artists work in the same way. It is their mode of "Service." A great picture will always radiate the power of the Ego who created it; it will catch his wave in space (like the Marconi coherer), and reproduce it, even when his body is dead, or he himself is reincarnated.

The creations of the artist are in a different category from the acts or inventions of the men of action; the artists give life, the men of action give

love, the thinkers give light. Here lies the fundamental difference between the men on the Rays of the Beautiful, the Good, and the True; they are different types, different virtues, different vices. The Artist and his opposite the Ruler, belong especially to the physical plane, their work is done there in physical matter, or with physical men; the body is the most important vehicle for their work and development; therefore they like physical life, and endure this plane for the sake of its advantages, and the opportunities it affords for the exercise of their particular genius.

In their astral stage the creations of the artist will affect others no more than unfinished poems, pictures, or statues do; he carries them about in his aura or thought-sphere; and works on them there, just as the sculptor works on the clay; and there they may be seen by a clairvoyant. Creative ideas come to the artist, *viâ* the "short cut," reflected from atomic astral to atomic physical, and so to the poetic brain; and such ideas are the least astro-mental a personality can entertain; but personal thoughts are always astro-mental, since the personality is the astral plane limitation of the Ego. The pictures or poems of the artist on the physical, seem about the equivalent of the so-called "semi-intelligent entities" of the astralist on the astral plane. The latter are more properly likened to a charged battery, a dynamite bomb, or a wound-up clock. Since they contain no independent centre of life, it is misleading to speak of them as "beings," or "entities," or "intelligent"; it simply gives the enemy occasion to jeer about "Tame Theosophical Devils." A good wish on the astral is no more an "entity," than a good deed on the physical; and it may perhaps be well to point out to astralists, that good wishes which do not materialise into good deeds, are probably pretty feeble. All energy given to creation, memorising, study, or contemplation of a character, will tend to build a thought-form in the thought-sphere of the individual, not elsewhere, the writer thinks.

The subscription to THE VAHAN for those who are not members of the British Section of the Theosophical Society is 2s. 6d. per annum, post free. Single copies, 3d. 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 the following issue 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.

THE VĀHAN



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.—S. MAUD SHARPE, *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. XVIII.

LONDON, SEPTEMBER 1, 1908.

NO. 2.

Edited by S. MAUD SHARPE.

DELAYED RE-OPENING OF HEADQUARTERS.

In consequence of the necessity for serious repairs to the drains, which it is imperative should be undertaken at once, the Headquarters will remain closed until September 14. This, however, will not interfere with the H.P.B. Lodge Lectures on Wednesday evenings; and for the convenience of members who may have to be there earlier, the Lecture Room will be open at 7 o'clock.

S. MAUD SHARPE,
General Secretary.

ABSTRACTS OF REPORTS FROM COMMITTEES, BRANCHES, etc., 1907-8.

THE SOCIAL COMMITTEE.

This Committee has carried on its work during the winter and spring months under the Presidency of Mrs. Hoffmeister, the other members being Mrs. Betts, Mrs. Currie, Mrs. Faulding, Mrs. Schofield, Mrs. Hogg (Hon. Secretary), Miss Dickenson, Miss Gaimes, Miss Legge, Miss E. M. Mallet and Miss Eardley-Wilmot.

Since September, 1907, eight Committee meetings have been held, and three courses of lectures arranged for Monday afternoons. These lectures have been very well attended, mainly by visitors.

Other activities carried on during the past nine months have been as follows:

Study Classes.—Mrs. Betts has continued to hold her class for more advanced students, and Mrs. Currie has still presided over hers for beginners

and enquirers, in both cases to the great benefit of those attending, while at the present time a new elementary class is being formed by Miss Voisin, who cordially invites new members to join.

Egyptology Group.—A group for the study of Egyptology, conducted by Mrs. Betts and Miss Gosse, has been one of the important activities of the Committee this year, and has been largely attended by most interested students.

Debating Society.—This Society, founded in 1906, continues to flourish under the Presidency of Mrs. Hoffmeister, Mrs. Schofield still giving her services as Hon. Secretary.

At Homes.—Three "At Homes" have been held at 28, Albemarle Street, two in the afternoon, and one in the evening, and the Committee are glad of this opportunity of thanking those ladies and gentlemen who so kindly helped, by their music, to make the evening a special success. A member of the Social Committee has acted as its representative on the Activities Committee during the year.

CORRESPONDENCE CLASS.

In June, 1907, the Correspondence Class consisted of twenty-two members. During the period from June, 1907, to June, 1908, four new members have joined, and ten members have left: the Class now numbers therefore sixteen. The following causes were assigned for withdrawals: three, "no time for work"; one, "study too difficult"; one, travelling; one, ill-health; two, taking up other Theosophical work. Two were struck off according to the rule because no work was sent in. The Class is still engaged upon *A Study in Consciousness*, begun in 1906. The papers sent in monthly are very good, considering the difficulty of the subject, and show careful and intelligent study.

BRANCHES.

Bath Lodge.—Since last Convention three associates have become members, four new members

and three associates have joined, and two members and six associates have withdrawn, making the present membership twenty-eight members and fifteen associates. The average attendance at lectures has been twenty-seven. Lectures have kindly been given by a large number of visitors and members. The event of the year was Mrs. Besant's visit in July, when she gave a public lecture at the Guildhall, and held a members' meeting at the Lodge. A class for study has been taken by Miss Severs every week, and a social meeting for members and their friends has been held monthly. The Librarian, Miss Douglas-Fox, reports a steady increase in the number both of books and readers. The South-Western Federation held its Thirteenth Annual Convention this year at Bath, when Miss Ward presided and gave a public lecture.

Battersea Lodge.—The Lodge continues its "Order of Service" to the Society, on the same old lines—weekly public meetings from October till the end of May. The attendance equals our accommodation as a rule. Study is continued with the Adelphi Lodge and taken fair advantage of by the members. It is with great regret that we have to record the loss of our beloved and genial President and his wife, Mr. and Mrs. D. N. Dunlop, who have had to leave London for Manchester.

Bournemouth Lodge.—Since the last report the Lodge has held weekly meetings for study, and Sunday afternoon drawing-room meetings, at which a fair number of visitors are present. It has also since the last report had a visit from Mrs. Besant, who gave a public lecture which was very largely attended. Other public meetings have been held, at which the following speakers have given interesting lectures: Mr. Sidney Sprague on "Bahâism"; Miss Hilda Hodgson Smith and Mr. J. I. Wedgwood. One member has left the town and two members have joined, making sixteen members and six associates.

Brighton Lodge.—During the year 1907-8 forty-eight meetings have been held. The first of exceptional interest was that held on May 13, at the residence of Dr. and Mrs. King, when White Lotus day was celebrated, the occasion being taken advantage of to present Dr. and Mrs. King, upon the approaching completion of their 70th birthdays, with a handsome silver bowl as a mark of the high esteem and affection in which they are held by all the members of the Lodge. Mrs. Besant visited the Lodge on October 13, and addressed the members and associates in the afternoon, and in the evening delivered a public lecture on "Spiritual Life for Men of the World." The lecture was in every way a success. Mrs. Sharpe visited the Lodge on January 26, and spoke on the duties of the members of the Theosophical Society. A number of papers have been read by members of the Lodge and provoked interesting discussion. Drawing-room meetings have been held at the residence of the President, at which the members and associates have been entertained to afternoon tea, followed by a short reading and discussion. These social gatherings are highly appreciated.

Bristol Lodge.—During the past year the work of the Branch has gone quietly on. In point of numbers it keeps about the same. Fewer public meetings have been held than in previous years, as it was felt that more attention should be given to the study groups. We have been indebted for interesting lectures from (amongst others) Miss Hodgson Smith, Mr. Sidney Sprague, Mr. Wedgwood and Mr. Bertram Theobald. The open Tuesday evenings have been utilised for reading and discussion and a class has met on Wednesdays—almost uninterruptedly—throughout the year.

City of Liverpool Lodge.—The Lodge has had a good year, the chief event being Mrs. Besant's visit in July, 1908, and her public lecture on "Spiritual Life for the Man of the World," preceded by an afternoon reception. Three new members and five associates have joined, enquirers and visitors have been numerous, and the Library has been well patronised. Forty-one weekly meetings have been held, with an average attendance of fifteen: books studied, *Study in Consciousness and Evolution of Life and Form*. Thirteen lectures and papers have been contributed. Meetings are also held on Monday afternoons, with a good average attendance.

Croydon Lodge.—This Lodge has held its usual weekly meetings during the past year, with the exception of August and September. Lectures on Theosophical subjects have been given to various local societies by the Vice-President, Secretary and Treasurer. The Lodge lectures have alternated with study classes. The membership of the Lodge is nineteen; associates three. Average attendance at lectures, twenty.

Edinburgh Lodge.—During the past Session seven names have been added to the Members' Roll and the net increase is two, making the total on April 30, seventy-three. Eighteen associates have joined, bringing up the total to fifty as against forty-five last year. There are in addition to the above eighteen subscribers to the Library. Seventeen public meetings were held during the Session. These included lectures by Mrs. Besant, Mr. Marsden and Mr. Saunders, and two dramatic performances of *Peer Gynt*. Eight members' meetings were also held, and four special meetings for Psychic Research. Special Groups met regularly for devotional studies and elementary science, *Theosophy and the New Psychology*, *Nietzsche*, *Pythagoras and his School*, etc. The Lending Library now contains 2,042 volumes, an increase of sixty volumes during the year. The Library has been open two afternoons every week, and 1,311 volumes have been borrowed during the session. The Lodge was privileged to have a visit from Mrs. Besant in June, when she gave a public lecture to a large audience and held various Lodge and private meetings. The Lodge records with deep regret the death of Miss Forsyth, one of its most respected and devoted workers.

H.P.B. Lodge.—The first year of the Lodge's existence has been marked by great activity. Work was inaugurated by a lecture by Mrs. Besant in the Small Queen's Hall, in the autumn

of 1907, and the interest of the subsequent lecture lists has been well maintained. A special feature has been the number of lectures by representatives of kindred Societies, for the Lodge aims at coming into touch with other movements. For study, the Lodge is divided into several Groups of workers under the headings of the three Objects of the Society. These Groups have met continuously, and much useful work has been done. The Arts Sub-Group has met regularly, and has published some results of its work in the form of *Transactions*. The Lodge records with great regret the passing away of one or two of its members, in particular Miss Goring, one of the best-known and beloved of the London workers. Great regret, too, was felt at the departure from London of Mr. and Mrs. Ransom, who have done much good work for the Lodge as Hon. Secretary and Chairman of a Group. The generous presentation to the Lodge by Mrs. Besant of her pamphlet, *H. P. B. and the Masters of Wisdom*, as its first *Transaction*, has made possible the starting of a small monthly leaflet for reports of activities and other matters.

Harrogate Lodge.—During the year four members have been lost to the Lodge and four have joined; the membership stands at forty-nine (two paying Section dues elsewhere), and one associate. The attendance at meetings shows a slight increase. During the winter the Lodge divided into two groups for study—one for scientific study and the other keeping to more distinctly Theosophical study. Occasionally these have been varied by lectures, seven of these Lodge lectures having been given during the year. Public meetings have been held regularly every Sunday, the attendance at these also showing a slight increase. Various "At Homes" have been arranged at which addresses have been given by members and visitors. A small number of members meet together every Sunday afternoon for the purpose of united meditation. During the autumn of 1907 Mr. L. W. Rogers gave a series of six lectures on Theosophical subjects; these aroused a good deal of interest in the town, and were well attended. The predominant note of the work of the Lodge this past year has been Propaganda. Meetings have been held in Huddersfield, Derby, Leicester, Loughborough, Burton-on-Trent, and Starbeck, and classes for study have been formed at each place. During the past year the Theosophical Publishing Committee has been doing good work, the number of pamphlets sold being 4,700 as against 4,268 the previous year.

Nottingham Lodge.—The interest has been maintained during the year. The subject of study is *The Bhagavad Gita*. Steady progress has been made, with an increase of membership. The present numbers are thirty members and eight associates. The chief event of interest was the visit of the President of the Society, when she gave a most instructive lecture on "The Masters in relation to the Great Religions," to a large audience.

West London Lodge.—This Branch has completed one of the most satisfactory of its ten years of work; it has a membership of thirty-nine. Its plan of work has been alternate lectures and study classes.

Six months were given to the subject of Christianity and Theosophy; lectures were given by Rev. A. L. Lilley, a well-known London Vicar, Rev. W. Bradley, and Mr. Sefton-Jones, of the Society of Friends, as well as by a number of good speakers in the Theosophical Society. A definite syllabus of work was drawn up for the study class, which has been well attended, and has been the means of coaxing work from members who had been spectators and sympathisers for a long time. Eleven of the lectures were opened with a short musical preface.

York Lodge.—Thirty-four public lectures have been given during the year, and the average attendance has been twenty-three, the highest number being forty-two and the lowest nine. The lectures have been given by Ernest Wood, W. H. Sanderson, Hodgson Smith, Miss Hilda Smith, J. I. Wedgwood, Rev. A. H. E. Lee, Mrs. E. W. Bell, Stanley Brown, Frank Knowles, Rev. A. H. Greaves, J. E. Reid. Several Theosophical works, including *The Secret Doctrine*, have been purchased by the City Public Library Committee, and placed in the Library for circulation.

BELGIUM.

Antwerp Lodge.—Meetings have been regularly held, and public lectures delivered by Mr. Brandenburg, Mr. Kohlen, Miss L. Carter, and Mr. Deswarte have been well attended by members and non-members. The interest in Theosophy is increasing steadily. The classes for study are well attended, and the Library, enriched by the generous gifts of Mr. Brandenburg, is much frequented.

Branche Anglo-Belge.—The work has been much more active than last year; forty-one meetings have been held, and have been very well attended. The Lodge has sustained a great loss in the death of Mrs. Maquet.

Branche Centrale Belge.—Ten new members have joined the Branch. Lectures have been given on the first Saturday of each month; one Saturday in the month has been reserved for Questions and Answers, and the other Saturdays for the study of *In the Outer Court*, *The Voice of the Silence* and *The Astral Plane*. The meetings were well attended, and an increasing number of members spoke. A group meeting on Tuesdays studied *The Ancient Wisdom* and *La Philosophie Ésotérique de l'Inde*. Several members have assisted in forming a group at Liège, where it is hoped that a Branch may be organised.

Lotus Blanc Lodge.—Owing to the removal of some members from Belgium and the fact that the younger members have been largely occupied by their studies, the Branch has not been so active as hitherto. The only activity has been meetings in connection with the children's organisation, "The Golden Chain." It is hoped that in the coming year the other lines of work will be resumed.

RUSSIA.

The year 1907-8 has been a very busy one, no

fewer than 114 meetings having been held in St. Petersburg during the winter. Four groups have met regularly and a fifth was formed in January, and besides the group meetings there have been general meetings. Two series of lectures were arranged for enquirers and two public meetings were permitted in Moscow and St. Petersburg, which interested many people. Centres in other parts of Russia have been working actively—at Moscow, Kieff, Kaluga, Varsovie, Vladikavkaz and Rostoff-on-the-Don, groups meeting regularly for study. A magazine, *The Messenger of Theosophy*, has been started in St. Petersburg and the following books have been published: *Questions of Theosophy*, *Theosophy and the New Psychology*, and *The Voice of the Silence*. A Convention of the different centres was held in Moscow at Christmas, and another at St. Petersburg at Easter, at which it was decided to form the groups in Russia into an independent organisation, attached directly to Adyar. Miss Anna Kamensky was chosen as General Secretary, and rules have since been drafted for submission to a meeting of delegates in August, after which they will be sent for confirmation to Adyar, when it is hoped the Russian Section will be formally constituted.

THE PRESIDENT'S AUSTRALIAN TOUR.

From the August *Theosophist*, just to hand as we go to press, we see that our President's tour through the principal cities of Southern Australia had so far been very successful, and was arousing a good deal of attention. Writing on June 24, Mrs. Besant speaks of work done in Perth, Adelaide and Melbourne, where between thirty and forty lectures and meetings, besides countless private interviews, had been delivered or held.

Among other items of interest we note with pleasure that "the Press shows itself very friendly, giving good reports, and undistorted interviews"; that the Prime Minister, Mr. Deakin, was an interested hearer at one of the lectures, and subsequently called upon Mrs. Besant; and we appreciate the very amusing approval of one of the audience at the Perth lectures, expressed in the words: "I expected to hear about Theosophy, and these were all common sense!" We may hope that this subtle tribute to the lecturer and to the Truths of which she spoke was re-echoed in the hearts of many amongst her audiences, as she carried the Light from one city to another of the Great Commonwealth.

CORRECTIONS.

In the report of the Convention in the August VĀHAN, last paragraph but one, "Mrs. Marsden" should have been "Mrs. Larmuth," and in the Branch List E. Wood should have been given as the President of the Manchester City Branch, and not E. Young. The Ripon Centre is removed

from the list of Centres, reducing the number given in the list to nineteen.

The Secretary of the Surbiton Lodge is now Mr. W. Becker, Valetta, King Charles Road, Surbiton, in place of Mrs. Dexter, who has removed to the neighbourhood of London.

DEATH OF MRS. CORBETT.

An old and well-known member of the Theosophical Society has passed from among us in the person of Mrs. Sarah Corbett. She had been for some years invalided from active service as a speaker, but in earlier days she was an efficient officer in the Manchester City Lodge, and well-known throughout the area of the Northern Federation, at whose quarterly conferences she was a welcome and familiar personality.

The painful illness from which she suffered did not prevent her from undertaking work whenever her strength would permit, and while living in London she held classes on the somewhat difficult subject of the Fourth Dimension.

Perhaps she will be more generally remembered in connection with the little book on the *Evolution of Character*, which is marked by her special gift of concise and lucid statement, as well as by her work in collecting and editing the volume of *Extracts* from this Journal, which had been long demanded before she took it in hand.

ACTIVITIES.

Proposed Branch in Hale.

We hear with pleasure that an application is to be made for a Charter to establish a Branch in Hale, Cheshire, to which town several members have recently moved and where quiet work has gone on for some time. Mr. Dunlop will be President and Mr. Sidney Ransom Secretary.

S. MAUD SHARPE,
General Secretary.

Donations to the General Fund.

The following donation has been received to August 20: J. B., 2s.

Social Committee.

The Elementary Class will begin its weekly meetings on Thursday, October 8, at 28, Albemarle Street.

M. L.,
Hon. Assistant Secretary.

Bureau of Theosophical Activities, Correspondence Department.

New or isolated members who may wish advice or information on Theosophical subjects, or mem-

bers wishing mutual exchange of ideas thereon, may be placed in touch by correspondence with others competent to give such information.

Students of the various branches of Indian thought and philosophy may be put in correspondence with competent members of the Indian Section. Apply to the Hon. Secretary, 42, Craven Road, Paddington, W.

A. S. B.

Rev. R. J. Campbell's Lecture.

The lecture delivered for the H.P.B. Lodge in Essex Hall, on June 4, has now appeared in two parts in *The Christian Commonwealth*, in its issues of July 1 and August 12.

North London Lodge.

The Lodge meetings, at 13, Ingleby Road, Holloway, N., will be resumed on Monday, September 21, at the above address. The Public Lectures (Wednesday evenings) will recommence in October, and particulars will be published later.

H. T.

Lecture List.

As this issue contains the abstracts of reports for 1907-8—concluding the matter generally issued in the Convention Report—only meetings which have been actually notified are given in the following list.

BIRMINGHAM, "ANNIE BESANT" LODGE. County Chambers, Corporation Street, on Sundays, at 6.30 p.m. In the Council Room, Midland Institute, on Sept. 27, at 6.30 p.m., *Destiny*, Miss E. Ward. Class on Thursdays, at 7 p.m. Information from Mrs. Elsie Smith, The Cedars, Hall Green, Birmingham.

GLASGOW, DENNISTOUN CENTRE. 118, Garthland Drive, Glasgow, on alternate Tuesdays, for study of *The Yoga of Discrimination*.

GOLBORNE CENTRE. Hawthorn Cottage, Lowton, Newton-le-Willows, on alternate Tuesdays.

HARROGATE LODGE. Theosophical Hall, Beulah Street, on Sundays, at 6.30 p.m.: Sept. 6, *The Rationale of Dreams*, Miss Hilda Smith; Sept. 13, *Reincarnation, or from Cross to Crown*, Miss Pattinson; Sept. 20, *The Invisible Man*, E. Wood; Sept. 27, *The Forgiveness of Sins*, Mrs. Bell. Lodge meetings on Fridays, at 8 p.m., at 12, East Parade, for the study of *Theosophy and the New Psychology*.

LONDON, CROUCH END CENTRE. Information from Mr. Bertram G. Theobald, The Hawthorns, Hornsey Lane, N.

LONDON, H. P. B. LODGE. 28, Albemarle Street, W., Wednesdays, at 8 p.m.: Sept. 2, *The Immortal Gods*, Miss Felicia Curtis; Sept. 9, *Symbolism*, Miss Helena Clarke; Sept. 16, *A Survival of the Lesser Mysteries*, A. S. Banks; Sept. 23, *Alcohol—its Effect on the Human Organism*, Dr.

J. Lionel Taylor; Sept. 30, *The Temperaments*, Mrs. Alan Leo. Information from A. S. Banks, 42, Craven Road, Paddington, W.

LONDON, NORTH LONDON LODGE. 13, Ingleby Road, Holloway, N., on Mondays, at 8 p.m. Meetings resumed Sept. 21.

MANCHESTER, MANCHESTER CITY LODGE. 31, Lloyd Street, Manchester. Sundays, at 6.40 p.m.: Sept. 6, *The Invisible Part of Man* (lantern lecture), E. Wood; Sept. 13, *Man and his Bodies*, C. A. Brotherton; Sept. 20, . . . Mrs. Booth; Sept. 27, *Have we lived before?* E. Wood. Lodge meetings on Tuesdays, at 7.30 p.m.

YORK LODGE. Thursdays, at 8 p.m., at the Theosophical Hall, High Ousegate; Sept. 17, *The Sixth Race and the Sixth Sense*, Miss Hilda Smith; Sept. 24, *The Masters*, Miss Mary Shaw.

CORRESPONDENCE.

THE SPECIAL CONVENTION REPORT.

To the members of the British Section T.S.

Members who were present at the July Convention will remember that a resolution was passed to the effect that a report of the discussion on the amendment moved by Mr. Burrows and seconded by Mr. Mead, should be printed and sent to every member of the Section. It is therefore right that I should give the reason for its non-appearance. The letter printed below was sent by me to the members of the Executive Committee, and few words are needed in explanation.

It was clear after reading the report in proof that I could not be responsible for it, and equally clear that I could not, by publishing it officially, make the Section, which as a whole is ignorant of its contents, responsible for such a document.

The fact that since then a good firm of solicitors has advised, after careful reading, that this report could not be published without grave risk to both publishers and printers, should weigh with some to whom my own reasons do not appeal.

I am convinced that its publication would be a disastrous mistake. I know that no regret, however keen, could by any means recall it; and I refuse to believe that any one Section of the Theosophical Society would desire to leave such an action as its most noteworthy legacy to the future.

S. MAUD SHARPE.

40, CLARENCE GATE GARDENS,
LONDON, N.W.

July 26, 1908.

MY DEAR —,

I write at once to tell you that I cannot allow the Report of the discussion on Mr. Burrows's amendment at Convention to go out with THE VĀHAN, and thus give it my sanction.

My principal reasons are these:

(1) I do not think that any action would justify

advertisement in the particular way that is being followed.

(2) The Report contains much evidence that has never yet been sifted.

(3) The publication of a private letter, either in whole or in part, without the permission of the writer, is never justifiable, and is not rendered more so by the fact that some person or persons have been guilty of such action previously.

(4) It entirely remains to be proved that the majority of the Section would consent to the publication and distribution of this Report as it stands. The decision by a majority of the Delegates at Convention to issue it in some form was a very hasty one. No such momentous decision should be taken without some previous knowledge that it would be asked for, and time for consideration.

For these special reasons I, the most responsible officer of the Section, must refuse to take a step in its name which would commit it irrevocably to a line of action it would probably later on regret. If the Section thinks I am wrong, I, as its servant, will answer to it. In the meantime I must be, as it were, the guardian of its honour as I see it.

I have as yet mentioned my decision to no one and am alone responsible for it; but I must leave myself free, in justice to the Section and to the Special Committee (to each of whom I am to-day sending a copy of this letter), to make it known in the way that seems best.

Sincerely yours,
S. MAUD SHARPE,
General Secretary British Section T.S.

HEADQUARTERS.

We reprint the following from the *H.P.B. Lodge Leaflet* for August, in the hope that it may appeal to members generally.

"May I suggest to my fellow members of the H.P.B. Lodge that as our Lodge Meetings are held at Headquarters, a large share of responsibility attaches to us with regard to the mental atmosphere of 28, Albemarle Street. If we all made a point, when entering the premises, of sending out a thought or prayer for the good of the work and for the workers there, the thought-atmosphere would soon become charged with friendliness, and the Headquarters of the Section would become what it should be, a centre of peace and of strength to all who enter it, a place over which the spirit of the Elder Brothers may brood.

"A MEMBER OF H.P.B. LODGE."

ENQUIRER.

QUESTION 333.

A. B.—In the course of evolution does the birth of the Causal Body take place in the last animal incarnation or in the first human incarnation? And is the Causal Body first formed by some pure thought (such as one of unselfish devotion or love) causing a vibration in the

lowest Arûpa level of the Mental plane, so forming a "Vortex" or nucleus; or does the forming influence come down from a higher level? These questions arise out of a study of The Ancient Wisdom.

E. M. M.—May I remind *A. B.* of the fine description of the formation of the Causal Body, given in the *Christian Creed*, pp. 30-35? It appears, from what is there said, that the process of preparing for this vehicle goes on for some long time before the actual moment arrives when the brooding life from above, or within, meets the uprushing monadic essence, and coalescing with it, forms the permanent body for the individual.

The forming influence must come from *both* sides since it is the junction of the two forces which brings the Causal Body into existence; and it is only when the mental matter connected with the nearly individualised animal "begins to be susceptible to impacts from the mental plane," that the life waiting on the Buddhic and Arûpa Mental planes can unite with it to form the body for the new entity—the Individual.

Until this Individual exists we cannot, I imagine, speak of a human being; for, however embryonic the Causal Body may be, and however near to individuality the highly civilised animal may be, the dividing point between "animal" and "man" must be the formation of this Causal Body.

An interesting point to bear in mind in this connection is brought out in a criticism (in *Broad Views* for August) on a new book, where the reviewer reminds us that "the highly evolved dog differentiating into an immortal being under the inspiration of the love principle, is already far too high on the evolutionary scale to take a savage incarnation." This is a point that we are apt sometimes to lose sight of when endeavouring to imagine the processes by which evolution proceeds, from the animal to the human stages.

P. H.—1. In the first human incarnation, since it is the birth of the Causal Body that makes the incarnation human.

2. See *A Study in Consciousness*, pp. 172-3.

W. C. W.—From a study of *The Secret Doctrine* and *The Pedigree of Man* we learn that the first two and a half Root-races, although human, did not as yet possess the attribute of mind; but this process came about through the agency of certain intelligences of various kinds and grades, coming from other world-chains. The union of such intelligence with the physical and astral human being must have been a perfectly natural and gradual process, for the higher cannot commingle abruptly with the lower principles; there must be a harmonious interblending of the two. The animal soul striving upward in the form of semi-intelligent instinct meets and blends with the fully intelligent life coming "down" from the mental plane, and as love is perhaps the most potent force in the world, it will probably be by means of the agency of such love-stimulus that the great event—the budding forth of Individuality—comes, and has come about. As in the dim past there were human beings devoid of this principle of Individuality, so at the present advanced period of

time there are *aximal* beings, e.g., our dogs and horses and other domestic creatures, which by their long, intimate and affectionate association with mankind have already acquired it. I would refer the querent to Mr. Sinnett's *Growth of the Soul*, p. 444.

QUESTION 334.

S. N.—*In Hints on the Study of the "Bhagavad Gītā," it is said that the Law is "that all beings must live by the sacrifice of the lives of others" (p. 126). But it seems to me that it is no law of sacrifice, but rather a law of the rights of the stronger, because I identify sacrifice with self-sacrifice, while the fact in nature is that of killing and devouring, not self-sacrificing. Surely since this law exists it is good, and love lies at its foundation, but I would be glad to hear some explanation of the difficulty that while love is in the foundation, in the superstructure there are hate and enmity.*

W. C. W.—The querent gives no reasons for supposing that the process of sacrifice is always voluntary on the part of the being which is sacrificed; in the absence of such reasons I should say he has no ground for making such a statement. But call the process by what name you like, the fact remains that the living forms of one kingdom of nature are constantly being destroyed and disintegrated for the purpose of being assimilated into the forms of the kingdom next above it, or, as in the case of animals, into those of the same kingdom. And the law of such destruction is undoubtedly good, from several points of view. It is Shiva the Destroyer at work in His world. Must it not be beneficent for the mineral molecules to be brought into contact with those of the vegetable and animal bodies, and to learn to vibrate as they vibrate? And for the particles that have been long imprisoned in the vegetable body to be brought into relationship with those in the more highly evolved and complex animal-form? Then again it is a most beneficent, providential arrangement that thousands of plants and animals die annually in the struggle for existence, for in this way the fittest and best organised forms survive, and the numbers of living things in the world are kept within reasonable limits. The querent appears to fall into the usual error, as rife amongst Theosophists as elsewhere, of reading our human thoughts and feelings into external nature. I would ask him to show me where is the "hate and enmity" in nature. When an eagle attacks and slays a fawn I deny that there is anything of the nature of hate and enmity experienced on either side; I deny that the fawn even feels pain as we human beings feel pain. From the point of view of nature and, therefore, of the Universe as a whole, and of the Deity, such an activity on the part of a bird or beast of prey is a highly beneficent one; for on the side of the eagle it simply means the obtaining by natural means of its natural food, and it no more hates the fawn when it attacks the latter than we hate a haddock when we carve it for dinner. On the side of the fawn there is sacrifice for the good of the race, which

is by this method, among others, saved from the dire evils of over-population. And this is done with probably a minimum of pain and anguish to the animal itself (certainly with none of that element of self-consciousness attached to it which gives to what we human beings call pain, practically all its horrors), nor will the fawn feel any enmity or hate towards the eagle, for these astro-mental elements belong only to a self-conscious being. And what I have said above will be true of all other cases of the so-called "cruelty of nature," a cruelty which, I submit, hardly exists save in our perverted human imagination.

Therefore, love is found not only in the foundation but in the superstructure as well; and we see that there is no real difficulty except for those who take a distorted and purblind view of nature. In the all-comprehensive view of Him who is at once the Creator, Preserver and Destroyer, every process of nature must be a contributing factor to the building of the harmonious mechanism of the love-permeated Whole. Discord and Disharmony can only reside in the imperfectly constituted, self-conscious being, Man.

P. H.—S. N. seems to take exception, in the first place, to the use of the word "sacrifice." Now the essential meaning of this word is that there shall be a giving up for a *sacred* object, i.e., for the gaining of something higher. Thus it comes within the "Law of Sacrifice" that the stone is broken up for the vegetable, the vegetable for the animal, and the animal for man, although all these, looked at from the point of view of the different entities concerned, are involuntary and unconscious sacrifices. While it may be contended that it would be better to limit the meaning of the word to a self-conscious, voluntary, giving up, at the same time it cannot be denied that it is quite legitimate to extend to a giving up by an entity which has not reached the volitional or self-conscious stage, provided the giving up serves some higher end, as in the case under consideration.

The clue to the difficulty raised in the second part of the question may be found on the same page of those same *Hints on the Study of the Gītā*: "The Law of Sacrifice is everywhere present in nature because the Lord is the Lord of Sacrifice, and the first sacrifice is the sacrifice of Himself."

Do we look merely to the different entities concerned, nature truly appears to be a struggle for the survival of the fittest. But it must not be forgotten that behind those entities is a consciously evolving Being—a Being that evolves only by the sacrifice of these lower forms that are His outermost expression. When we perceive what is the real significance of the struggle—that the form is sacrificed eternally that the inner life may grow—that consciousness may increase from its deep slumber in the mineral to the dream state in the vegetable, and to the awake state in man—then we perceive also that there may be so supreme a purpose in creation that love may yet lie at the foundation of the scheme even though its working out entails this, to us, terrible "killing and devouring." And since the consciousness manifest-

ing in all these multifarious forms has not yet reached the stage when it may become a voluntary and self-conscious "co-worker with God," the fulfilling of the Law demands that the sacrifice be made involuntarily and unconsciously.

QUESTION 335.

R. N. W.—In Mrs. Besant's Pedigree of Man it is stated as to the first three orders of the twelve Creative Hierarchies: "These are the Arûpa Creative orders dwelling in matter too subtle to assume a limiting form: below these come the Rûpa Creative orders and first of these is the Hierarchy of Human Monads not yet having left the bosom of our Father," pp. 11 and 12. In A Study in Consciousness we are clearly told that the Monad dwells in the Anupâdaka plane, which is far beyond any Rûpa plane and even the Jivâtma does not touch the rûpa division of the Mânasic Plane. Is the first statement a lapsus scriptæ, or if not, can the two statements be reconciled?

P. H.—The explanation, I take it, is simple. The Human Monads dwell ever with the Father, but manifest as a "Creative Order" in the Rûpa worlds. Similarly, the Jivâtma, although it primarily signifies the "Higher Triad," signifies also the reflection of this in the Lower Triad whereby it "touches" the Lower Mental, Astral, and Physical Planes.

A word of caution may be added with regard to the idea the student is liable to connote with these terms "Rûpa" and "Arûpa." It must always be remembered that whether an existence is formal or formless is altogether a relative matter depending upon the position (or state) of the centre of consciousness (the Self). All existences viewed from above (or within) are formal; viewed from below (or without) they are formless. (See *The Evolution of Life and Form*, p. 117.)

L. W.—We should not look upon the Anupâdaka plane as formless from every point of view. In *A Study in Consciousness* we read on p. 14: "This life (the life of the Monads) takes form on the plane of divine Manifestation, the second or Anupâdaka." This would not be incongruous with the idea of the monads belonging to a Rûpa Hierarchy.

We are told that form of some kind, though inconceivably subtle, exists on every plane; but that we, as limited individuals, are unable to perceive its presence or even to conceive of its existence higher than the physical, astral and lower mental planes.

W. C. W.—I am not surprised at the confusion which has arisen in the querent's mind with regard to the statements made by Mrs. Besant on this subject. Many of these statements and the account generally in *The Pedigree of Man* describing the creative Hierarchies, the Pitris, etc., are in various points and at various places obscure, owing partly to the fact that the garb in which these lectures (delivered before an audience of Hindus) are clothed, is much more poetic than scientific and

logical. We are still awaiting a straightforward and unambiguous account (along the same lines) of the pedigree of man which shall be suitable for the intelligence of the western Theosophist. This much by way of preface. I understand Mrs. Besant's meaning as follows: the Monad dwells *permanently* "beyond the five-fold universe," *viz.*, on the Anupâdaka plane, "in the bosom of our Highest Father." But the monads are not yet "Human Monads." The Monad sends out its Ray (which henceforth receives the name of "Monad") and this Ray dwells *permanently* on the Arûpa world, "not descending below the atomic level of the Mânasic plane." Hence, neither primary nor secondary Monad ever descend into the Rûpa world. Why, then, is the Monad said to belong to one of the Rûpa creative orders? The reason seems to be that the fourth, fifth, sixth and seventh Hierarchies, although partaking in their own natures of the principles of the higher Arûpa planes, are yet (quite unlike the three Arûpa Hierarchies) intimately concerned with, and find their chief function in controlling the evolution of, the Rûpa or form-world (*i.e.*, the intellectual, astral and physical planes). Mrs. Besant says: "The Monad, Atmâ-Buddhi-Manah, broods over the evolving forms, influencing them by means of the buddhic thread of life running down from plane to plane of the lower world" (see *Pedigree of Man*, p. 31). Hence, as I understand the matter, the Seven Creative Hierarchies are not classified according to the inherent constitution of each, but according to the great function which they severally perform in aiding and guiding the evolution of our world or the agents of that evolution. The function of the three Arûpa Hierarchies is to awaken within the Monad, *before he begins his descent*, the Will-, Wisdom- and Activity-aspects of his nature, enabling him to turn his attention outwards. They have no concern with anything lower. The function of the four Rûpa Hierarchies, of which the Monad is one, is the evolution of the world of *form*. The classification of the Hierarchies according to external function rather than according to intrinsic nature, certainly seems a somewhat unaccustomed one.

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All communications for the following issue 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.